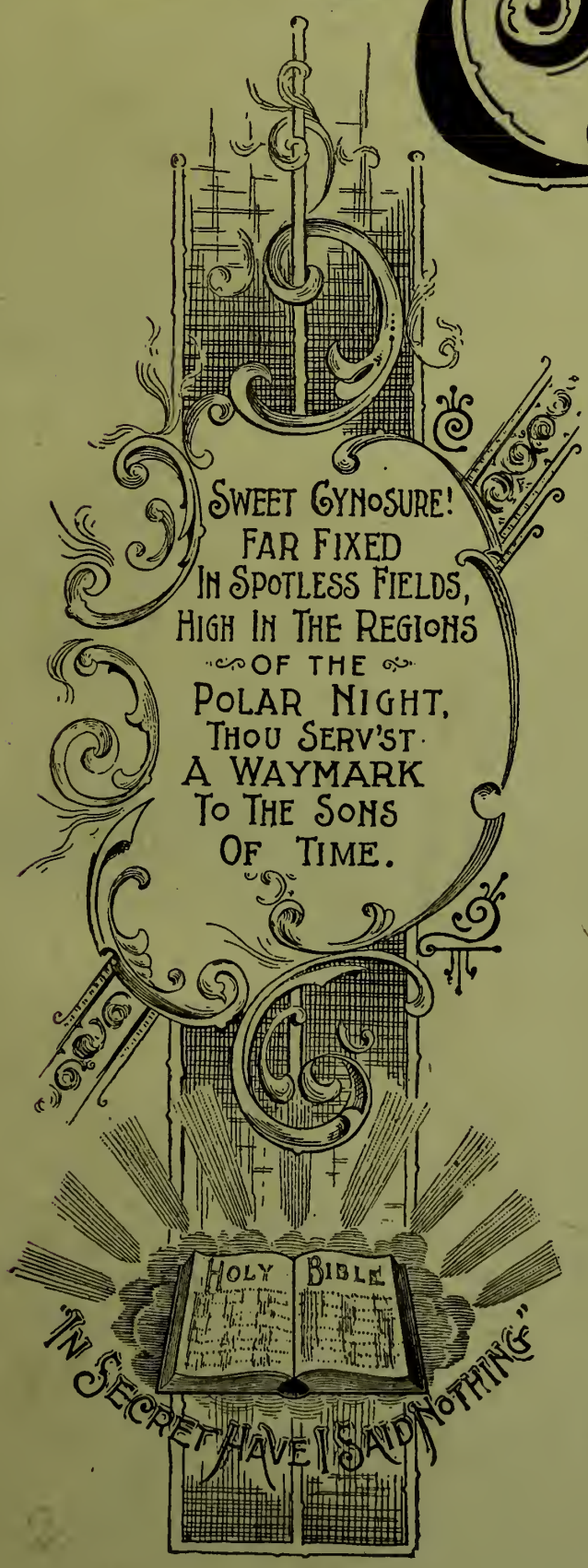
Christian Cynosure.

CHICAGO, MAY, 1905.



Annual Meeting of National Christian Association

President's Letter Encouragements to Renewed Exertion

Lodgery's Perfect Fruit: Its Power, Workings and Politics

CHRISTIAN CYNOSURE

WILLIAM IRVING PHILLIPS
Managing Editor
221 West Madison Street, Chicago

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Folly, Expense and Danger

OF

Secret Societies.

By CHARLES A. BLANCHARD, President of Wheaton College.

They may be rudely classified as religious; e. g., the Jesuits, Freemasonry, Oddfellowship, the Knights of Pythias, etc.: political, as the Know-nothings, Knights of the Golden Circle, the Order of American Deputies, the Kuklux-Klan, the White League, etc.: industrial; as the unions of carpenters, bricklayers, conductors, engineers, etc.: insurance; as the Royal Arcanum, the Modern Woodmen, the Order of the Iron Hall, the Ancient Order of United Mechanics, etc.: and the social; as the college fraternities. Postpaid 5 cents each.

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Ritual and Installation Work

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This Order is the auxiliary branch of the Modern Woodmen of America, to which the latter and women relatives are eligible.

ADDRESS

NATIONAL CHRISTIAN ASSOCIATION

221 West Madison St., Chicago, Ill.

Secret Societies. Cloth 35c, paper 15c.

A discussion of their character and claims by Rev. David McDill, Pres. J. Blanchard and Rev Edward Beecher

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Freemasonry Symbolized in Revelation. By Rev. Jas. P. Stoddard. 30c. each.

This is an attempt to answer the question whether there is "a prodigious system (drawing into itself and unifying all minor conspiracies) symbolized in the 'Book of Revelation,'" and is there now in active operation a system approximating the description given in Revelation. This is a book both instructive and interesting.

Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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THE CHRISTIAN CYNOSURE

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NATIONAL CHRISTIAN ASSOCIATION.

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REMEMBER

The Annual Meeting May 11th in the Moody Church. The forenoon will be largely devoted to hearing reports and election of officers. The afternoon will be given to the seceders' testimony and an open parliament. The evening addresses will be by Brethren Skogsbergh and Blanchard.

There will be meetings held in other parts of the city during the Annual Meeting week. Among the workers and speakers will be Rev. Ernest Lee Thompson, pastor of an M. E. Church; President Nyvall, of North Park College; Rev. Samuel H. Swartz, Prof. H. A. Fischer and W. B. Stoddard.

It is now some twelve years since the World's Fair in Chicago, at which the Association distributed catalogues and anti-secrecy literature. We are reminded of this by receiving a letter a few days ago from one who has retained the circular which he received at that time, but has never written or ordered from us until the present. Every one can hand out circulars. Such work bears fruit. Try it.

The Non-Fraternity Organization of Mercer University, Macon, Georgia, is doing good service for the young men in that school.

GOD KNOWS.

BY MRS. LYDIA C. ANDREWS.

God knows the way of the weary,
He knows the sigh of the sad,
He knows when prospects seem dreary,
And knows when a heart is made glad.
God knows.

God knows when black dangers threaten,
He knows the designers of ill.
He knows how to keep safe his children,
And their hearts with gladness to fill.
God knows.

When they trust in Him, the great I Am,
He is mighty to shield and to save.
We'll give glory and honor and praise Him,
Oh! ye angels, we'll join in your praise.
God knows.

Earth's beauties; oh! how we have loved them,
So pure, so sweet, and so fine,
But methinks in the regions of Glory
We'll miss nothing we leave in this clime.
God knows.

All the dear ones though many are taken,
And have passed to that lovely shore,
God knows, oh! he knows all his children,
And each cross of duty they bore.
God knows.

God knows when devils assail them,
As they did noble Morgan before,
He knows that their treasures are ready,
When their duties on earth will be o'er.
God knows.

God knows, he knows the blessed mansions
Prepared for the faithful above,
For those who have trusted in Jesus,
Abiding faith, hope and love.
God knows.

Waupun, Wis., March 11, 1905.

Life, not death, is the best test of conviction.

The treasures of the sympathetic heart are more rich than the ore-veins in the mountains. The one increases by use while the other is diminished.

Five Scandinavian pastors of Manistee, Mich., have adopted a resolution not to officiate at any funeral where the ritual of any lodge is used.

We have endeavored to secure the testimonies of the different denominations which took part in the Pennsylvania State Convention. Have received two, but hope that the others may be secured, and if they are we shall give our readers the benefit of them in future numbers of the Cynosure.

"I hold that a true Christian ought to stand aloof from Freemasonry, for I find it is not an association for a Christian, not only because of the secrets therein, but also on account of the close and intimate comradeship which its rules demand. I cannot see how a true Mason can be an honest, upright Christian." —Rev. E. Aug. Skogsbergh, pastor, Swedish Tabernacle, Minneapolis, Minn.

A letter just received from a Michigan teacher says: "Success to you in your noble work. I have read all of your Christian Worker's Tracts."

Mr. Ezra A. Cook, well known to many in all parts of this country as the publisher of anti-secrecy literature, has of late been doing yeoman service in an effort to secure the enforcement of the laws against the saloons in this city. In our next number we hope to give some account of his work.

"The Texas Free Mason" says: "The cigar bill of a Chicago lodge last year was $750, and floral decorations $550. It is not stated what the bill for mint juleps was, but that was, no doubt, a personal matter."

Neither is it stated how much was given to the widows and orphans.

Before we climb the mountains in search of Opportunity, let us carefully examine the dust at our feet and see if God has not hidden it there.

There will always be some one to listen to him who comes with a message from God. No ambassador whom the Father has anointed ever yet missed an audience.

WHO OWNS THE STREETS?

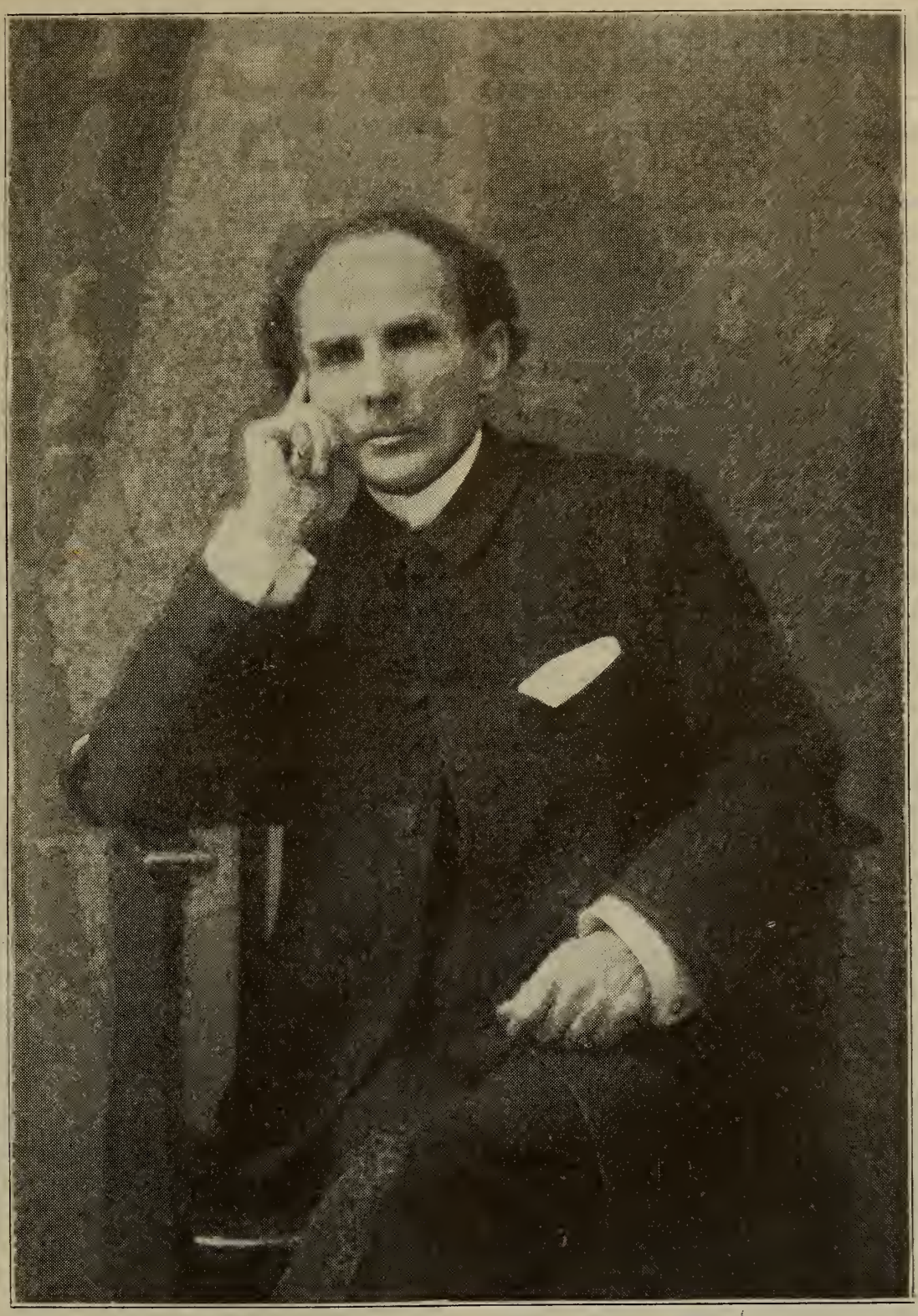
This seems a strange question to ask. We have just emerged from one of the most exciting political campaigns in the history of Chicago. Four different political parties were contesting for the Mayoralty. In this struggle for the supremacy, "*The streets belong to the people,*" was the slogan of all the parties.

The laboring classes, irrespective of their political affiliations *insisted* upon preserving the streets of Chicago for its own citizens, rather than for the plethoric capitalists of Wall Street or the speculation sharks elsewhere. What a revolution of sentiment! In less than four days after the election for preserving the streets for the people, these same laboring classes who halloed themselves hoarse for freedom of streets are found blockading and depriving from the use of the streets all who for any cause do not care to belong to and obey some industrial union.

This condition leads to the inquiry: "Has the ordinary citizen any rights that labor unions are bound to respect?"

A TELLING FIGURE.

A leading American newspaper has devoted more than a column to an editorial comparison of the Legislature of the State in which it is published and the National Congress, in the particulars of dignity, ceremony and decorum. Speaking of one of the most prominent figures of the recent inauguration day ceremonies, and remarking that the officer in question "is not a natural born hand-shaker," the editorial says: "The proceeding gave the effect of being imposed and strained, partaking of the effusiveness of a Worthy Chief Templar in welcoming a subject plucked from the demon Drink. There was a village and secret order flavor about it." The writer thought the whole hand-shaking scene out of place and ill timed, as well as not successfully carried out; seeking a vivid illustration to make his point clear or impressive, he found a good one, all the better if anything for the reason that the official indicated is supposed to be just sprouting his callowest Masonic pin feathers.



REV. E. AUG. SKOGSBERGH.

"I Cannot See How a True Mason Can Be an Honest, Upright Christian."

A pound of honesty is worth a ton of Chadwickism.

Though we may succeed in our purpose there is comfort to think that we have labored for that which we believed to be right.

One of the sublimest thoughts in the universe is that God cannot be misinformed in regard to any of his children. He lacks no particulars. There is no missing data. He knows us better, far better, than we know ourselves.

It is not far to the gate of the heavenly kingdom when we permit the Spirit of God to take our hand and lead us.

Mrs. John L. Scudder, in the Congregational "Home Missionary" of February, 1905, writes as follows:

"Said a lady, to one who had just lost her husband, "you must miss your husband greatly, he was such a nice man?" "I am glad to hear it," meekly said the widow, "for he belonged to four clubs and six lodges, and I was not very well acquainted with him myself."

Contributions.

PRESIDENT'S LETTER.

Encouragements to Renewed Exertion.

Dear Friends in Christ Jesus:

The solid reason for courage and hope in our work, and in that of every other Christian society, is the fact that Jesus Christ has all power, and that He is with us in the work. If we were never to see another ray of light, this one truth would illumine our pathway. It is quite sufficient, standing by itself, alone. In this faith men and women have gone to dungeon and block and stake with courage and hope, knowing that their labors were not in vain, and that having sown, in due time they should reap.

But God is very tender of His children, and seldom leaves them without definite tokens of His working, and of the coming victory. Many such signs of the times are to be found in connection with our own work. Let me call your attention to a few of them.

I received a letter a few days since, from a minister, who wrote the following paragraph:—

"I am in a town of seven hundred people and seven churches. I held the only services yesterday. Twenty-two people attended in the morning to hear an advertised topic, Ideal Christian Character. Forty attended a special Illustrative Song Service in the evening. Two-thirds of my members who belong to lodges make the church secondary to the lodge; and yet these very ones will feel offended if you call their attention to the fact that the lodges are killing the churches, or rather have already done so. All the young people belong to the lodges, and say when asked to become a Christian, 'The lodge is good enough church for me.'"

I enclosed this letter to our secretary, and also wrote to him of our headquarters. He immediately orders a supply of literature, and says:—

"I never dreamed that there was such a mass of literature on this subject. The only thing I had ever heard of was President Blanchard's book, but had no idea where I might find it except through him."

Now observe,—here is a man who is heartily with us in our efforts to preach to the world the evil of secret societies, yet who thinks himself practically alone in his testimony, who knows only of one booklet on the subject, and thinks the author of that booklet is about the only man to whom he can appeal for co-operation.

We are sending out over two thousand extra copies of the Cynosure every month, and by the printed page and living voice we are sending information to the men of our day and country respecting this evil. Yet there are hundreds of thousands of persons who are with us in sentiment who do not know that we exist. The fact that there are such persons should encourage us, and the fact that they do not know about us, should stir us to renewed and continual exertions.

Kind Criticism of a Minister.

About the same time that this letter came to me, a letter came to Brother Phillips, our secretary, from a gentleman in a portion of the country far distant from that in which my correspondent lives. This gentleman is laboring with a minister who is thinking of going into the lodges. He believes that his ministerial friend intends to do right, and yet he is puzzled, for this friend of his is refusing to read, and is doubting the testimony of those who have been in the lodge and left it, and saying that he intends to unite with the lodge himself.

He declares,—that is, this minister does,—that he has taken some of our books to Masons who are members of his church, for inspection; and that these members deny the truth of the publications.

He,—that is, the minister,—refuses to believe the testimony of Col. Clark, the founder of the Pacific Garden Mission,' Chicago, he refuses to accept the testimony of Carradine and others, and says that there are so many good men connected with these orders that he cannot believe the statements which are made against them.

Our friend says it seems to him as if this minister is insincere,—that he does not like to think him so, but that he can

hardly believe him perfectly honest, etc., etc.

This is another proof that God is at work, and is at work in the hearts of men of whom most of us know absolutely nothing. It is doubtful if twenty out of the thousands of readers of the Cynosure would know his name if it were printed in this article. I wish, however, to say a few words about his ministerial friend.

These words should be carefully chosen, and well considered. The Church is the Bride of Christ. Ministers of the churches are leaders, teachers. No word ought to be spoken which will diminish their influence, unless it is absolutely required by fidelity to the truth. But when we must choose between disloyalty to the church, and frank, kindly criticism of some of its leaders we cannot possibly be in doubt. The church is that which we wish to save. Men we wish to help, also, and must help, so far as we can, but never at the cost of ruining the church. So let us say a few kind words about this minister.

And first, the Lord Himself declares that certain leaders and teachers among His professed people are evil workers, whom He has never known. It is possible,—we hope it is not true,—but it is possible that this dear man is of that unhappy class.

Second, ministers who are not traitors to Christ, but who are sincere and true believers, may at times forsake Him, as all the disciples did, may even deny Him, as Peter did. The Holy Spirit has never told us to believe in or to be followers of preachers, except with the provision, so far as they follow Christ. We have, therefore, no right to put our faith in man, and make man our leader. Christ is our leader. If we do not follow where He goes we are not His disciples.

Third, all great evils have been able to claim the endorsement and support of good men. Hundreds of thousands of church members and ministers vote for liquor parties, now, every year. The same sort of men fifty years ago voted for parties which sustained slavery. Tens of thousands of ministers and church members are now Sabbath breakers. They pay great corporations for working poor men seven days a week. These good men do not favor Sabbath breaking, liquor drinking, and slavery; not at all. But to oppose these things would be inconvenient for them, would cost them a little money, would cost them perhaps some friends, would at times inconvenience them,—and therefore they consent to the violation of the law of God. They make themselves believe that they do not consent, yet they consent; and if all men were like them slavery would be universal, liquor drinking would be perpetual, and no wage worker in the world would have a Sabbath.

Now, I incline to the opinion that this minister is a gentleman of this sort. I have no doubt that he means to be a good and true man, but it seems to him that to take his position against secret societies would cost him more than he is willing to pay; while if he should unite with them it will forward his interests, enable him to get better positions, and larger salary, etc., etc. He is not consciously insincere, yet in fact he is working for himself and not for Jesus Christ. I am afraid that this is true. Certainly, it may be. Let us hope that if it is, he may change. It is a fearful thing for a minister to occupy such a position.

Concerning Christian Fellowship.

I have also handed to me by our secretary a letter from a friend in a distant state, asking for substance this question: Have Christians who are enlightened respecting the iniquities of secret societies a right to have fellowship with those who are connected with such lodges, and who at the same time are members of the church? In other words, should not all Christians who are enlightened as to the iniquities of secret societies unite together in churches which exclude such organizations, thus making their verbal testimony effective by a practical exclusion of persons who do not accept it, from the church of Jesus Christ, so far as their influence and power can go.

We reply that this is a question about which there are wide differences of opinion among sincere and godly people, and therefore every Christian must be fully persuaded in his own mind, and follow the light that God gives. It would be a delightful thing if—the church of Jesus Christ had no people in it whose lives are

in any way imperfect. Unfortunately there are no such churches, and while one man is defective on one side another one is defective on another.

Take for example, the covetous man. The Bible declares that he is an idolator, and yet it is to be feared that many sincere Christians are more or less affected by the love of money. They ought not to be. Their brethren in Christ should exhort them daily. But we must feel from what we see and know that there are many such Christians in the churches.

Another principle is to be held in mind regarding this matter. In the parable of the tares and the wheat the husbandman is represented as directing his servants to refrain from tearing up the tares lest at the same time the wheat should be destroyed. There was no question as to the character of the tares, the only question was as to the best way of getting rid of them. The farmer said, "Let them grow until the harvest, and then I will have them burned."

I think if most of my brethren had the management of this world they would not allow the evils in it that there are now. I am sure I would not. Take war, with its blood-soaked fields, its piles of decaying corpses, its hospitals lined with rows of suffering, dying men, its white-faced widows and orphans sobbing out their hearts in desolated homes; take the liquor business with the theatres, brothels, gambling dens, and jails and gallows that go along with it, its ruined mankind, its degraded womankind, its suffering childhood;—would my brothers who read this page, if they had the power to blot that thing out, permit it to exist? I should not. Yet, God does.

We are to remember the imperfection of human character, the imperfection in knowledge, the imperfection in grace, the imperfection in strength. And we must love our brethren,—imperfect brethren. If we did not love the imperfect, we should love nobody; and if our brethren did not love the imperfect, they could not love us; so, while faith and hope and love abide, the greatest is love.

This is not an argument for putting away church discipline,—it is an argument for patience and charity. The church of which I am a member says to brethren in the lodges, "come out from them." "Do not have fellowship with idolatrous systems." But it is very patient in instructing and warning, as it ought to be, and God has at times made it fruitful to His praise.

At Pittsburg recently the testimony of twenty-two religious denominations was given in opposition to secret societies. It stirred and encouraged the hearts of all present. We shall be glad when all the churches of our country are free from this curse,—and in accomplishing this great work the mightiest power will be love. We do not save people by keeping them out of a church, at least, not generally. We save people by holy living, by righteous testimony, by teaching the Word of God, and above all by prayer in the name of Jesus.

The New York Tribune on College Fraternities.

Another very insignificant and encouraging fact which has occurred since our last issue, is the printing of a whole page of letters in defense of college fraternities by the New York Daily Tribune. The Tribune offered a prize of twenty-five dollars for the best letter, not exceeding eight hundred words, setting forth the benefits to the college and student body which are derived from fraternities; another prize of twenty-five dollars for the best letter, not exceeding eight hundred words, setting forth the evils which accrue to the college and students from fraternities.

Both groups of letters have been published, and the prizes awarded, and the Tribune now offers a prize of fifty dollars for the best plan by which the good phases of the fraternities may be maintained, and the evils may be eliminated. There is scarcely one of the letters which would not well repay reading, and a somewhat careful study. Let me give you the points found in one of them.

The advantages to students are, first—that it broadens men's views; second, that it develops their social qualities; third, it encourages them to high standards and noble efforts; fourth, it unites undergraduates and graduates in a manner beneficial to the former; fifth, the fraternity houses furnish a better home than the boarding houses; sixth, it is another cord binding the man to his college.

The advantages to the colleges, caused by fraternities, are—first, they are an aid to the college discipline; second, they keep the alumnus interested in his Alma Mater, and give him headquarters during his visits; third, the fraternities help the colleges because they stimulate their men to do better work; fourth, the fraternities attract men to the colleges, thus many desirable men are secured; fifth, the general welfare of the college is aided in many ways by the efforts of the fraternity, etc., etc.

It is interesting to see how the minds of men work. These fraternities in the colleges are like the lodges outside of them. They are composed usually, if not always, of little circles of men who have money which they ordinarily have not earned, that they are willing to spend for spreads, and the like. For a man to stand apart from the great body of his fellow students, and unite in a little clique of this kind with its dances, spreads, and more objectionable forms of entertainment, is said to broaden his views. All colleges which we know of which tolerate the fraternity have the dances which the fraternity enjoys and promotes. What dancing does as a common form of amusement all thoughtful people know.

The fraternity man is to be urged to high standards and noble efforts by pride for his fraternity,—not by self-respect, not by interest in his fellow students, or in his college, but by interest in the fifteen or twenty who belong to his fraternity. Older men are united to younger by the fraternity, undergraduates to graduates. It was so in Cornell University when one or two professors stood by and encouraged students to lie under oath about the death of Mortimer D. Legget.

There is no one creditable thing which the fraternity is said to do for its members which a public-spirited, self-respecting man would not be led to do by his own manhood and the interests of the society in which he lives. But fraternities are essentially evil, and so the virtues which ought to belong to all men by reason of their manhood, and do belong to all men, so far as they are manly, are attributed to the fraternities, and the fraternities are to reap the benefit of them.

Some fraternity houses are clean, reputable places; others are reported to be of basest character. If they are clean and reputable they do not require to be controlled by a secret society; if they are not, a secret society would be an excellent institution to manage them.

But entirely aside from the particular things which are said in these many letters, we are to remember that the mere publication of such a mass of literature on the subject will be helpful on the whole. Truth only requires a fair field. College secret societies will not be destroyed in a day, any more than other evils; but throughout the world at this time I believe the sentiment is increasing that an honest man does not need a secret society to help him in any way whatsoever; that all the legitimate advantages which are furnished by the lodges can be furnished by open organizations, and that the demoralization which results from the secrecy, and the things in the orders which require secrecy would be avoided if the lodges were abolished.

Secret Societies Worse than Saloons.

I attended yesterday a ministerial meeting. The moderator wore a Knights Templar badge prominently displayed upon his watch chain. When he began his ministry he seemed a noble, self-denying, hard-working, successful minister. In an evil day he went into his lodge. Since that time his ministry seems to be absolutely barren. It is reported that he recently sent letters to quite a number of his association, asking them to elect him delegate to a body which he wished to attend. It is a sorrowful sight, one which should cause us to weep and pray that God may bring him out from the godless associations in which he is now entangled; that he might give him again the simple, child-like faith and the earnest Christian spirit with which he began his ministry.

I do not know that there is a new conclusion possible. God is working, and we should work. Secret societies are worse than saloons, for saloons do not profess to send men who patronize them to heaven, and the lodges do; saloons do not strike the name of Jesus Christ out of the Bible, and the lodges do; saloons do not swear men not to rob saloon keepers or

drunkards, lodges do swear men not to rob lodges or members of lodges. The worst enemy which the Christian church has to-day is the secret society. It is the enemy which ministers in general most fear, about which they say least in public, and yet which many of them know to be the thing which is destroying their churches. How many men there are who might write as did the first man mentioned in this letter about "Lodge crazy towns." But, notwithstanding all obstacles, Jesus must reign, and His people ought to be brave and faithful.

Yours by grace,

Charles A. Blanchard.

FROM INDIA.

The Battle in the Lord's.

REV. C. B. WARD.

In the last few months there have been a number of calls upon me for anti-secret literature. Having taken over the old India Watchman stock of books I have been able to supply a few orders. Recently, the octogenarian, Woodford Post, of New York, sent me I suppose 100 copies of his "Thrilling Views." It is a telling testimony and especially appropriate for Methodists. He urged me to send them out. I sat down and sent off thirty of them at once. The others will go soon where they will, I trust, do good.

I feel the need of kind, yet faithful literature on the subject of oath-bound secrecy. Dr. Blanchard's new book is the best thing I have yet seen. His little book, "Modern Secret Societies," is a kind and unanswerable indictment of all oath-bound secrecy.

With all my missionary burdens and the demands for money upon me, I am not able to do what my heart constrains me to desire to do for this cause. But I will suggest some things that some good friends who want to help me can do. *First.* Send me one packet each of (1) "Why I Left the Masons," by Col. Clarke, (2) Experience of Stephen Merritt, (3) Graciously Delivered, (4) Church and Lodge, (5) Baptist Testimonies, (6) Lodge Religion, (7) The Strange Case of Mr. Goodman, (8) The Goodman Argument, (9) Masonic Obligations. All these have been for some time advertised in the Cynosure under the heading of "Workers' Tracts."

Finney's, Ronayne's Morgan's, Bernard's Masonry are of much value in India. If any of the friends of the cause can help me to these books and tracts, I can use many of them here. Masonry is about the only form of secrecy prevalent in India. The battle must be kept up against the un-Christian principle of secrecy.

My missionary work grows, and its demands as well. I am to this day working out the will of the Lord as he wills. No society has as yet been permitted to take up my work. I have, feeling the burden to be a great one for a lone missionary, tried to hand it over to other auspices. But in *every* instance, God has shut off the way, and shut me up *to himself* and *his people.* Will therefore, any missionary spirited friends, among Cynosure friends, pray that God will greatly help me and the work. One thousand Christians and 100 Christian workers under my charge at this time and more than 600 illiterate heathen inquirers under instruction in the things of Christ, and the work just getting getting under way. I need the prayers of Christian friends and their partnership as well.

Secunderabad, Deccan, India.

A CONSPIRACYOF SILENCE.

It often happens that some great wrong needs investigation and exposure, and if many interests are endangered such exposure is both dreaded and opposed. In such cases there is an almost universal purpose to keep silence. Such silence amounts practically to a conspiracy.

Such was the state of public sentiment in the time of the public ministry of our Savior that his claim to be the Messiah could not be publicly discussed without offending the ruling class. They "had agreed already that if any man did confess that He was Christ, he should be put out of the synagogue." So no man spake openly of him for fear of the Jews. So, too, was it in the days of the slave power. There was a general dread of an anti-slavery discussion. In most communities the subject was tabooed, and both the political parties in their conventions of 1852

decreed a hush on this subject. That this conspiracy of silence did not absolutely prevail was due, not so much to the moral courage of the people, as to the renewed demands of the slave-power. In the whole discussion of the anti-secrecy question this conspiracy of silence has been everywhere manifested. Freemasonry cannot be openly discussed without revealing its intrinsic folly and wickedness. The same is true of most other secret societies. In fact, they do not propose to be discussed.

But the most striking evidence of this Masonic conspiracy of silence is seen in the recent investigation of Mormonism. In the evidence brought out in the Smoot investigation it was clearly shown that the oaths taken in the Endowment House were most shocking and un-Christian. It was also seen that they were almost precisely like those taken in the Masonic Lodge. All except Mormons were greatly shocked by the character of these oaths, and that they were evidently borrowed from Masonry; yet none of the great number of editors, public officers and ministers of religion who have taken these oaths in the lodge make any mention of this likeness, and while greatly shocked with Mormonism see nothing amiss in the oaths of Masonry.

What is the reason of this general conspiracy of silence? The same that caused the multitude to keep silence about Christ. The same that kept the American people from speaking out against slavery. It is moral cowardice—a sin of which most men, perhaps all, are guilty —through the grip of the terrible octopus, Freemasonry, which has captured our chief magistrate and the vice-president, and alas! so many ministers of religion. How shall this conspiracy be broken? The ancient prophet answers—*Cry aloud and spare not.* Lift up thy voice like a trumpet and show my people their transgressions and the House Israel their sins. Isa. 58: 1.

H. H. Hinman.

Oberlin, Ohio.

A smile is one of God's advance agents.

To be lowly minded is not to be feeble minded.

LADY MACCABEES.

I have in my possession the Revised Laws of the Ladies of the Maccabees of the World, edition September 21, 1904.

This lodge has two kinds of members: Life Benefit (participating in insurance) and Social.

I will give you a few extracts from the Revised Laws.

"Chap. I. Par. 2: Definition: The Ladies of the Maccabees of the World is a fraternal beneficiary corporation, created under the laws of the State of Michigan, formed and carried on for the sole benefit of its members and their beneficiaries, and not for profit; having a lodge system with a ritualistic form of work, and a representative form of government. Its principal office shall be located at the City of Port Huron, in the State of Michigan.

Par. 6. "Objects of the Order: The Objects of the Order are:

1. To promote the general welfare of society by uniting fraternally all white ladies of good moral character, who are socially acceptable, and who are not proscribed by these laws.

2. To give moral and material aid to its members and those dependent upon them.

3. To educate its members socially, morally and intellectually.

4. To provide death benefits to those physically qualified between the ages of 18 and 55 years."

I have seen the Ritual. Prayer is offered to a "Supreme Being." They likewise have chaplains. Although all connection with the regular Maccabees is disclaimed, still I find: "An Associate Order to the Knights of the Maccabees of the World." And "An Auxiliary Association to the Knights of the Maccabees of the world."

Respectfully yours,

Rev. H. A. Bentrup.

The man who is too proud to undo a wrong act cannot be trusted to do a good one.

As the pole-star to the haven-bound sailor, so is "the bright and morning Star" to the heaven-bound soul.

Editorial.

GERMAN COAL STRIKE.

What is there in coal to develop human greed? Almost the duplicate of Pennsylvania conditions have reappeared in Westphalia: the mine owners by special regulations exacted work for which they did not pay; and they would not recognize as claiming payment, the full amount actually mined. Like Baer of the Reading Railroad, they assumed that the mines were private property in such a sense as to allow them full liberty to do what they pleased with them. They refused conference with the Miners' Union; accused the miners of illegal acts; made unconditional return the only possible return to work; and wanted no interference from the government. The case was therefore in Germany about parallel with that in Pennsylvania, when President Roosevelt, backed by J. Pierpont Morgan, introduced, against the will of Baer and his partisans, the Coal Commission. Both sides obtained advantages under this arrangement in Pennsylvania.

But the German government took hold in more authoritative fashion, as it consistently could; and, while protecting the public also came to the aid of the miners. In the Reichstag the Minister of Commerce censured the mine owners; the government proposed to introduce legislation making arbitrary extension of the laborer's time impossible; and requiring full payment for amounts mined.

The mine owners are to be protected from themselves by the government; their employes are to be protected also; and so is the larger public. Senator Depew says that government interference in these coal strikes is based on fundamental justice for every man. It is the true function of government to secure such justice and no government should abdicate in favor of a trade union.

Few men have secured for themselves so much free advertising as that heathenish Ostler, who advocates chloroforming men when they arrive at the age of 60 years.

SELF-ADJUSTMENT.

The tendency of business affairs to provide their own natural adjustments and modifications, is illustrated in at least one conspicuous instance, when the interference of the union has been offset by natural compensation. It suggests the machanical law of balance, and, like that, rebukes man when he tries to surpass natural limitations. The steel industry is a case in point, which shows plainly how futile are artificial methods of getting more sap out of trees than they can spare and live.

Less than four years ago it was hard to fill the orders for American steel rails that came to this country from abroad, and there were abundant places at good wages for workmen. Now the orders are comparatively small, and the business has largely gone away from American workmen. Good wages were not good enough for the union, whose method it is to demand big pay for small days, and so the union made rails cost so much that German workmen got the jobs which American workmen lost. The country also lost the commerce which Germany gained. A few men get big pay, the rest through the operation of their union get nothing.

United States ship carpenters receive $22.14 a week, which is in itself good; but where is ship building to find employment for many of them when England can employ men for $9.88? Either extreme may strike compensations, and a reasonable balance is no doubt steadier of labor and trade. The labor union, exactly like the corporation, needs to consider things that are practicable and that conforms to the inherent nature of things. It may well demand that the goose which lays any sort of egg daily shall not be starved; it cannot safely go beyond and kill the goose that lays the golden egg.

To spend money in folly is to spend life in the same way.

To test all problems by the Gospel of the Son of man is the safest and the sanest way to meet them.

LABOR UNION MANIFESTO.

The Boston Globe of March 6 gave the following report of a committee of organized labor, which is both a credit to the union and an encouragement to hopes for better adjustment of labor questions and conditions:

"The attitude of organized labor in the matter of trade schools was defined yesterday by a statement reported to the Central labor union by a committee appointed for that purpose and adopted by the union.

The committee in its report said:

We find this question to be one largely dependent upon the interpretation of the phrase, 'trade schools.'

If by this phrase those institutions are meant which have for their purpose the teaching of a trade, or a smattering thereof; to teach young persons, or others, a short cut by which to enter an industry, we are distinctly opposed to the proposition, believing it to be an injustice to the journeymen already employed in given trades, unwarranted by economic conditions and no more a matter for state interference than schools for the gratuitous manufacture of lawyers, doctors or members of other learned professions.

We are not opposed to, but in favor of wider opportunities for the higher industrial and technical training, by means of which mechanics may perfect themselves in the theoretical and practical branches of their trades, study drawings, design and technique, and fit themselves for positions of larger responsibilities. Many trades unions at present carry on this line of educational work, and it has been the consistent policy of organized labor to assist members to reach a higher level of knowledge and capacity."

BARTENDERS.

Bartenders' Union, No. 77, Boston, took possession of its new office building and headquarters, Hollis Hall, corner of Washington and Hollis streets, Sunday, March 5. Sunday, March 12, it held its first meeting in the new quarters and held an election. Meetings were held in several churches in Boston the same day.

JOIN OR STARVE.

Not long ago a new man finished the customary two weeks' probation in the works of the Springfield (Mass.) Drop Forging Company. It was expected by the other workmen that he would join the union, but this he refused to do. The company also refused to interfere and other workmen struck. Though the number out was small, their places promised to be hard to fill, it being claimed that nearly all drop forgers were union men. Thus, not far from the great armory that made the guns which spoke for freedom and the Federal Union, slavery finds the door opened for its return by the trade union.

REV. WILSON, BIRMINGHAM, IOWA.

Editor Cynosure: Many of us that have been reading The Cynosure for years have been led to believe that initiation into the Masonic order was a very humiliating and disgraceful affair, and that the oaths required of the initiate were such as no Christian man ought to take. Now a certain Rev. Wilson, in whom our people have great confidence, recently, in a public address, declared the foregoing declarations to be utterly false and without any sort of foundation in fact. This gentleman has attained to the thirty-second degree and further declares that at no time during his progress to this advanced degree has he been required to do anything that he might not have done with the utmost propriety in his pulpit in the presence of the most cultured congregation. We would like to know who is right. Have you any positive proof that the gentleman is not telling the exact truth?

Yours very truly,

J. J. NORRIS.

Birmingham, Iowa, March 29, 1905.

A former president of Chicago University, Dr. Nathaniel Colver, seceded from Masonry and declared that he considered it to be "Satan's masterpiece for the deception of men." The Membership Secretary of the Y. M. C. A. of this city told me that he was admitted into a Lodge here without being initiated, though he saw several put through the usual ceremonies the first night that he attended. A prominent man in Oak Park, a suburb of Chicago, was taken into the Odd Fellows' order without being initiated. These cases of course are ex-

ceptions, made for a purpose. We do not know Rev. Wilson nor the facts respecting his initiation. The Masons may have made an exception in his case, knowing that he would be more valuable to them if he could declare that he himself had not been initiated in the usual way. He has of course taken the obligation "to conceal and never reveal," and knows very well that no self-respecting clergyman would be publicly initiated according to "due and ancient form."

IMMORAL MORALITY IMPOSSIBLE.

A fine moral discrimination is shown in some of the ethico-political lessons the Springfield, Mass., Republican has lately been reading to the press of its sister commonwealth of Connecticut.

The silence of the editorial page of the Hartford Courant during the rather scandalous candidacy of Bulkeley for the United States Senate, seems to the Republican a surprising journalistic feat. It finds enough in another department of the paper, however, and somewhere a key-note to the following paragraph:

"According to the Hartford Courant a 'scalawag' in Connecticut means a person who favors a secret ballot for United States Senator, in order that the 'fixed' votes may possibly dodge the fixing contract. By the same token, they must be scalawags who favor a secret ballot in popular elections; for does not the secret ballot greatly hinder the vote fixer in securing a delivery of the goods? Is it not desirable that promises, pledges, contracts, etc., in regard to how any one shall vote at the polls, be made secure through an open popular ballot, as in this case of electing a United States Senator?"

To any one who knows Connecticut politics and the corruption of the rural vote this paragraph is like a flash of sheet lightning. In a hearing where the present senatorial candidate was questioned, occured the dialogue which is now made the avowed point of objection, whatever other complaint might or might not have been alleged.

Mr. Cleveland—"Do I infer that it is lawful and right for you as a candidate for office to buy a vote which is for sale?"

Gov. Bulkeley—"I think it is right for a candidate to secure that man's vote, if he is without principle and ignorant, by any means you can use."

In an editorial on "The Bulkeley Issue," the same paper notes that "The Hartford Courant maintains a masterly and intrepid silence so far as Mr. Bulkeley's personal and political fitness for the Senatorship is concerned," but says:

"The Hartford Times now asks us if a member of the Connecticut legislature, alleged to have been pledged to vote for Mr. Bulkeley, is not under the same moral obligation as a presidential elector. We say emphatically, no. If a member has promised to vote for Mr. Bulkeley, the promise can have no more than a moral force. But there can be no moral obligation to do an immoral act."

That principle is worth pondering, and it is illumined by another torch in Hartford where the press exposed the doings of Hartford lodge, which expelled Jackson who testified against his fellow Mason, Griswold, when the latter was convicted of arson and sent to a neighboring State prison. The Republican adds:

"And to vote for a candidate whose ideal on the subject of bribery in elections is that publicly avowed by Mr. Bulkeley would be to make a jest of both morality and law. The 'honor' which the Times mistakenly glorifies is a bastard sort, for it would make 'honorable' the possible defilement of the honor of the State which it is the legislator's first duty to cherish as he would his own soul. Members of our legislatures have not yet become through custom such automatons—like presidential electors—that they are relieved of true moral responsibility for their acts and votes. No boss or ringster, adept in rigging caucuses, can extort from them pledges that shall be paramount to their obligation to serve faithfully the best interests of the State."

There is suggestion here of a moral principle fitted to further applications, and affecting such questions as are raised, for example, by the action of

Hartford lodge, which punished the witness summoned by the Commonwealth. The "third point of fellowship" in the Masonic third degree involves acted and spoken teaching concerning a sworn pledge to conceal crime, committed by Masons and Masonically made known to the person pledged by a vow at his initiation. Whether a Masonic "boss or ringster" can extort from them pledges that shall be paramount, is a serious question for moral citizens.

EARLY CLOSING IN BOSTON.

The church alliance for the advancement of labor, in Boston, at first devoted its efforts wholly to residential districts, but its early closing committee has secured the signature of every concern in Dock Square, nearly all in the market district on North street, and many others in the down town district, to an agreement to close after 10 o'clock Saturday nights. The date named for beginning was April 8. This seems to be an efficient agency for the amelioration of labor conditions, without compelling laborers to submit to degrading initiations or swear pirate oaths.

THE PACIFIC COAST REVIVAL.

The great revival meetings which are being held in towns on the Pacific Coast, seem to be growing in enthusiasm and power. In Los Angeles, denominational lines and differences were laid aside, and all consecrated themselves to the work as one church, as one man.

The city was divided into seven districts, the largest church in each district being selected as the place for holding the meetings.

Rev. Dr. J. Wilbur Chapman, leader of the campaign, with his associates did a wondrous work for Christ and his church.

During the campaign a great Beach meeting was held at Long Beach, which is about ten miles from Los Angeles, and on the sea shore. Thousands of people attended. The picture presented was like that of old on the shores of the Sea of Galilee, the like of which has never before been witnessed on the American continent.

The great meetings proved that there is no need for a new Gospel. It was the old-fashioned Gospel the evangelists preached, and the people flocked to hear it as if it were something new. The "old, old story of Jesus and His love" draws as nothing else will.

PROBLEM WOULD REMAIN.

"General Sherman Bell still prides himself upon his achievements in fighting strikes. New York, he says, 'ought to use some of the Colorado methods in the subway strike. Wipe them out; put them out of business; bust them up—that is the way I did with them, and that is the only way to bring peace. They couldn't arbitrate with me.' General Bell is mistaken, however, as to the permanence of the cure which he recommends. He might 'wipe them out' and 'bust them up,' but the real problem would remain."
—Springfield Republican.

Yes; and real problems are what governments are organized to solve. Something—government, business, character—something should hasten to solve that real problem.

Among the well-known friends of the National Christian Association, who have passed to their rest recently, are Mr. W. W. Wait of Chicago, and Mr. J. O. Doesburg of Holland, Michigan.

MRS. JOHN A. PAULSON.

Mrs. Paulson was born in Highlandville, Iowa, in 1863, and died in Estelline, South Dakota, February 18, being at the time of her death forty-one years old. She was buried on Wednesday, March 22, 1905, from the Lutheran Church at Estelline, South Dakota. She was a member at the time of her death of the Norwegian Lutheran Church, in which she was confirmed at an early age. She was also an active member of the W. C. T. U. and was highly esteemed by her co-workers in the Church and in the Society. This was especially manifested by the unusually large number that attended the funeral services. She leaves a husband and one daughter and four sisters to mourn her death.

News of Our Work.

Charles A. Lagville, of New York, writes, "I am still in the work of distributing anti-secrecy tracts among church-going people. Next Sunday night, if the Lord wills, I am going to distribute tracts in a church in Brooklyn, where last Sunday night a Masonic Lodge met in a body, to hear a Masonic pastor preach. Pray for me that the dear Lord may lead and direct me in this work.

NEW ENGLAND ASSOCIATION.

Weekly Meetings in Association's Building, 560 Columbus Avenue, Boston.

BY REV. J. P. STODDARD, COR. SECRETARY.

The Monday Evening Meetings have thus far been sustained with an encouraging degree of interest. It seems to be the verdict of those in attendance that each exceeds its predecessor so that the last is always the best. Those who heard Mother Rockwood accounted it a rich treat to go back with her over eighty-six years of her life, and to hear from her own lips the history of the great temperance and anti-lodge movements in which she actively participated for more than three-quarters of a century. From her brother who spent time in Washington during the fifties she received an account of how the Southern Confederacy was hatched and cradled in a secret junto, and plans were concocted which culminated in attempted secession and the war of the Rebellion. Her brother obtained his facts from the son of a prominent member of the secret lodge who was also the secretary to record its proceedings. It was some years before the war, and at the time seemed incredulous, but subsequent events proved beyond question that it was a truthful tale and that as a nation we paid dearly for not strangling this demon in the secret lair of its birth.

Ezra T. McIntire led the next gathering upon the "Influence of Lodge Assotiations upon Christian Living." Our good brother has been emancipated from bondage in many degrees of Masonry and other lodges, and delivered by the grace of God from all fear of what his former associates can do to harm him. Speaking from his own experience his testimony was doubly interesting. It seems passing strange how any Christian can remain connected with an Association the tendency of which is downward in things spiritual as constant as gravitation draws material substance towards the earth's center.

Mrs. Harriette D. Walker, State Evangelist for the W. C. T. U., was leader for Monday, March 20th. Her father was a high and zealous Mason and she became a member of the Eastern Star. Before his decease, and realizing that he was near the end, he gave his daughter specific direction about many things, but to her surprise said nothing about his lodge. She asked about his wish at the funeral and if he desired Masonic burial. He made no reply. She repeated the question about the Masons, and after a pause, he replied, "I take no interest in those things now."

She told of her impression when first hearing the secret orders publicly spoken against and of her subsequent conversion to views which were at first only repellant. She has for several years been a witness bearer, and a number of young men have been saved from the lodge by her testimony.

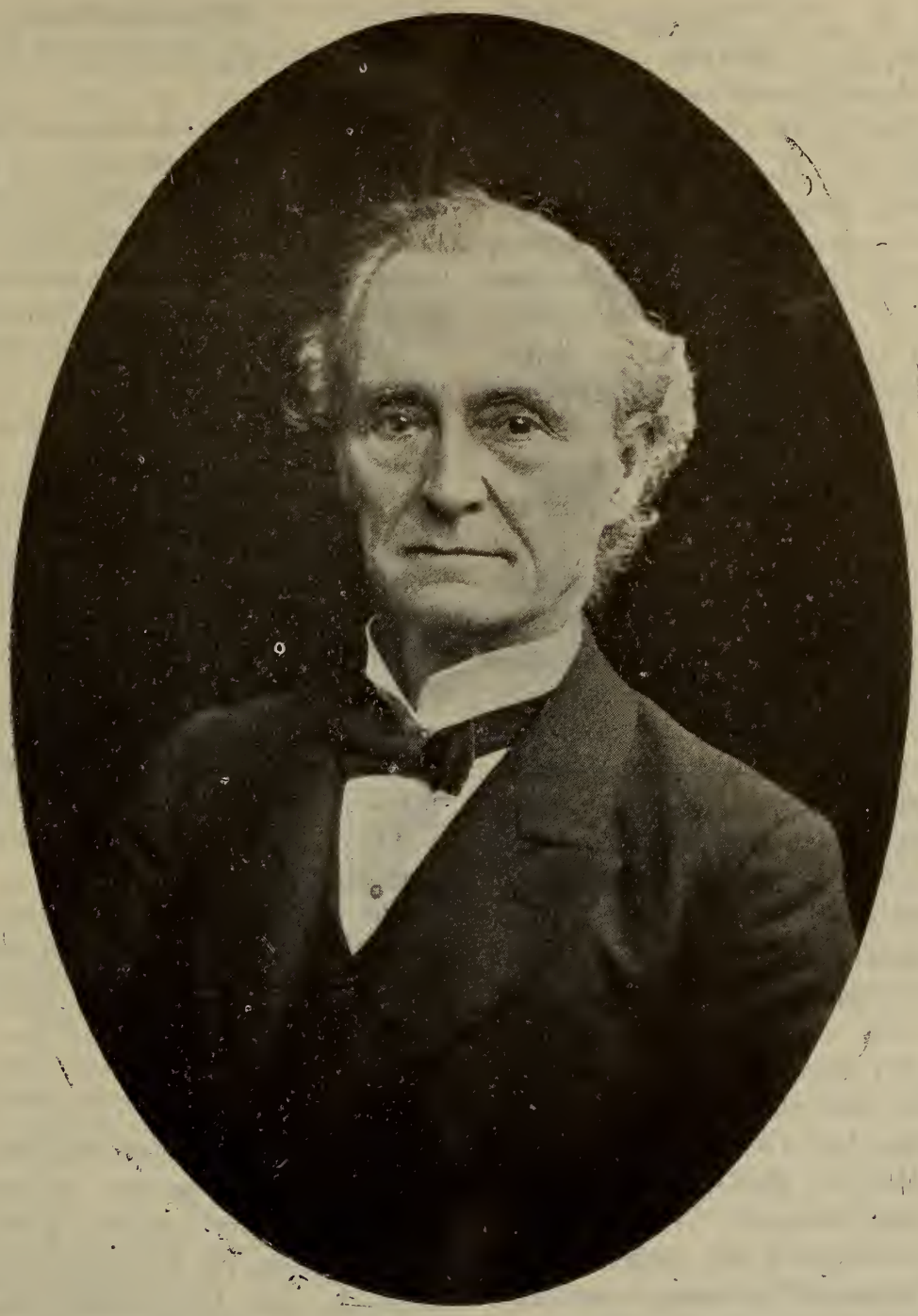
It is a case of seed in good ground bringing forth the "hundred fold."
—Home Light.

IMPERISHABLE MONUMENTS.

John G. Paton has this striking passage in his autobiography: "Life, any life, would be well spent, under any conceivable conditions, in bringing one human soul to know, and love, and serve God and His Son, and thereby securing for yourself, at least one temple, where your name and memory would be held forever and forever in affectionate praise —a regenerate heart in heaven. That fame will prove immortal when all the poems, and monuments and pyramids of earth have gone to dust."—Selected.

The noble in heart will not descend to trivialities of temper.

Only broad wings can reach the higher altitudes. Little birds should nest in the lowlands.



REV. D. M'ALLISTER, D. D.

Pastor of the Eighth Street Reformed Presbyterian Church, Pittsburg, Pa., in Whic the National Christian Association Convention Met.

MINUTES PENNSYLVANIA CONVENTION.

Pittsburg, Pa., March 20-21, 1905.

The Pennsylvania State convention of the National Christian Association met in the 8th Street Reformed Presbyterian Church.

The Convention was called to order by the president, Dev. Dr. D. C. Martin. The opening prayer was by Dr. Wm. Wishart. The address of welcome was given by Dr. D. McAllister and was encouraging and instructive. The response by Dr. D. C. Martin was also very helpful.

Song by the congregation.

Address by Rev. R. J. Gault. Subject: "Hindrances to Reform Work." He named some of the chief hindrances, such as: popularity, public sentiment, divisions among the Christians and Christian churches, and the prosperity of the wicked.

A letter from Rev. R. A. Hutchison, stating the reason for his absence was read by the secretary.

The subject: "Encouragement to Reform Work," was discussed in a general way by the following: Rev. W. B. Stoddard, Dr. Wm. Wishart, Dr. W. J. Coleman, Dr. D. McAllister, Rev. A. B.

Dickie, Dr. J. S. T. Milligan, Rev. Schrom, and Dr. D. C. Martin.

On motion, the chairman was requested to appoint committees as follows: on Resolution, Rev. R. M. Blackwood, Dr. C. A. Blanchard, Bro. J. S. Yaukey; on Finance, Rev. A. B. Dickie, Mr. James Tibby, Rev. B. M. Sharp; on Nomination of State Officers, Rev. P. O. Wagner, Dr. J. S. S. Milligan, Rev. S. G. Conner.

The Committee on nomination reported as follows: For president, Rev. A. H. Orr; vice president, Rev. W. J. Coleman; secretary, Rev. C. F. Kreider; treasurer, J. C. Berg.

It was voted to accept and adopt the report of the committee.

After prayer by Rev. Woodside the convention adjourned.

Evening Session.

Opening prayer by Dr. D. McAllister. And after singing an address was given by Dr. H. J. Schuh, subject: "The Lodge and the Sixteenth Century Reformation." Dr. Schuh upheld the Bible as the only authority in matters of salvation. It is to be respected and honored above all other books. He clearly showed the falsity of lodge religion, and strongly urged to uphold the plan of salvation as taught in the word of God.

Address by Rev. A. B. Dickie was then listened to on the subject: "What would be the condition should the lodge win?" The conflict between the lodge and the Christian church is to gain supremacy. Should the lodge win there would be no church and God would be relegated to the rear.

The closing prayer was by Rev. A. B. Dickie.

Morning Session.

Devotional services were conducted by Dr. W. J. Coleman. The minutes of the previous sessions were read and approved. Forty conventional letters were received and a number of them read by Rev. W. B. Stoddard.

Testimonies of representatives of the different denominations opposed to secret societies were heard and reports read from those absent. The time for closing the forenoon session arrived before the subject was finished. On motion this conference was adjourned until 2 o'clock p. m., after prayer by Dr. C. A. Blanchard.

Afternoon Session.

The opening prayer was by Rev. A. D. Zahniser.

The minutes of the morning session were read and approved. A list of names of representatives were presented by Rev. W. B. Stoddard to report the work of the Convention to their respective church organs. On motion the report was adopted.

Then followed an address by Rev. Edwin R. Worrell, subject: "The Church vs. Mormonism." He said that Mormonism is the same to-day as when first founded. It seeks to overthrow our government, the church of Jesus Christ and the sanctity of the home. Mormonism is a secret society and a religion and should be opposed for the purity of the home, church and state.

Following the address the unfinished subject of the morning session, Denominational Testimonies, was taken up.

The Committee on Finance made a partial report.

On motion the resolutions were taken up seriatim for discussion, and the report of the Committee on Resolutions was finally adopted as a whole.

On motion the convention adjourned after prayer by Rev. Dudley W. Rose.

Evening Session.

The opening prayer was by Rev. E. R. Worrell. The minutes of the afternoon session were read and approved. An address by Dr. C. A. Blanchard followed, subject: "Lodge Attractions." He named the following: Curiosity, the desire for companionship, the love of money, ambition, vanity, appeal to the sensuous nature of man, favoritism, protection. The attraction of the lodge is of the earth. The attraction of the Christian is the cross.

The invitation of the Brethren Church of Philadelphia, Pa., to hold the next state convention in their church was on motion accepted.

The closing prayer was by Dr. C. A. Blanchard.

C. F. Kreider, Secy.,
Cleona, Pa.

Resolutions.

Whereas, It is our conviction:

1. That the obligations of the secret societies require members to conceal the proceedings of the lodges and the transactions of the lodge even from their wives and children, are contrary to the divine constitution of the family, tend to promote domestic dis-

cord, to increase the number of divorces, and in other ways to break up homes.

2. That its binding favoritism militates against "a square deal" in our civil courts.

3. That secret lodges make unjust claims, such as that they are charitable institutions, and do work the church should do, when in fact they are inimical to the church, as to the family and the state.

4. That according to their authoritative standards they are religious yet Christless, denying the two fundamental principles of the reformation of the sixteenth century, namely, first, that the Holy Scriptures are the only rule of faith and practice, and, secondly, that the sinner's justification is only by faith in Christ through grace.

5. That true to its development as a principle of evil secretism is becoming more and more degrading to men and women created in the image of God. This may be seen, for example, in their titles, displays, festivities and names. We hear now not only of Odd Fellows, Red Men, etc., as formerly, but also of the Eagles, the Elks, the Buffaloes, the Beavers, and among the latest, the Muskrats and the Noble Order of Dogs. How utterly unbecoming such associations are to a child of God.

Finally, we believe that identification with this system of darkness on the part of many professed Christians is not only damaging to themselves and others, and dishonoring to the Christian religion, but is also one of the things in the way of a great spiritual awakening.

Therefore, resolved—

1. That it is our duty as Christians and patriots to voice our earnest protest against all secret societies, and with faith in God and humble reliance upon the Holy Spirit to open blinded eyes, to use every legitimate means for the overthrow of this deceptive system till the day of victory shall come.

2. That we appeal especially to professing Christians connected with this system, which loves the darkness because its deeds are evil, to hear the heavenly injunction:

"Be not unequally yoked together with unbelievers; for what fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? And what agreement hath a temple of God with idols? * * * Wherefore

"Come ye out from among them, and be ye separate, saith the Lord. And touch no unclean thing; and I will receive you" (II. Cor. 6: 14-17).

3. That we have great reason to thank God that there is an awakening conscience among Christians in all evangelical denominations regarding this tremendous evil, as is evidenced by the testimony of the twenty-two denominations represented at this convention, representing a membership of from a few thousand to five hundred thousand each. We should be encouraged as never before to put forth aggressive effort in this reform, praying for speedy triumph.

4. That we recognize in the National Christian Association an efficient agent for carrying forward this work; that we recommend its organ, The Christian Cynosure, to the support of all the friends of the cause, and its agents as most capable in aiding churches and Christians in this reform.

5. That we extend to the pastor and people of this church our thanks for their kindly assistance in this convention, and to the press of the city for the kindly notice given.

NEW YORK AND NEW JERSEY. WESTWARD, HO!

On train for Columbus, Ohio,
April 18 1905.

Dear Cynosure: Like the months preceding, the past month has come with its labors and given its rewards.

I notice that the Pittsburg Convention has been deservedly praised by many writers, in many papers. So God continues to bless our efforts to hold aloft the flag that leads to the emancipation of many who follow.

After a brief rest at home, I looked again to the great metropolis of the East, the city that for magnitude of enterprise is probably second to none. In twenty minutes I traveled under the center of New York City a distance of over nine miles. Enterprises for transit under the rivers and through the hills are at work. Compared to the millions expended in the Subway, they are far in the lead. One is constantly led to exclaim, What a wonderful age we are living in! Into this great ocean we can only drop pebbles from time to time; yet the pebble makes its impression, and if multiplied enough it will fill the sea.

Many expressed themselves as having been greatly helped by the N. C. A. Convention of last fall. Quite an enlargement of the Cynosure subscription list is one of the practical results of that convention.

I was startled to find that death had taken so many during the winter. Pastors J. H. Sieker, F. T. Koerner and J. P. Beyer, of our Missouri Lutheran friends, were called to their eternal reward within a few weeks. They are missed, but God brings forward young men who will take their places as experience comes with the years. Father Sieker's home was the home of the New York division of the church to which he

gave his life. I was always cheered, as were multitudes of others, by his words of wisdom and gifts of encouragement. His mantle falls on a son who succeeds him in the pastorate.

One Sabbath I gathered with a few of the faithful who met in an upper room in the Long Island City Mission. The multitudes were not with us, but the season was precious as "we met with one accord." A good brother who had been redeemed from the lodge contributed the three dollars necessary to keep the Cynosure in the three public reading rooms, so long supplied by our good friend Mr. A. Alexander, whose obituary appeared in a former number of the Cynosure. My home was with Brother Lagville, whom I found diligently bearing testimony and circulating N. C. A. literature.

For some time I have desired to help the friends of the Christian Reformed and Free Methodist churches of eastern New Jersey. This was the opportunity. A Sabbath at Newark with Bro. O. V. Ketels and family was pleasant indeed. Freedom was given in preaching the word. If there was anything but good feeling, it was not made known. The Lord is blessing this "little flock" to their purification and edification.

On Tuesday evening the address was in the lecture room of the Christian Reformed Church, Englewood, N. J. Dominie Dolfin had published our coming, and Masons as well as others came to hear. Questions were asked and short address made by two Masons present.

The first question asked was if I had been blackballed by any lodge. A few more equally foolish questions, with the usual statements that good men were in the lodges, that Masonry was older than Christ, etc., followed.

The second speaker was an exceedingly courteous gentleman. He credited me with presenting much truth, but he felt sure, if we could have been with him a few nights before and seen the impressive ceremony as they initiated a minister of the town into the sublime mysteries of Masonry, we would all be favorable to the lodge.

He was a Knight Templar. As they were going through the resurrection scene in the lodge recently, a minister jumped to his feet and shouted, "Glory to God, I know He has risen," so this speaker said. He added that while some Knight Templars drank, they did not all drink.

I interrupted with the question, "How about the fifth libation?" "Oh," the speaker replied, "I mean as a beverage. The drinking of the wine is a very solemn thing. I am not at liberty to explain, but it is a very beautiful and impressive ceremony."

As I had more liberty, I explained to the audience how the Knight drank the wine from the skull, invoking double damnation on his soul. The Knight Templar assented to my description, but still contended that if properly administered it was very solemn. In short, what seemed solemn to him was to me blasphemous—its solemn mockery, to play the resurrection of Christ and trifle with the sacraments! I felt thankful to this Mason for helping me in getting the truth before the audience.

The lecture of the following evening was in the Christian Reformed Church, Hackensack, N. J. The meeting was without special note. An intelligent, audience (partially lodge men) seemed to be weighing the truth presented. My needs were supplied by Dominie Voorhis, the beloved pastor of this flock. Collections were taken and Cynosure subscriptions secured. Invitations to return were extended.

NOW FOR THE WEST. I am stopping in Ohio and Indiana for work. Shall hope to help with the Annual Meeting, visiting points in Wisconsin and Michigan later. There are so many asking for lectures that are much needed, but I can not reach them all at present. Be patient, friends; I may reach you later.

W. B. Stoddard.

Examination of the officials of the Santa Fe Railroad in court at Topeka, Kansas, discloses the fact that this company has paid in rebates to shippers during the year the sum of $1,198,352. It is believed that the greater portion of this amount has gone to the Standard Oil Company, and is a violation of the State law against freight discrimination.

Men of little minds are the hardest to convince.

OUR STORY.

THE QUALITY OF MERCY.

SUSAN FIDELITE HINMAN.

THE QUALITY OF MERCY. as6

CHAPTER IV.

THE MINISTRY OF MERCY.

"The Son of Man came not to be ministered unto, but to minister."

Meantime, Patience had risen after a suffering night, and feebly prepared breakfast for her husband. A blinding headache forced her to clutch for support at each chair, cupboard, and table that she passed. Her eyes burned with fever, and her parched tongue seemed stiffening with pain.

Barclay had met, the evening before, with a group of his Masonic brethren, with whom he had spent half the night over cards and drink. Coming home in the small hours to a brief period of broken slumber, he was none too amiable at breakfast time.

"I've had a beast of a night," he began; "why couldn't you keep the kid quiet and give a fellow a chance to sleep?"

Patience was too ill for reply, but he evidently expected none.

"What's this stuff you're pouring out here—tar-water? Tastes like it anyhow. You may as well sling these cakes into the slop-bucket; I can't eat 'em. Wish I'd married a woman that could cook."

With these and other like compliplaints, not unmixed with profanity, he concluded his meal and left the house.

Patience would gladly have laid down her aching frame in hope of rest, but Donald wakened and began to claim her attention. The preparation of his food seemed a day's wearisome labor. She sat down to watch him at his breakfast, when room and child grew suddenly nebulous before her. She pulled herself together and crawled to the nearest bed.

After a stupor, rather than a sleep, of indefinite length, she arose. The disordered sleeping room and the disordered dining room and kitchen beyond, smote on her suffering nerves with an added pang.

"Mother would never know this house," she fretted feebly.

Beginning with what was nearest, she tried to clear the dresser beside the bed, but dropped with a sudden rush of faintness. After a pause, she arose and began searching for a box of headache powders she kept in a drawer. She could not find them. All effort seemed futile and hopeless. She sank into a chair, crying weakly like a child.

Donald, who had been plastering himself liberally with the contents of the uncleaned breakfast table, came in at the sound, and following her example, he too lifted up his voice and wept.

Patience dropped on her knees besides the bed. "O God," she cried, "is there no help? Are the whole heavens darkened and God gone out of them? O God, if thou art anywhere, pity and help!"

Even in her despair, she semed to gather strength, strength which she expended in piteous and frantic appeal. The blackness of utter darkness reigned about her, such blackness as shrouds the borders of the realm in madness. All the billows of Divine judgment seemed to have passed over her head. Her whole life turned to a cry. Her very reason wavered as she waited a response. She dared not cease till she was answered.

In her agony she had fallen face downward upon the floor. The child, unnoticed, had crept away sobbing, and, still sobbing, had fallen asleep. The house was still, save for the anguished supplication, a reiterated and vehement cry for help. From sheer weakness the cry had become a hoarse and broken murmur. She had gathered herself up for a last supreme struggle, when, unclosing her eyes, she saw the outer door open and Mercy enter. To her sister's eyes, she seemed a tall, shining angel.

Mercy raised her sister from the floor and would have laid her on the bed, but Patience clung to her with an almost frenzied clasp. "God sent you," she repeated again and again; "now I know there is mercy in heaven!"

"Lie down, darling," begged Mercy. "Think what reason you have to be care-

ful. Let me stroke your head a little, and see if I can't take the fever out."

With soft, even strokes, the cool hands passed to and fro. The frantic look died out of the eyes, and they slowly closed.

"Can't you sleep now, dearie?"

"Oh! the pain!" murmured her sister frantically.

Mercy sped upstairs to the room that had been her own, for a simple remedy she had often found efficacious. She passed half-open doors, each disclosing a disordered interior. Her own room was in order but dusty through long disuse. It was a little room, but stamped with the charm of its girlish owner.

"I will tidy up, and bring Patience here," was her first thought.

Hastening down again, she applied the remedy, overruling her sister's plea for a headache powder.

"Did the doctor prescribe it? Do you know what it is?" asked Mercy, doubtfully. "I've heard dreadful things about headache powders."

"Barclay got it at the drug store. I don't know what it is. It acts like magic sometimes. I don't care what it is, if it only relieves the pain."

"I don't like it, Sister. Wait till we can ask the doctor."

Then Mercy filled the hot-water bottle with ice-cold water, and laid it on the pillow beside the fevered cheek. To her joy, Patience grew quiet and seemed to sleep.

A half hour sufficed to tidy the little upstairs room, and Mercy returned, to propose the removal; when she found her small nephew had wakened, crept out of his corner, and was vociferously calling for "Mamma!"

Mercy tried to hush the child, but his mother called, "Bring him here, Mercy."

The child scrambled, fast as plump, unsteady legs could bear him, in the direction of the voice; and from the refuge of his mother's wing sent up a shy, challenging glance at the intruder.

"Look, Lambkin, this is Auntie, our good angel. Can't you speak to Auntie?"

A second look convinced the child that he had no cause for fear. "Nanna!" and he held out two baby arms.

His young aunt caught him up and kissed him heartily. His little heart was won, and from that day he was "Nanna's boy."

Patience had been transferred to the sweet, quiet room, the child fed and set to play with a motley collection of broken toys, and Mercy had betaken herself to the kitchen. To the eyes of a housewife it was an appalling sight. Mercy's first impulse was to heat a boiler of water and begin a systematic scrubbing. A glance at the clock convinced her, however, that this operation must be postponed. It was after eleven, and Barclay would soon be home to dinner. She was not a speedy worker, and she must restrict herself to the one task. It was not completed when Barclay entered.

"Hello, Mert, how came you here? Playing hookey? Where's Patia?"

"In my room upstairs. I'm afraid she is ill. Will you step up and see while I finish dinner?"

"Sure." And he sauntered off, whistling.

"She's way off," was his report on his return. "Says you dropped out of the sky like a shower, and then she goes on about kings and scepters. Shakespeare ain't it? Guess I'll go over to Burke's and 'phone for the doctor."

"That's the safest course, I am sure."

When he returned with the announcement that the doctor would call in the course of the afternoon, dinner was ready. By dint of much searching, Mercy found a clean cloth for the table, and had spread it with the prettiest dishes, to offset the general disorder of the room, which she had not yet found time to rectify.

"It's a scanty dinner for a workingman, I'm afraid," she apologized as they sat down. "You must make some allowances for the new cook."

"It's bully—I mean taurinal," he answered with boyish enthusiasm. "You see I haven't forgotten all my Latin. Irish stem, is this? Good for the Irish! And Johnny-cake! Tastes, for all the world, like mother made. Only one objection to it; it's the grub that makes the butterfly, as the farmer told the scientific summer boarder."

Heartier appreciation no housewife could have desired than Rosecrans accorded to each feature of the meal. With an acuteness of observation unusual in

his sex, he even noted and praised the clean cloth and dainty ware.

"Don't wait to do dishes, Mertie. You said you had a half holiday this morning, didn't you? You'll have to hurry to get to school in time this afternoon. I will ask Mrs. Watson to step in and see after Patience, and I'll play Bridget myself to-night."

"I'm not going back to school."

"What?"

"Hearin' yez were afther nadin' hilp, Mr. Rosecrans, Oi've come to tinder yez me sarvices, if ye plase, sor!"

"What? Say that again in straight United States, Mertie."

"I've come to stay and help Sister, if you'll let me, please."

"Let you?" cried the volatile Barclay. "Son, get right down from your high-chair and give your Aunt Mertie a big bear hug—three of 'em, one for your dad, one for poor Momsie, and one for yourself."

The next month Patience was wont to recall as the happiest of her life. Mercy's care, so the doctor said, had saved her sister an attack of fever. Even more bracing was the moral effect of her presence. Her sturdy and unfaltering strength of heart, her childlike simplicity of faith, and her ingenuity in discovering blessings in the most untoward circumstances, proved infectious. Her youthful vivacity was a cordial to the fainting spirit of Patience. Barclay, who had felt himself, as he declared, growing patriarchial at twenty-six, said playfully to his wife: "It makes us old married folks grow young again to have a bright young thing in the house, don't it, Mother?"

Of course, in her youth and inexperience, Mercy made blunders. She had to endure endless banter from Barclay because she once set before him a plate of biscuit guiltless of baking powder, and at another time perpetrated a pumpkin pie with two crusts. The transformation of the house, she found, was not a mere matter of waving a fairy wand, but occupied her spare hours for days that lengthened into weeks. Barclay proved marvelously helpful, plying broom and scrub-brush and carpet-stretcher under her direction; diversifying his labors with an occasional double-shuffle on the bare floors, a balancing feat on the step ladder, or other boyish antics.

After the house-cleaning was over, Mercy began to lay plans for pleasant evenings at home. Her one gift, next to her buoyant serenity of spirit, was a clear, sweet, and marvelously sympathetic voice. The old parlor organ, flouted and sneered at by both Patience and Barclay, was tuned and repaired, and became a valuable adjunct to the home pleasures. Barclay himself had an excellent though untrained voice, and Patience, from her corner, would occasionally contribute a rich though subdued alto.

"I say, Mert," said her brother-in-law one evening, "this is no end jollier than getting out with the boys."

Mercy smiled and made no audible reply, but her heart beat with thanksgiving. Later in that same evening as she bent over her sister for a good-night caress, Mercy's gratitude glowed again to hear the words:

"Mercy, you best and greatest of mercies, this house seems a little heaven since you came back to it."

There came a night when the singing and laughter were hushed, and the household was tense with anxious expectation.

Patience had warned her sister: "I shall not live. I have felt so strangely of late; I have even been happy—it is wonderful that I should be happy! I want to spare you all the pain, dearest, but when the end comes, you will be with me, won't you? I shall slip away from your arms into Mother's."

Mercy sobbed and clasped her close, brooding over her with tender, mother-bird nestling. But the hour came when the loving sister was banished from the chamber of mortal pain. Pacing her room with clenched hands, she listened to sounds that tore her heart. At last, the heart-breaking groans ceased, and a new note broke the stillness. Mercy slipped softly down stairs. Barclay met her at the foot, grasping her hands with an energy that threatened to maim her for life. His voice was broken with the hoarse sob that tears its way painfully from the heart of a man.

"Thank God, Mertie, it's safely over! God helping me, I'm a new man from this night! I never dreamed—I wasn't with

her before. I'm twenty years older than I was this morning. My hair must be white! See her? Bless you, no! Not till morning. She'll go to sleep soon, the doctor says, if she's not disturbed. But if you like, you may see our young daughter—let's see—Sophonisba Mehitable, was she to be called?" Thus lightly he passed from the extremity of anguished distress to his natural hilarity.

Three days later, Patience still lying weak, shadowy, spirit-like, at the very gates of death, the subdued and anxious household was smitten with an awful shock. Reeling and tottering, thick of speech and truculent of temper, Barclay came swaggering home. He had been celebrating his good luck among the boys. His condition was obvious from the moment he entered the kitchen. Mercy tried all her diplomatic arts to quiet him, but he blundered and blustered on:

"Mush shee Patia—tell her zhoke. Reed 'n' the fellers heard 'twas a boy, 'n' gimme this package shigarettes fer m' son. Ha-ha!"

The door was closed too late; a sharp cry showed that Patience knew the whole bitter truth. An hour later she was in a raging fever, augumented by violent hysterics.

"We shall starve, my babies and I. Go, Mercy, go back to Richard, where you will have some one to care and provide for you. O my poor children! Their father will drink the very roof from over their heads. Promise me, Mercy, that you will care for my babies!"

Mercy wondered that her sister's sole concern seemed to be for the financial loss incurred through strong drink, with no thought of the moral destruction wrought. "Can she ever have loved her husband?" wondered the girl; "and does she make nothing of the laws of heredity?"

For days Patience's condition was critical. Darkened rooms, hushed voices, the odor of drugs, the subdued and subduing presence of the doctor and nurse, made it a time long to be remembered. Barclay, recovering from his spree, which was but one of the periodical attacks of the drink mania to which he was subject, showed a touching remorse, which rendered him all the more considerate and serviceable.

Nevertheless, Mercy, handicapped by the inexperience of youth, found the long strain painfully wearing. It was not strange that at times she lost her serene self-poise. On one such occasion, when she felt, as she sat down to the supper table, that the extreme limit of endurance had been reached, Donald, by an impetuous movement, overturned the milk-pitcher upon the table and himself. Mercy rose with a sharp cry of annoyance, drew back the child's high-chair, and applied her napkin to his dripping person with no light hand. Barclay also arose and made some clumsy attempt at assistance, at the same time uttering a subdued reproof to his son, which was also meant to appease his aunt's wrath.

Mercy, so far from being appeased, pointed out to Barclay, with some asperity, the fruitlessness of his efforts, and more than hinted a willingness to dispense with his help. His face clouded as he sat down; he ate but a few morsels more, then hurriedly left the table.

"Now is the time when he will go to drink for comfort," thought Mercy, bitterly. "Oh! what have I done?"

It seemed to require a superhuman effort to clear the table, prepare Donald for bed, and minister to the wants of his mother and the wee baby. When her tasks were completed, Mercy went back to the kitchen, laid her head on the table, and sobbed as if her heart would break. There Barclay found her when he came home, quite sober, at bed-time. He came up to her and laid his hand on her bowed head with awkward sympathy. To his surprise, she only sobbed the harder.

"Don't, Mertie," he begged, "don't give way so. I didn't mean to vex you."

"It isn't that," she said, raising her head and struggling for self-control. "I was thinking, better to be one of the beasts that perish, than fall so far below one's ideal."

"I know I'm a beast, Mertie, but——"

"No, no! I was thinking of myself."

"You, Mertie! You're an angel."

"Don't, don't! You break my heart. All this week until to-day it has seemed to me that I had only to look up from my work, to see the very face of my father in heaven, and now——" she be-

gan sobbing again; "now I dare not look up at all."

"Why, child! Why, little one! Don't you believe He's as good as I am? I'm not mad at you, Mertie, honest Injun. Only stop crying and be the dear child you always are—the best little girl in the world."

"Thank you, Brother," and Mercy looked up thoughtfully. "You have helped so much. Are you sure you can forgive me?"

"What do you take me for? I'm no bloodthirsty savage! And I'm not such a numskull that I couldn't see you were tired to death. I tell you, this ministering-angel business isn't what it's cracked up to be, is it, little girl?"

"Don't shame me any more, please don't. Oh! such dreadful failure!" and she sighed heavily.

"You make too much of it, Mertie. Look here, you believe the Bible, don't you?"

"Yes, oh yes!"

"Then why don't you believe what it says about forgiveness? I can't tell you where to look; you know better than I; but I'm sure it must be there. If there's some way for black sinners to come back, there must be for you. I don't mean to preach to you, Mertie; I'm not fit; but I can't bear to see you so unhappy."

"Thank you for reminding me. There is a way. It is the same for me as for the 'black sinners'—the other black sinners, I mean. You know what it is, don't you?"

"I suppose so—I don't know," he began in confusion.

"You know Christ called Himself the Way. That means that if we come to Him we are safe."

"Those things never seemed to mean much to me. I guess some people are born religious and good, and others cannot get hold of it, somehow."

"Don't say that," Mercy protested; "we've always been good friends, haven't we, Barclay?—before to-day, I mean," she added, dropping her eyes.

"Friends! I should say so. Why, Mert, you've been everything to us; and as for that little flare-up to-night—why, honestly, Mert, I believe I think more of you for it. I wouldn't have you a namby-pamby, milk-and-watery, sanctimonious, stuckup thing! Now don't you worry another mite about it."

"I couldn't bear to stay here if anything should come between us," said Mercy, earnestly; "and I don't see how anyone can bear to live in this world of our Father's, so full of His presence and His love, and not be on good terms with Him. Do you?"

The direct appeal was very disconcerting. Barclay stammered, "Why, I don't know. I never thought about it that way."

"It is strange that children should quarrel with so kind a Father, isn't it? But somehow, we all have, and Christ came to make peace between us. No one who really knows what God is, can help loving Him; and Christ came to make us acquainted with our Father. O Barclay, when you see that beautiful life, can you help loving Him?"

"Honest, Mertie, I never thought about those things."

"You will now, won't you?"

"Sometime, perhaps;" and Barclay took his hat and slipped away from the entreating gaze of those clear, honest eyes.

Mercy did not know, nor did he himself, how his religious impulses had been crushed and stifled by the deadly power of lodgery. Like a narcotic drug, which allays pain by a temporary paralysis of the quivering nerve, Masonry, with its false and specious promises of present and future salvation, deadens the spiritual nerve that throbs with the pain of conscious alienation from God. Too often, this paralysis is hopeless and eternal. The victim is lulled to sleep on the verge of Niagara.

(To be continued.)

A correspondent of the London Times gives an account of a discovery in Egypt by Theodore M. Davis, which, he says, is the most important made by any explorer since Egypt was opened to European research. It was the discovery of a tomb which had never been plundered or entered since it was sealed up in the eighteenth dynasty. The treasures with which the tomb was packed from end to end constitute the richest soil of ancient Egypt that it has fallen to the lot of any explorer to unearth.

From Our Exchanges.

KILLED AT K. OF P. INITIATION.

Pistol Used Was Supposed to Contain Only Blank Cartridges.

Little Rock, Ark., April 10.—While Ebenezer Runyan was being initiated by the local lodge of Knights of Pythias at Felsenthal, Ark., he was shot and instantly killed. Charles Filler was officiating and was using a revolver which, in some way, had been loaded, although it was supposed to contain only blank cartridges. The bullet entered Runyan's brain.

—New York Sun, April 11, 1905.

LODGERY'S PERFECT FRUIT.

The Mafia, Its Power, Workings and Politics

What is this powerful, dangerous, mysterious Mafia, of which we again hear so much both in Italy and other countries? The mafia is, to use a modern word, a trust.

It is in the first place an organization of groups of wealthy persons, who dominate the weak, unorganized masses.

It is not a simple society, but a corporation, which with its directors, its by-laws and statutes stands outside the law and cares nothing for the laws of the government.

It issues its commands and sees that they are obeyed, and in this it is supported by a peculiar trait in the Italian, and especially in the Sicilian, character—the disinclination to apply to the courts to attain justice, no matter how great the crime committed against them, a feeling which is known as "omerta."

A man must, according to the Italian way of reasoning, be able to manage his own affairs and to revenge himself the wrongs committted against him.

A murder is committed. The dying victim is asked by the authorities to make his ante-mortem statement, and openly declares that he knows the name of his murderer, but that he will not tell.

People who have recognized the murderer and seen him run away after committing his crime also remain silent and refuse to betray his whereabouts, though they know where he is hidden. Anyone who would help the authorities would immediately be ostracized, and probably even killed.

It is easy to understand that this "omerta" is a mighty ally of the Mafia, not only hindering the courts, but also by justifying the crimes of the Mafia, which is recognized as a private court of justice, a State within the State. A man who seeks revenge over another never applies to the authorities, but turns to the Mafia.

In every small community the Mafia is represented by the Cosca, a very simple, but powerful organization, which has neither president nor secretary and the most important members of which are absolutely illiterate.

Its affairs are conducted by four or five men who have won their positions by their reputation and intelligence and under their leadership a number of young men, called "Picciotti," work.

The leaders are men of ambition, who want to live in ease and comfort without working, and the others are fools, who have become willing tools in their hands. Every Cosca tries to bring the district to which it belongs under its influence and to get the most money possible out of the community with the least possible effort and without coming in conflict with the police.

But the Cosca never hesitates to commit murder, when its interests are at stake, when it will serve to help the men in power or to carry out an act of revenge.

The order to commit murder is never given to a single individual, but a number are chosen and these draw lots among themselves to decide who is to carry out the decrees of the Cosca.

The one who draws the fatal lot is often a perfect stranger to the victim, and is handed the gun only in the moment when the shot is to be fired.

As soon as he has fired the gun is passed with lightning rapidity from hand to hand, just as it was passed to the chosen man, and disappears through the hands of a long row of friends posted in the street, so that the murderer may appear only as one of the crowd gazing at the body of the murdered.

Whenever the police happen to get proofs enough to arrest the guilty, the

Cosca moves heaven and earth to have him set free; it provides money to hire the best lawyers obtainable, and to produce witnesses to swear to an alibi; it threatens the judges, the witnesses for the prosecution and the members of the jury with death, and bribes the newspapers.

The great power wielded by the leaders of the Cosca becomes evident at elections, and only with their assistance can a man be elected member of the chamber.

Has he once won a seat there by their influence, he becomes their prisoner, must carry out their orders, and must always be ready to defend them if he values his life, and, forced by these politicians, the government discharges officials who are too zealous or dangerous to the Mafia.

The members of the Mafia levy tribute on the wealthy through one of their officials, the curatolo. The process is very simple.

The curatolo goes himself or sends one of his friends to an owner of an estate and in the most respectful manner informs him that his present overseer is an incompetent fool, and that he knows of a man who could fill his position far better. If the proprietor refuses to listen, the curatolo leaves him expressing his deep regrets at having annoyed him.

A few days after the owner of the estate finds his orchards ruined, his vines chopped down, or a cross planted in front of his house as a threat.

Very seldom he applies to the authorities, as he has no proofs, but he nearly always discharges his overseer, sends for the head of the Cosca and asks him to send the curatolo to him once more.

The curatolo comes and a member of the Mafia is made overseer, and immediately begins to rob his master and the proceeds go to the organization.

But the Mafia have many other sources of income. They force the orchardists to sell their oranges to them far below the market price and no one dares say a word; they steal cattle by the score, butcher and sell some of them and return the others to the owner when he is willing to pay for them.

They go into the contracting business, and whenever a mill or a barn or other building is to be erected they force the owner under threats of death to give the work to them. There is in fact hardly a transaction public or private which does not pass through their hands.
—The Evening Bulletin.

THE MAFIA IN AMERICA.

San Francisco, April 6.—Wrapped in a bloodstained blanket and shawl, the headless, armless, legless body of a young man was found early to-day on the sidewalk near the corner of Vallejo and Powell streets.

The body was found by Policeman W. Minnehan. The mutilated trunk was bleeding and still warm. And now the police are striving to unravel the most unusual murder mystery in the history of the city.

One clew to the identity of the person who perpetrated the crime is already in the hands of the detectives. The man who deposited the body upon the pavement was seen by a passer-by. He was seen carrying his grewsome burden down Vallejo street. He was watched as he stooped and dropped the bundle. Then he proceeded hurriedly down Vallejo street and was lost to sight.

The shapeless body that now lies at the morgue is apparently that of a man about twenty years of age. It is dark skinned, and the detectives are inclined to believe that the victim was of Italian origin. And on that fact they are inclined to build the theory that the Black Hand or the Mafia is responsible for the awful crime.

The shawl and blanket in which the body was wrapped are of coarse material. The bundle was tied with sailor's twine.

The detectives who were set to work on the case followed a trail of blood up Vallejo street to Mason and thence north to Green. The case is very similar to the Guldensuppe murder which took place in New York in 1897.
—Chicago American.

Pilate inquired, "What is truth?" Christ said: "I am the truth." Let the Pilates who would know what truth is know what Christ is.

CHICAGO LABOR UNIONS' MAFIA

Slugging Crews Dispatched to Wreak Bodily Harm on Nonunion Men.

This was the most important of the day's developments in the strike situation, and was revealed immediately after announcements had been made by both sides that all peace negotiations were off.

Organized under a sort of military system into squads of ten men, each in charge of a captain, with one general director for the entire nine squads, these hired sluggers are being paid at the rate of $5 to each man a day, and are further recompensed on a scale gauged by the extent of the injuries inflicted on the person attacked.

Scale of Prices Paid to the Union Labor Sluggers.

	On white men.	On negroes.
Plain assault	$..	$ 2
Broken ribs, nose, etc..	2	5
Left unconscious	2	5
Broken leg or arm ...	5	10
Sent to hospital	5	10

Vouchers for these services had been paid up to last night at the Chicago Federation of Labor headquarters, and the scale is given above. The extra allowance for injuries inflicted on colored drivers is due to a desire by union leaders to discourage negroes from becoming teamsters.

John Anstern, 203 Ontario street, a driver of a Ward & Co. wagon, was attacked at North Clark and Indiana streets by four men. He sustained injuries that may be found to include a fractured skull, and one of his ears was nearly torn off.

One of the most brutal assaults of the day came in the afternoon when two drivers for the United States Express Company were attacked at Congress and Robey streets and left only partly conscious in their wagon. Both were nonunion men and had made a delivery to the Ward building. A detail of "sluggers" was sent to follow the men, and they kept the drivers in sight until on the far West Side there came an opportunity to make the attack and escape.

—Chicago Record-Herald, April 18, 1905.

If we will only clear the channels God will turn the stream toward the empty fountains.

PUBLIC SCHOOLS.

"KILL THE NITS."

BY JOHN MILTON.

A military chieftain during our civil war, when criticized for radical and oppressive measures to suppress the rebellion, replied: "The way to destroy lice is to kill the nits." The United States Government was in many instances feeding, clothing and otherwise aiding the wives and children of the men in the Confederate army whose avowed purpose was to destroy the government.

If our educators, much concerned over the invasion of "frats" and "sororities" in our High and Grammar schools, will destroy the "nits" which breed those fraternities, the vexed problem will be solved.

DEMANDS PROH BITION.

Twenty Children Killed or Seriously Injured

Within the last year nearly twenty school children in the intermediate or grammar grades have been killed or seriously injured by their companions in the cruel process of hazing. The wild and reckless pranks of young men at college seem to have set an evil example that is followed in the public schools. Usually the weaker and shyer the victim the more severe is his punishment. The children who are led by a mad spirit of cruelty to inflict these injuries have no judgment to guide them and do not know how serious may be the consequences of what they call sport. In Alameda within a month one boy has been seriously injured and another probably killed by this barbarous practice. It is a mistake to let school children fall into these habits, on the ground that rough play develops manliness. There is nothing manly in cruelty, nor in invading the personal rights of others. Instead of making manly boys it makes bullies and cowards, who will do in a crowd what none would dare do alone. Parents send their children to school to acquire knowledge

and not to be tossed up and injured or killed.

The evil seems to be growing, and the casualties are so numerous as to justify school boards in issuing instructions to teachers to admonish pupils that such cruelties must cease. The public has an interest in the matter, too, and a part to perform. There is too much toleration of the rudeness and lawlessness of the young men at college, whose example is responsible for the deaths and injuries in the public schools. Because young men are at college they do not gain immunity to destroy or deface property, nor to be rude and rough in public places. The effervescent spirits of youth can find play consistent with respect for the rights of others. Let it be understood that young men do not go to college to defy the law and lampoon their professors, but to be gentlemen seeking a learned equipment for a career.
—San Francisco Call.

THE LAW FOR HAZERS

The following bill was recently introduced into the legislature of Pennsylvania, providing for a heavy fine and imprisonment for hazing:

"If any person or persons shall maliciously inflict on any other person any grievous bodily harm by what is commonly known as hazing, either with or without any weapon or instrument while attending or going to or coming from any of the common schools, colleges, universities, or any other institutions of learning within this commonwealth, he, she or they shall be guilty of a misdemeanor, and, being convicted thereof, shall be sentenced to pay a fine of not exceeding $500 or to undergo an imprisonment for a period of not exceeding six months or both, at the discretion of the court."

"Grand Rapids, Mich., March 31.—Herbert Lake, aged sixteen, is near death, his nerves paralyzed as a result of hazing by members of a high school Greek letter fraternity. One of the features of the initiation was a slide down a steep hill, locked in a coffin. He was forced to swim in snow-filled gutters, and underwent other nerve-racking tortures in the fraternity room. He was lowered in a coffin attached to ropes, from the roof of the five-story auditorium building."

That all such proceedings are condemned by right mided people goes without saying, but—and this means much more — these fraternities themselves should be condemned. That, however, would mean judgment upon the whole line of secret societies, a thing not to be looked for in this age of worldliness and indifference to the teachings of God's word. We hear much about a simpler life, men go through the country and preach the "simple life," and quite probably there are men and women who belong to a number of lodges and several clubs and yet keep talking about a simpler life. Right here is a good place to make a start in the simpler life; form a stay-at- home club, the members of which are father, mother and children. The boys and girls of our land will never learn the simpler life by starting out in high school fraternities.
—Lutheran Standard.

EDITORIAL IN "DAILY NEWS."

School "Fraternities."

In an article contributed to the Philadelphia Saturday Evening Post, Superintendent Cooley of Chicago furnishes important confirmatory evidence as to the evil effect of "fraternities" and other secret societies in the public schools. From observation of the conditions established by these organizations he finds that, in effect, the high school fraternity "means an early and a liberal education in snobbishness, in loafing, in mischief and in the manipulation of school politics." It tends to create false social distinctions, awakening an arrogance among the society members and arousing the jealousy of others.

How far-reaching the influence of these organizations may become is shown by Superintendent Cooley's description of the conditions in one of the Chicago schools. In this institution, which has 1,330 pupils, twenty-five elective positions are filled by the pupils from their ranks. Of the 1,330 pupils only 130 belong to the secret orders. Yet at the time of Mr. Cooley's investigation it was found that

twenty of the twenty-five elective positions were held by fraternity members, the representative government of the school being as firmly in the clutches of a ring as though it were in charge of professional politicians.

It is apparent from this description that the effect of the secret society in diverting the pupils' attention from legitimate school work is by no means the worst of its evils. Every pupil of a public school is entitled to equality of rights and privileges. Indeed, he must have such equality if he is not to grow up with false and perverted notions regarding his place in democracy and his share in its duties. There could hardly be a worse foe to free popular education than an institution which causes the drawing of lines of social caste.

The "fraternity," it appears, has brought a new element into American school life. It interposes a barrier between the pupil and his teachers and, what is far more important, between the pupil and his parents. That it also tends toward lower standards of scholarship Superintendent Cooley is prepared to affirm from the reports of his teachers. After such a showing the school authorities should have the support of public opinion if they go to any reasonable length in weeding out secret societies from the school system.—Chicago Daily News, Jan. 7, 1905.

AMES' BURNING QUESTION.

"Non-Fraters" Disapprove Action of President Storms.

Because President A. B. Storms, of the Iowa State College, at Ames, banqueted the fraternity students of the institution last Saturday night many of the non-fraternity men, or barbarians, are displeased, and they are indulging in considerable criticism of his action. To express their displeasure some of the anti-fraters organized a boycott of last Sunday morning's chapel meeting, which was to be addressed by President Storms. As a result, the attendance of students was much smaller than usual and only a comparatively small number of non-fraters were in the audience.

The banquet has been the occasion of considerable comment and discussion, pro and con, among the students at Ames since it was announced some days ago. Some are disposed to be severe in their criticism of what they call the president's social distinctions, while others are disposed to concede him the right to entertain whom he pleases. The issue is made more acute because of the long-standing division among students upon the fraternity question, and the situation just now is reported to be quite tense.

The feeling at Ames was reflected in a letter received yesterday by The Register and Leader, written in behalf of a large number of anti-fraternity men and protesting against President Storms' banquet. The letter was as follows:

Anti-Frat Men Protest.

Ames, March 20.—The three questions the fraternities ask about a man when he enters college are: "What are his social qualifications? Is he a 'hale' fellow? Has he money to spend?" A student must possess these qualifications to become a fraternity man. They are the only organizations in school which have broken into the democratic foundation of the institution and made social distinctions.

The act of President Storms in banqueting the fraternity men, as such, last Saturday night was a direct slap in the face for the rest of the students. He as president has a perfect right to banquet any students, as individuals, he desires to honor, but when he chooses to officially differentiate between the students along social lines he seriously impairs his prestige and alienates more than 1,000 students.

This is supposed to be a "poor man's college," but if this spirit of creating distinctions socially between the students is continued by one who is supposed to represent all, the integrity of the college is threatened.

The president addressed chapel Sunday, but none but fraternity men attended. Out of 1,500 students, only 300 were at chapel. This is about the proportion of students in favor of fraternities to those opposed to them.

—The Register and Leader.

The reward of kindness is a more lovable disposition and a wider vision of opportunity.

THE LODGE IN THE CHURCH.

Secret orders have again come to the front in a peculiar way. A minister who confesses that he has members of some of these orders in his flock, and who would hope to receive more of them, memorializes his Presbytery for an overture permitting the reception of such persons, otherwise they will be kept out of the church. Happily, the Presbytery did not see fit to bow down to the lodge, and denied the request. Has it come to this, that Christless orders are dearer than the church to Christians? Christ teaches that he who forsaketh not father and mother, wife and children, for the kingdom of God's sake is not worthy of him. There is nothing too dear to be given up for Christ, who gave his life a ransom for his people. Very many seem to be of the mistaken view that the important thing is to get men into the church without regard to soundness in faith and practice. It is better to close the door than to admit such as are disobedient. We hope our testimony on that subject will be allowed to remain in force throughout the church, and that we will not soon have another battle on that subject to disturb the proper work of the church.
—United Presbyterian Instructor.

PREACHER DISCOUNTS BIBLE.

"Seek ye first the kingdom of God, and his righteousness and all these things (food and clothing) shall be added unto you." Jesus. (Matt. 6: 33.)

Centralia, Wash.—Rev. W. E. Zediker, who created quite a stir in Centralia last week by joining the Eagles Aerie in Centralia, preached his second sermon upon the subject Sunday morning. Rev. Zediker is a man who is strongly in favor of insurance organizations, and he made the statement that although faith was a good thing and would help out in places, it would not feed his widow and children after he was gone.

The opposing ones of his congregation are fast coming over to his side. In his second sermon, entitled "Fraternal Order vs. The Church, and Are They in Conflict?" Rev. Zediker went on to prove that instead of the church and fraternal orders being in conflict, that they were in reality working in the same line.

THE LODGE AND THE CHURCH.

Rev. Isaac H. Miller, New Pastor of Marietta Street Church, Is Believer in Fraternities.

Rev. Isaac H. Miller, the new pastor of the Marietta Street Methodist Church, has moved, with his family, into the parsonage at 262 Spring street.

Mr. Miller was born in Russel county, Alabama. He is a graduate of Andrews Institute, De Kalb county, Alabama, and of Grant University, Chattanooga and Athens, Tenn.

He has filled several important stations in the Holston conference, and as presiding elder made his district the banner district of that conference.

Mr. Miller did not seek his present appointment, but the place sought him. As a pastor he has been successful. He belongs to fifteen popular secret orders. He is 48 years old and weighs 200 pounds.—Atlanta (Ga.) Journal, Jan. 7, 1905.

The above is a sample of the depths to which the apostasy has fallen. The lodges, which are the devil's counterfeit of religion, are seeking as far as possible to gather in every preacher or mission worker they can find, thus lending a semblance of religious air to their scheme of deceiving the people. But the sad feature is the fact that our churches are so fallen as to be so easily caught in the snare.
—Burning Brush.

CRANKS AND MIXERS A-PLENTY READY TO PREACH AND PRAY IN PEORIA PULPIT.

"Come Right Along," Is Trustees' Song, "and if You Win You'll Get the Tin."

(By a Special Correspondent.)

Peoria, Ill., March 2.—The trustees of Central Christian Church of this city, who recently advertised for a pastor who was a crank, a mixer, a lodge man, and an evangelist, among other qualifications, have had a dozen applications for the place.

Three pastors from Rock Island have applied, and one each from Rushville, Ind.; Kewanee, Ill.; Somerville, Mass.; Sedalia, Mo.; Champaign, Ill.; Columbia,

Ind.; Union City, Ind., Cedar Rapids, Iowa; Dearborn, Mo., and Atlanta, Ill.

The last named application was from Rev. S. S. Lappin, and his letter was filled with sarcasm for methods employed, although he was sure he filled the seven requirements.

The trustees are nonplussed over the publicity given their meeting when the older members fought for a minister of the old style and the younger ones forced the demand for the mixer.

They announce that they will "try out" every man before the congregation who applies to see if he could qualify.

FIND "CRANK" PASTOR.

Peoria Church People Get Application from Minister Willing to Please — Claims Needed Qualities — Unique Letter from Man Who Refuses Eulogies to Ignorers of Religion.

(Special to the Record-Herald.)

Peoria, Ill., March 2.—Apparently the "crank" pastor wanted by the Christian Church of this city has been found. The publicity given the unique list of qualifications decided upon by the members of the congregation has brought an application. Rev. S. S. Lappin, now pastor of the Christian Church in Atlanta, Ill., offering himself as the man able to fill the bill.

The congregation had announced that what was needed was a man who could combine the qualities of an evangelist, a lodge man, a "mixer" and a "crank," with the ability "to assume the burdens of his flock."

Letter Asking Pastorate.

Here is the letter in which Rev. Mr. Lappin offers his services:

"I am an evangelist. I served one year as State evangelist in Illinois and nearly killed myself at work. I always hold my own meetings where I am pastor, if I feel like it, and the church will let me. It has been a rule with me never to turn anyone away if they wanted to join a church where I was preaching, especially if I had reason to believe they were in earnest.

"I am a lodge man. I belong to the A. F. and A. M., the I. O. O. F. and the M. W. A., and would not object to joining some more, provided the brethren will pay the admission fees and keep up the dues.

"I am a little in doubt about the next question, for you do not define what you mean by a 'mixer.' I rather guess that I would fill the bill, though, for I on several occasions have shown myself a master hand at getting things mixed. Maybe you mean socially inclined. If so, I am your man, for the person who comes near the church where I preach anywhere near service time must be keen to scent and fleet of foot if I don't make him shake hands before he gets away. Social—well, I should say so. Many's the time I have waded across a muddy street to speak to a man who owed me.

Crank? Yes. Not a Fool.

"I am a crank. Not a fool, understand, but the kind of a crank that 'moves things' as you suggest. Things do move where I preach. If I can't make them move I can generally get some of the cranky brethren or sisters to lend a hand till the thing starts. On several occasions I have succeeded so well in moving things that my family, household goods and all were moved into another pastorate.

"Now, as to being willing to assume the burdens of the flock, I had best be a little less positive in my answer, for I am not sure what you mean by that. I don't propose to take care of pocketbooks of the brethren while they go fishing or to speak knowingly about the bigness of the hats worn by the good sisters at Easter time.

"I will not engage to salve the consciences of the brethren who hurrah for Jesus and vote for the devil, and I will not usher any such up to the pearly gates. I will not engage to deliver eulogies for those members who regard their religion as a sort of spiritual life insurance with a brimstone clause, paid up at baptism for all eternity. About this last I am particular.

"If members will not come to church till they are brought by their friends in a big black wagon I may happen to be absent then.

"If I can't preach to people while they live I don't care to preach about them when they are dead, unless I could say what I please, and that isn't considered good form at funerals."

Rev. Mr. Lappin insists his application

is in good faith and he is awaiting a reply.

CHURCH AND LODGE.

Union Revival Service.

A large number of Methodist ministers from Philadelphia and elsewhere in Pennsylvania recently held a conference at Allentown, Pa., for the purpose of promoting a revival. The Allentown Leader of March 14th says:

Reverently and earnestly the members of the Philadelphia Methodist preachers' meeting prayed yesterday in Wesley Hall that there might be a great outpouring of the Spirit upon the Philadelphia conference when it meets in Allentown; and if their prayers be answered, the conference session will be followed by the greatest revival Pennsylvania Methodism has known for years.

The press is silent as to the welcome extended by the churches to these clerical guests, but profuse in showing how they were entertained and banqueted by the lodge. The paper says:

About eighty ministers attending the M. E. Conference were guests of Greenleaf Lodge No. 561, F. and A. M., at a stated meeting last night. It was made a Lehigh Valley affair and over 200 Masons were present.

Before the opening of the lodge there was a reception to Bishop McCabe, who delivered a splendid address and sang a hymn. When lodge opened Worshipful Master W. H. S. Miller delivered an address of welcome which was responded to by Rev. Dr. Wm. B. Wood of Philadelphia, senior member of conference.

At the banquet Hon. Edward Harvey presided, whose splendid address will long be remembered. Addresses were also made by Rev. Wm. B. Chalfont of Philadelphia, grand chaplain of the Grand Lodge, Rev. Thos. M. Jackson and Rev. John F. Crouch of Philadelphia and Rev. F. C. Seitz of Allentown.

This large concourse of ministers had met in this town, not primarily, as it appears, to attend a lodge banquet, but to confer with one another how best to promote a revival of the Christian religion, in the hope of saving for time and eternity, men, women and children. These ministers all professed to having Christ enthroned in their hearts. These ministers all profess to believe the scriptures, which teach that Christ is the ONLY door of salvation and that those who would climb up some other way are thieves and robbers. "Neither is there salvation in any other."

It seems passing strange that these servants of God, on so sacred a mission as they professed to have been sent, should desire to spend a convivial hour with those who reject the Son of God, mutilate His word and close the doors of their meeting place against mothers and children.

Modern Secret Societies

BY

CHARLES A. BLANCHARD, D. D.

President Wheaton College, President National Christian Association, ex-President Sabbath Association of Illinois, etc.

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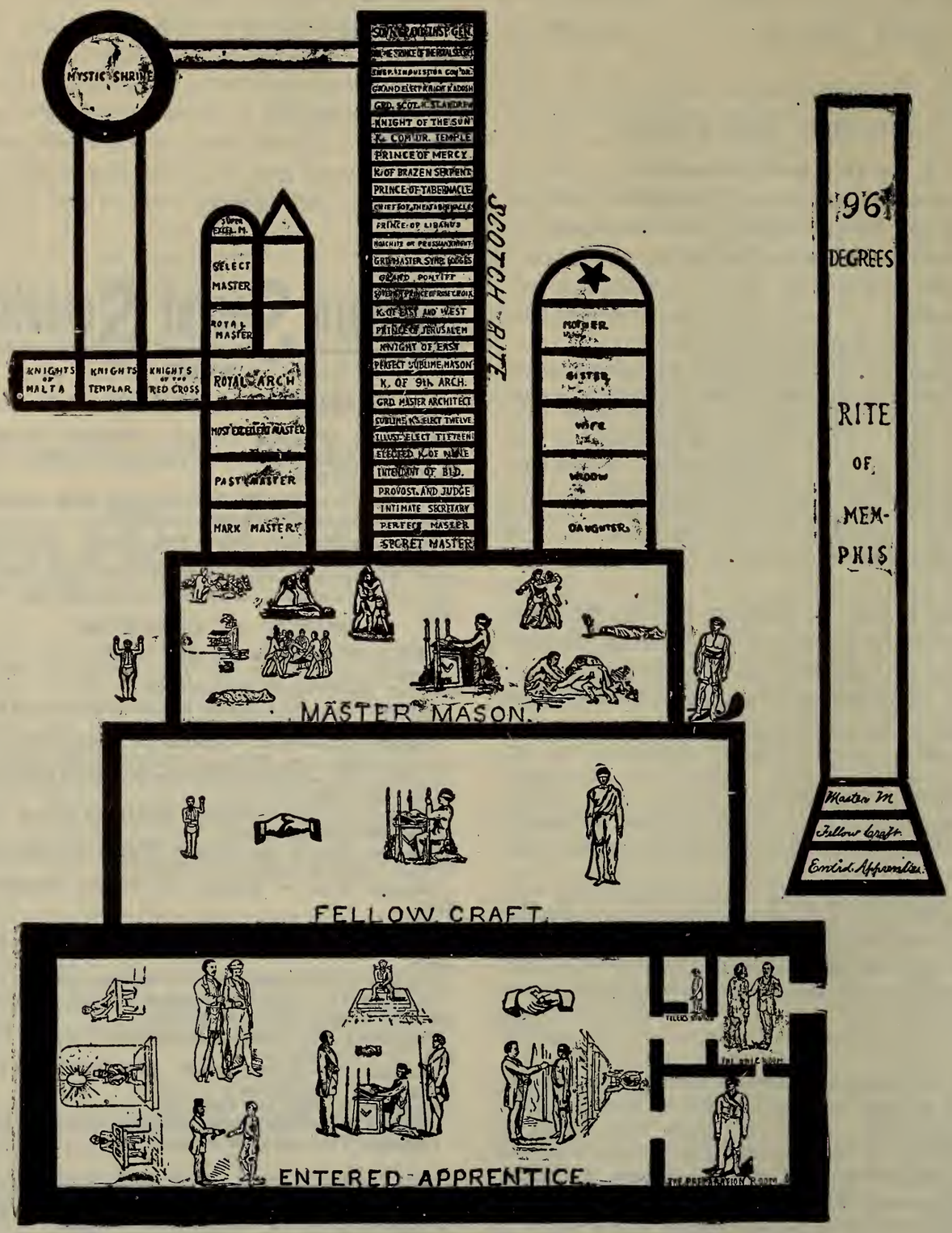

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2. The Scotch Rite of 33 degrees;
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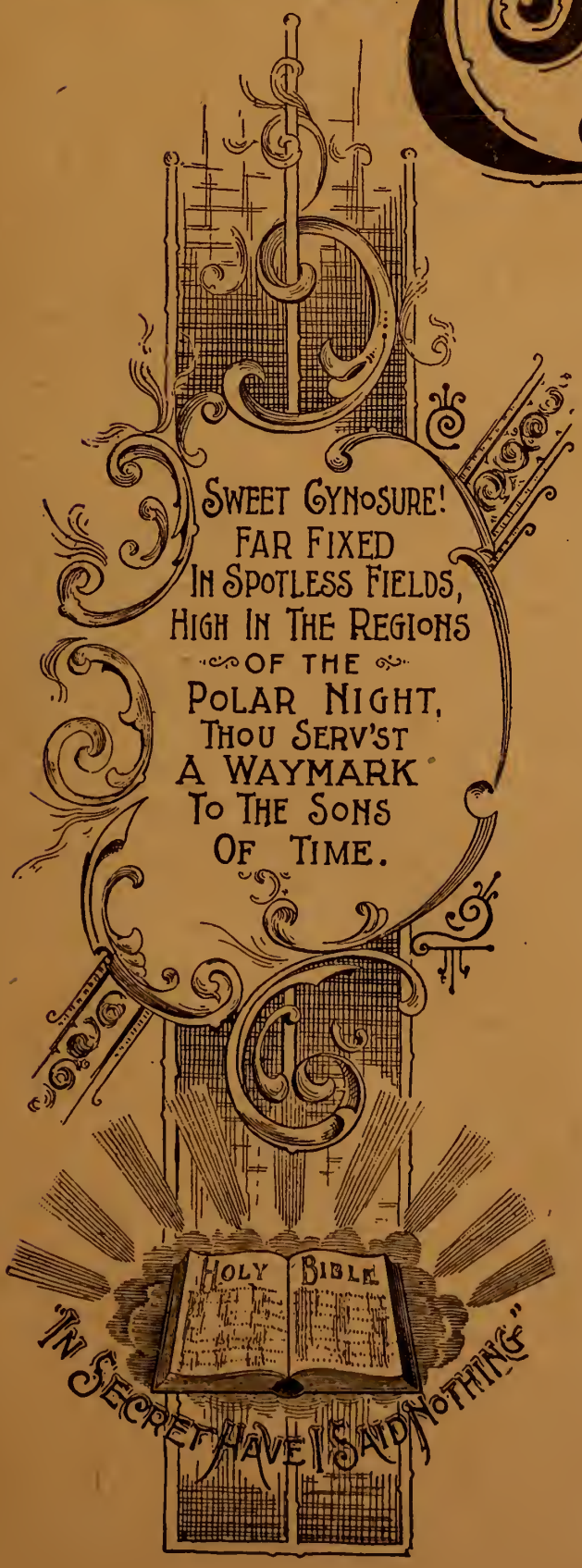

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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ARE LODGE EXPOSURES RELIABLE?

BY REV. W. S. JACOBY.

Before speaking upon the subject that has been assigned to me to-day I want to say that I am not here because I have been despitefully used by any lodge; neither have I been despitefully used by any member of any lodge; but after having been redeemed by the precious blood of Jesus, I saw that I could not remain in Masonry. My reason for being here to-day and taking part in these meetings, then, is that I believe I can be of help to some one else.

Men did not tell me; no one spoke to me about the dangers of the lodge; I knew nothing of this organization that has so nobly taken up this work; but God spoke to me, and I had to obey. I was living in a small town where there was a Masonic lodge and a great number of Masons. I was well liked by them all. It was quite a task, I assure you, to leave them. The devil tried to keep me in, but God took me out, and I thank God for it to-day. I know that the Word of God says that 'If we walk in the light as He is in the light, we have fellowship." Well, after I became a child of God I wanted to know Jesus better. I wanted to live day by day in His knowledge; I wanted to be more like Him, and I saw that the lodge was a hindrance to my Christian life and growth, and so I am here to-day to say to any one that is in the lodge, if you are a Christian, if you want fellowship with the Lord Jesus Christ, you will have to come out, and if you are out, and you want to continue to be a child of God in full fellowship with Him, you had better not go in.

Now, my subject is, "Are Lodge Exposures Reliable?" If some men came to me and asked that question, I would say yes.

Do you mean now to ask me, are the statements of these men who have taken up the battle against secret societies true? Well, I would say to you to begin with, let us look at the character of the men. I take up this book. I find here on the first page the portrait of Rev. R. A. Torrey, and I see that Mr. Torrey says: "I do not see how an intelligent, consecrated Christian can belong to a secret order." I want to say that there is not one here that knows him that would for one moment claim that R. A. Torrey would make a statement that he could not prove. And neither would you say that about any of these other brethren who are speaking to us about the evils of the lodge. Nay! On the other hand, you would be the first to denounce any one who would charge them with an untruth. You would say they are too intelligent to make a statement that they cannot prove, and you would say that they are men of such standing that they have weighed carefully the evidence of these things

before they have expressed themselves upon them. That is precisely what I wanted. I wanted you to look at the character of the men who are making these statements against the lodge.

I look again and see our brother Charles G. Finney, who has gone home to heaven, and I read what he says about the lodge. Have you heard of him? He was a man who was in the forefront, at all times, fighting against evil. He was a man who was mightily used of God in the salvation of souls. And I want to ask you, would you for one moment doubt the statements that he makes? Certainly not.

Then again, I would come down to those you have heard and will hear again this afternoon and to-night, and ask you, what is the character of these men? They are esteemed and highly respected in the communities in which they live. They are known as men of understanding, men of sterling integrity, men of knowledge. Not for one moment would they speak from any mean motive to gain a point. And when they stand before us and tell us about the dangers of the lodge, we know that what they say is true. They are fearless in standing forward in this very unpopular movement and speaking against these evils. Truly, we know that what these men say is true.

You say, "I will concede, then, that these men are respectable, that these men are men of intelligence and learning, and that these men are men of truth, but can't they be mistaken?" Very well, that would bring me then to this thought: What are the opportunities for gaining the information necessary to expose the secrets of the lodge, or speak intelligently against it? And the first thing I would say to you is, there are many men who have been in the lodge and have come out of it. Are there not men who have held the highest office in the Masonic lodges and other lodges who have come out of these lodges knowing its ritual from A to Z, and have made it known, so that if you or I will, we may read it ourselves?

Then again, I would point you to their rituals, as my dear Brother Swartz has already done to-day. Those highest in authority have spread out before us literature recommending the lodges to the people and claiming for it a religious character. And I would ask you if these brethren just named, who are so learned in other things, are not sufficiently learned to read lodge rituals and understand them, and see the evils that these lodges threaten to young men?

I say, first, we know that these men are indeed reliable. Second, their opportunities for information are very abundant. There is no one but will say that there are plenty of opportunities upon all sides for them to get this knowledge. I can remember that when I was taking the degrees in Masonry that the lodge ritual, in cipher, was handed to me with the key, and I had to sit down and learn in this way the oath that had been administered to me. I want to say that I was very much astonished when I first went into a meeting like this and heard Professor Blanchard or Stoddard or some of these other men tell me more about the inside workings of Masonry in one minute than I knew all the time I was in there. And I do believe that these men know more about the inside and outside work of Masonry than ninety per cent of the Masons. I haven't a single doubt of it. That brings me to another thought, and that is this: We will just say for argument's sake that this is true; these men are men of character. You will also concede the fact that these men are men who have had many opportunities and who have taken this work in hand and learned through these different sources of information the workings of the lodge.

But you might ask, might it not be that there would be some purpose that would not be just right?

A gentleman here to-day, the reporter of one of our papers, said: "I want to get a little information from you, a little outline of what you are going to say." I said, "First, I am going to prove that these exposures are reliable because of the character of the men who are making them; second, I am going to speak about the opportunities they have of gaining information, and the third thing will be their purpose." He said, "What do you think their purpose is?" I said,

"I believe their purpose is not spite work, not vainglory, not that they might be held up in the esteem of men. It is a very unpopular movement, but I believe it is for the glory of God. That is why to-day lodgery is an evil to any man, and they are standing in the front faithfully discharging their duty to their fellow men."

He said, "How is it an injury to the young man?" I said, "I believe any young man who wants fellowship with Jesus Christ had better keep out of it." I hope he puts that in the paper to-morrow. Their purpose in standing and presenting this truth is to fight against what they believe to be sin. They are fighting against what they believe will be injurious to the young man of to-day. They know well its evil influences and they want to stand up and warn you against going there, because if you do you are going to be hurt in your Christian life. That is their purpose and our purpose in being here to-day. We also want to gain recruits, to gain men who will stand out and testify against these lodges.

I have recently heard of some things both you and others will say are dangers in the lodges. My testimony was published in one of the papers in this city. It got back to my old home in Iowa and one of the editors there, who was a Mason, when he read it, said that I "was talking through my hat." I used to talk through my hat, but when I said what the newspaper reported, I was talking from my heart. This editor also said of me that the Masonic order had put me where I am to-day. Another man, in the same town, who is a Christian, went and rebuked him and said, "That is ridiculous; you ought to have better sense. than to make such a statement as that." I thank God to-day that no lodge, no man, but Jesus Christ, is the one who put me where I am to-day. He redeemed me by His precious blood and has given me a joy in my life through obedience—I believe by coming out of these lodges—that has filled my soul with glory. I believe to-day if I had kept on I would have been in darkness; I believe that I could not have stayed and walked in the light, and so that is what made me come out.

Another one of the dangers is illustrated in an experience in the last week or two. I was in a home and one of the ladies said to me, "I want to get away from here; I think the master of this house is speaking in a way that will be very injurious to his sons." He had three of them, ranging from 14 to 18, bright, intelligent boys. He was a Mason. He was a wreck at one time, complete wreck, through drink. He has given up drink, but he is a great Mason, and he told these boys in the presence of this lady that all the religion he needed to get him to heaven was the teaching of the Masonic lodge. I want to say that when three boys are listening to a father making such a statement, that it is time that somebody stood out and talked against it; there is no doubt about it in the world.

I thank God to-day for a letter from a young man who says: "I have read"—I do not know whether it was a program or what it was, but—"I have read that you are going to hold a convention about secret societies to-day. I am a Christian, a young Christian; I want light; I want to know more about the Lord Jesus Christ, and I wish you would write to me." I am first going to give him into the hands of Dr. Blanchard, and let him write him, and I will write him, too.

I thank God to-day that I have been brought out of the lodges. I will give one little illustration of what happened to me in the lodge, and was one, among many things, that brought me out of it, and then I will close.

I said a moment ago I could not remain in the lodge and have fellowship with Jesus. The illustration I want to speak about is this: In the third degree of Masonry, I think it is the third degree, the men kneel on the floor and they join hands with one another and they repeat the Lord's prayer. I was a young Christian. I wanted to know more about Jesus. I loved Him for having redeemed me, and I wanted to do all I could to know Him better, and I began to feel that the lodge was not the place for me. God had been speaking to me, and that night after I knelt down in the lodge to offer up that prayer, "Our Father, which art in heaven," the man

who was on my right side was one of the biggest libertines and drunkards in the town. There I was, clasped hands with him, saying "Our Father which art in heaven." I said, "Lord, if you will just let me out of it this time I will never be caught in it again," and He did, and I got out, and I thank God I am out today.

WHY I JOINED AND WHY I LEFT.

BY REV. E. L. THOMPSON, PASTOR M. E. CHURCH, STEWARD, ILL.

My lodge experience covered ten years and is too long to tell this afternoon. I felt the obligation a little while ago, a couple of years ago, I suppose, of putting my experience into print. Any one that is interested can have a copy of that experience in pamphlet form if they will write to me, inclosing ten cents.

Now, I have tried to analyze the question of "why I joined the lodge," and I find, putting it in an outline, five reasons as I look back at the experience.

First, curiosity, excited by the symbolism of the lodges. Second, the desire for popularity. I was a minister when I joined the lodge. Third, the desire to influence lodge men to become Christians. Fourth, the pressure from very dear friends who were in the lodge. And, fifth, a lack of faith in God when I was in hard circumstances.

My parents taught me when a boy that lodges were the hatching places of evil and to be avoided by honest men. My father was not a Christian, but you could not make him believe that an honest man would be in a secret society. He felt that secrecy was opposed to honesty, and he said that he had seen men escape their just penalty before the law because there were men on the jury who were in the same secret order. Before I was born my father was opposed to the lodge, and from the time I can remember he tried to prejudice my mind against it, and he succeeded fairly well until I became quite a lad; then, as I say, the symbolism of the lodge, and what I saw at funerals conducted under lodge auspices, and what I saw at the laying of corner stones of buildings, parades, etc., excited my curiosity, and I wanted to know what there was in it.

When I became a student in Cornell College, Mt. Vernon, Iowa, I was in the home of a friend who had taken seven degrees in Masonry, and one day I was saying things against the lodge, repeating what I had read, when this young man said to me:

ERNEST LEE THOMPSON.

"Now, brother, what do you know about Masonry anyhow?" I had to answer, "I know what I have read, and I know what has been told me." Then said he, "Will you believe what I say?" I answered, "Yes, I will believe what you say." I never could doubt that fellow. He replied, "I will tell you this: The things you have spoken here this afternoon are not in Masonry." I said no more, except, "You will never hear me say another word against the lodge until I know," and from that moment the desire to know what was in the lodge became stronger in my mind than ever.

A few years afterwards I was pastor; my brother also was a pastor in a neigh-

boring town; he went into the lodge and I followed. I took the initiatory, and first degree in Odd Fellowship, and then moved away. I will say for the personnel of the lodge that gave me the first two degrees, it was the best I have ever seen. There were bankers, lawyers, physicians and that class of men in that lodge, but I moved by conference appointment to another station, some two hundred miles away. After I moved it soon became known that I was a lodge member in the first degree, and pressure to unite with the lodge in the new town became very strong on the part of my friends. I began to contemplate the step, when there came to me a terrible conviction that it was not right for me to go further in the lodge mysteries, and that I ought not to take the step that I had contemplated. Finally, when the day came that I should go on taking the second degree, uniting with the new lodge, I was under such conviction that I lay for two hours or three hours on my study floor wrestling with God, and the outcome of that was I pledged to God in secret that as long as I remained in that town I would not go farther into secrecy, and I kept my pledge.

Soon after my pastorate closed in that place, and I had moved to another, I broke down with nervous prostration. I passed through severe trial, and was forced to go away from my charge. I was in hard financial circumstances when I moved to another part of the State, and for five months had no income for the support of my family. There was a church of our own denomination in the town that had no pastor, and I soon became strong enough to do pastoral work, but not strong enough for manual labor. I appealed to this church, asking them to let me be pastor until conference, taking from them what they were willing to pay me, so that my family would not have to suffer for food, and the little rent, four dollars per month, might be paid to keep a shelter over our heads. Those men in that official board got together, and after having consultation told me, "We have decided that we will not have a pastor until after conference." I walked down those streets not knowing what to do for my family. I took the last dollar out of my pocket time after time to buy some of the necessities of life for my wife and children, only to put it back, fearing to spend the last dollar. The treatment of that church made my heart bitter, and there was where I lost my faith in God. I ought to have said, "I may die, but though He slay me, yet will I trust Him." But I failed and said, "If the church will treat me that way when health fails, I will go into the lodge, for they will take care of me."

At the conference I was appointed down in the other end of the State again, and immediately took steps to get into the lodge, but I can say, from the time I went on and took my second degree (I was an Odd Fellow) I never left the lodge room without feeling I was less a man than when I went into it. They made me chaplain right away, and I found that though I prayed with all sincerity, my prayers were not acceptable to all the folks inside, as some of them mocked me to my face.

Thus I have told you why I joined. Now, why did I leave? I have indicated one thing a little out of place probably according to my outline here. First, let me say I found the whole genius of secrecy opposed to the spirit of Jesus Christ, Who is the "Light of the World;" and "a city that is set on a hill" is the Christian, who ought to be opposed to all forms of darkness. Lodge work is done behind closed doors, with "the world and the Lord shut out," while they are shut in.

Secondly, the foolish winkings and grimaces of the lodge were disgusting to me. I never worked my way into the lodge except the once which was required. If I ever happened to be late, I went back home because of the foolishness of working—you know what I am talking about, those of you who have been in. Now, I have done a good deal of evangelistic work, and when I am around in different places men often get hold of my hand and press the third knuckle, or link the first finger, and do other silly things that I was disgusted with, and I never let them know I recognize their foolish signs.

Third, I felt, when I was taking my degrees, that I was submitting to something as a minister of Jesus Christ that was absolutely beneath the dignity of a

man. And yet I became a member of the team to put others through the monkey show, and then I felt just as mean, for I was helping to make a fool of somebody else; some man made in the image of God.

Fourth, I found, as I have said, that Christ was kept out at the door. There were Jews and infidels in there that never would have been in if Christ had been admitted.

But that brings me to the fifth point, the association with impure men. Now, they are not all impure. There were good men in the lodge that you and I could associate with and be benefited, socially and morally, by so doing; but I never entered a lodge room in my life but that I found some there that were full of the devil. I found infidels, I found drinking men, I found men that were whoremongers, and I never was on a public parade in lodge regalia that I was not ashamed to have the eyes of spectators on the street rest upon me with a collar on in that crowd. That passage of Scripture was always before me so plain, "Come out from among them and be ye separate, saith the Lord, and touch not the unclean, and I will receive you."

Sixth, the time that I spent in the lodge room, I counted as wasted; and time is precious; time is God's gift, time is too short to waste in that way. My lodge met on Saturday night, and I never stayed there until the close without going home feeling that I was unfitted for the work of the Sabbath day.

Seventh, every ball and "blow-out" under lodge auspices was in part my affair; I stood for it; and when I, a minister of Jesus Christ, appeared before the public as a lodge man I had to sanction these dances by keeping mum on the subject. I was one in everything the lodge did. How many times can I remember my lodge brethren taking money out of the treasury and sending out for oysters and champagne! Did I eat and drink with them? No, I went home and left them to their revel.

Eighth, the money that was paid for dues troubled me. It was not so much? No, but the thing troubled me. I kept up my dues long after I had ceased to attend lodge meetings, for I thought it was only four dollars a year and I had six dollars a week sick benefit insured to me. I got that sick benefit only once, and I have been ashamed ever since that I took it. Perhaps I ought not to be, it was my right, of course, it was in the program, but I did not care for it. After I got ashamed to receive the benefit, though sick, I said there was no reason why I should stay in the lodge any longer.

This is what a man said to my brother, who was his pastor once and was asking him for a contribution for the foreign missionary work. He answered, "I will tell you, my lodge dues are so heavy I cannot give anything." He was a member of four or five lodges.

I say the lodges are sapping the treasury of the church. I know it from observation. I also found there were men in my congregation whom I had no doubt were Christians, that would leave the prayer meeting, or leave a revival meeting one or two nights a week and be off at the lodge, and I said, anything that can carry a Christian man away from the prayer meeting, or out of the revival meeting, where souls are being saved, ought not to be sanctioned by a Christian minister.

This was another thing that troubled me: Every time I got into a deeply spiritual meeting I became convicted of wrong, and that old thing came up again and again; in Oregon, in California and in Illinois, wherever I was; whenever the Spirit of God was moving in the hearts of men, that thing was up and troubled me, until finally, at Mountain Lake Park, Maryland, in 1901, while I was a student in Garrett Biblical Institute, and attending camp meeting at the place just mentioned, there was so wonderful a manifestation of the presence of God that I was almost immediately under conviction. I felt that I was weak. I had no power to help anybody to Christ, and I determined to leave the meeting. I became so burdened that I said at last, "God Almighty, help me, I will be done with this thing!" I walked down the aisle and knelt down outside of the rail, where any repentant man ought to kneel, and then I made this confession to God: That I had for years been unwilling to "walk in the light as He is in the light." I pledged Him that I would come out of

the lodge as soon as I could get a letter to Oregon. The next mail took my fifty cents for a card of wtihdrawal, and I became dislodged.

As I came out of the lodge, God gave me again the old power to bring souls to Christ. Several times the devil has tried to make me sorry that I came out, but he has not succeeded. To-day I am thankful to God that I came out, and I would die before I would go in again. I feel so free and happy in Christ. Hallelujah!

WHY I AM NO LONGER A LODGE MAN.

BY JULIUS HAAVIND.

Why I am no longer a lodge man is because of the effect that it had upon my life. That in itself ought to be reason enough why I am no longer a lodge man. I want to say that it was not so much what was in the lodge that convicted me as the effect it had upon my life. When I was about twenty years old I was an earnest Christian; in fact, I became a Christian when I was about nine years old, and at the age of twenty years was secretary of the Sunday school.

I was induced to join the Patriotic Order Sons of America. For a long time I hesitated about going in, but some of the boys that were members of the same church with me said, "It is all right; why, Rev. so and so is a member, even the pastor of the Centennial Methodist Church is a member." They invited me to some of their entertainments and I began to think it might be all right, and I joined.

It was not long after I became a member that I was put on a committee to get up an entertainment. They decided to have a ball. I said, "No, sir; some of the people I have invited are members of the church, I am a member of the church, and I will not have anything to do with a dance or ball." They finally compromised in this way: they would not advertise it as an entertainment and ball, but simply as an entertainment, and they would pass the word to those who wanted to stay and dance, and with that arrangement I consented. That was the first step, I might say, in killing me as a Christian worker in the church.

Later on they organized a military company and I joined it. Later on this company gave a dance for the purpose of raising funds. They received a challenge from another company to compete in a drill. I was corporal of the company, but I told them that I could not go to a dance, and I would not do it. It was against my principles. They said, "That is all right, you don't have to dance, you can go into the ante-room and wait until it is time for the drill, and then you can come out and help us; you being corporal will spoil the whole thing if you do not come," and of course I did not want to spoil the whole thing and I went. That was my second step downward. I found out that the drill was to be at 11 o'clock. I went a few minutes before 11; went into the anteroom and waited until I was called, then went and drilled, and went straight home. My mother was very much concerned over it, but I explained the situation to her, and she finally consented.

I became a lieutenant and finally captain of that company. The boys received a number of invitations to drill at masquerade balls. There is a man here who knew me before I ever joined the lodge, knew of my going into the lodge, knew the effect it had upon my life, so he can bear me out that what I say is true. They received invitations to drill at a masquerade ball. They said to me: "You are captain of the company, it will not do for you to stay away." I consented in this way, that the lieutenant should form the company. I went there just a few minutes before 12 o'clock, at the unmasking, and I drilled the company, and I went right home that time; but we received other invitations, and I began to stay a little while, and finally I stayed all the while. And finally, two or three nights a week you would find me in the dance hall.

I had by this time left the church; I had given up the secretaryship of the Sunday school, and had given up going to church at all. The church members were very much concerned about me at that time. Of course, I did not know what the trouble with me was at that

time. From that I went down and down until I was almost a drunkard.

Later on I joined the National Union for the insurance. I became secretary of that body and was secretary for three years and I was finally elected president of the same order. At the close of about the first year of my presidency I was led into a revival meeting in Avondale Methodist Church, and there I saw the error of my ways, and I gave my heart again to the Lord Jesus Christ.

You can imagine the effect it had upon my life. Of course, I could not do the things I had formerly done. We would have open nights in the lodge and it was customary to have beer. As president and as a Christian I could not stand for that. The result was I shut down on it. It was not long before we gave an entertainment and the neighboring friends came in expecting to have a blow-out such as we had had before, and instead of that we treated them to ice cream and cake, and they said: "What is this, a game of freeze out?"

As president I was also delegate to the Cook County Commandery, and it became my duty as a delegate to that body to visit other lodges. My influence and wishes in my own lodge to prohibit liquor coming into it had weight, but I could not prohibit it in other lodges. Some may ask, "How is that? Do the lodges allow members to bring liquor into the council chamber?" As far as the law of the order is concerned, no, they do not, but the way they get around that is by closing the council and then opening under the "good of the order." Of course, you can very readily see that it is not supposed to have anything to do with the lodge. In visiting these lodges I did not take the liquor or cigars or play the cards, but my influence upon Christians and upon others who were not Christians was to lead them to say: "If that man can come here, I can."

About this time a meeting was advertised by the Christian Endeavorers of the Chicago Avenue Church, similar to this meeting to-day, and a young lady, whom I was much interested in, invited me to go. I said, "Pshaw! That is nothing; they don't know what they are talking about." But she prevailed on me to go, and thus I heard President Blanchard give my experience, though he did not know me personally. He spoke of the first impression of a young Christian as he goes into that lodge; of the altar, and the Bible upon the altar, and that the young Christian thinks this is a religious institution. Brother Blanchard spoke of the use of the Lord's prayer, and then he led on step by step, telling the effect the lodge had upon young men, and every once in a while he would say, "Have I been telling you the truth?" And finally he said, "If I have been telling you the truth, why are you in the lodge?" I had to admit that he had told the truth, and that the lodge had spoiled my life; and I had to admit that the only Christian thing to do was to come out. These are some of the reasons why I am no longer a lodge man.

MORAL AND SOCIAL LODGE INFLUENCE

BY REV. SAMUEL H. SWARTZ.

One of the chief objections that I hold against the lodge and its entire system is that it creates a false religious impression. I could get along possibly with many other things that to me are seriously objectionable, but when I contemplate the fact that they set themselves up, these various lodges, as religious systems, sufficient in themselves, in their teaching and their influence, for the salvation of souls, it taxes my patience; for I see the danger, standing out so prominently, for everywhere and always men are striving to find some other way than the way that is laid down in the word of God, the way of eternal life.

And yet it is not only that the lodge system is an enemy of the church. That is true; for where are the young men of to-day? What is the matter, that there is such a dearth of young men in our churches? Take the churches all over the country. What is the reason there is such a dearth of young men in the churches? Somebody said in a public meeting where I was awhile ago that they were absolutely devoid of young men. "Where are the young men?" I replied, "You will find them down street in the lodge room." You do not find

them in the church; you will find them in the lodge room. The lodge is an enemy of the church.

But there is another point that I wish to call your attention to to-day. While these lodges set themselves up as religious systems, and from their highest to their lowest writers claim that in

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their teaching and influence there is a sufficiency for the salvation of the soul; while they do that, yet their members do not come up to the highest possible moral standard even, and I am here to claim that the social and moral influence of the secret lodge is evil and only evil.

Now, do not go away and misquote me, please. Do not go away and make my assertion too absolute. There are men who can go anywhere, seemingly, and come in contact with almost any influence, who have within themselves some force—I do not know what you would call it—of moral integrity, or stubbornness, that enables them to shun the evils that are around them, and maintain themselves in their own personal conduct; but it is only the few that can do that. There are men in the world of such strong fiber—character fiber—that they can break a bad habit by the very force of their will, while others can hardly do it with all of the divine help that they seek and obtain, and find a hard fight all the way along. It argues thus that the great majority of humanity is weak; it needs bolstering, it needs looking after, it needs to be taken care of.

Now, then, it is the weak that go into these lodges that are injured in themselves by it. Let me tell you what I mean. When I was twenty-three years of age I was induced by a very intimate friend of mine, after continued persuasion, to go into the Order of Odd Fellows. I was superintendent of our Sunday school in New York City, and he was my assistant. He showed me so many advantages that would come to me personally in my life work, if I would simply connect myself with a secret lodge. He put on the great lever of selfishness. He told me about the great opportunities for the doing, as well as the getting, of good, and how greatly it would help me use that ability God had given me to help fallen men; and after listening for a long while I finally consented to go into that lodge, and I was introduced by initiation. My friend told me how sublime the initiation was, and yet it was child's play, pure and simple, from beginning to end, and part of it was repulsive and disgusting to me.

However, I went into that lodge, but I had not been there very long before I began to see things as they really were. I was beginning to get acquainted with the inside workings of the lodge room. The inside working of the lodge room did not amount to very much, as I said a moment ago. It was foolish and childish—perfect child's play; it did not amount to anything; having seen it once, I never thought or cared for it after that. That is all there was on the inside.

But there were associations formed in that lodge room, friendships were made; there is where the damage comes. In that lodge into which I was introduced —which was the very best lodge in the

New York jurisdiction, so they told me —the membership was made up of men of business; there were a number of lawyers in it, there were a number of physicians in it, there were one or two ministers in it, and a great many of them were connected with the Christian church, and I thought I was meeting with a pretty good lot of fellows.

But I had not been there many weeks when, as the lodge service was closed one night, a man old enough to be my father took hold of my hand and asked, "Where are you going?" I said, "I am going home, where any decent fellow ought to go at this time of night" (it was between nine and ten o'clock). Then I said, "I am going home; I have to be in my school room at nine o'clock"; for I was teaching in the public schools. He said, "Come on; we are going to have a supper and a good time, and it will not hurt you to lose an hour or two of rest." I asked, "Where are you going to have your supper?" He told me, and I did not like the name of the street, and I said, "Well, my knowledge of New York makes me feel that that is not a very savory street to eat supper in." I said, "If I know that street right, it is the cesspool of brothels of the higher order." He replied, "You must not be too particular when you go out for fun; you must take what is going on." I said, "Thank you, I am going home. I have got a decent, clean bed waiting for me and respectable company waiting for me, and I am going home."

But I went home with my eyes opened, and when my friend who introduced me into the lodge came home (he was not at the lodge that night; I was boarding in his family), I said to him, "What kind of a man is Mr. So and So?" calling the man by name that gave me that invitation; and he said, "Oh, he is a fine fellow, Sam; you will like that fellow; he is jolly, he is good company."

I said, "I am afraid he is. I am afraid he is too good company for me."

He asked what had happened, and I told him of the invitation the man gave me. I said I did not know much of him, but from the little bit of fragrance I got from the invitation, I was unwilling to imbibe any more of it. I said, "I am beginning to think, Fred, that I am in the wrong pew. I do not believe I am in the place I ought to be. I do not believe any man can stay in that Lodge 28 of the New York Jurisdiction of the I. O. O. F. and be a Christian; and whatever else happens, I am going to be a Christian; if I go to heaven with bare feet and patches on my knees, I am going to heaven. That is my business here, the first business of my life, to serve God. If I can do that and out of that get a good time, I am in for a good time; but any time that I cannot get in that way I do not want."

So I kept watching things. The night I was initiated there were three young fellows initiated with me, that I knew personally. They were just as clean fellows as I was when they were initiated into that lodge; one of them I looked upon as a choice young man; but I want to say to you that they were susceptible to the influences they were surrounded by, and they made a steady march downward, and one of these men ended his days in Sing Sing prison for embezzlement; another one of these young men lived the life of a drunkard, and the last time I saw him, five or six years ago, in New York City, he was the most pitiable object you ever saw in your life, and begged of me ten cents to get him a glass of whisky. The other young man God only knows where he is; he went to rack and ruin. I kept track of these men, although I left them less than a year after they were initiated.

The members of the lodge begged me to stay with them; they would pile all the honors of the organization on me, if I would only stay with them. They needed me, they needed my influence, they needed what of talent I had, they wanted me, they begged of me to stay; they paid my dues out of the treasury of the lodge straight along for three years, in the hope of winning me back again.

But as I watched them I found that the moral influence of that lodge upon the individual member was anything but good, and men went into it sober to become drunkards, and to be led from brothel to brothel until they became de-

bauches. I am telling you what I personally know, and I am here to say to you that the moral and social influence of the lodge is not good.

I am pastor of a church to-day where the Master of the local lodge is a member of the church. He has two splendid sons, both young men, both converted and brought into the church; one led the music acceptably for a number of years, the other was the Sunday school superintendent for a number of years, the best years, was the testimony of those there at the time, that the Sunday school ever had.

As soon as they got old enough, their father personally introduced them into the Masonic lodge. They have no use for the church to-day; they stand nowhere for good, and nowhere for Christ. During the four years of my pastorate I have pleaded with both of them, in the interest of their immortal souls, to come back to God and renounce godlessness, and they laugh in my face and tell me, "If we could get you on the inside of the lodge room, we could teach you some things you little dream of."

And I do not question it for a moment; they could teach me many things that I little dream of; but my prayer must ever be, From all such, good Lord, deliver me.

Volunteer Testimonials From Lodge Members:

Rev. J. C. Brodfuhrer.

I will give my testimony for the sake of my Master, who has been so good to me for many years.

Some forty-five years ago, more years than some of you have numbered, I used one petition in the Lord's Prayer that I did not mean. I prayed it, but I did not practice it; and that was, "Lead us not into temptation." And hence I was delivered into temptation and that temptation was the Masonic lodge.

I had just come to Illinois from the goodly State of Ohio, I was principal of an academy, and I ought to have known better, and I am sorry to have to confess, but confession is good for the soul. I feel very good here, but I believe I shall feel still better after I get through with the confession. Now, two of our brethren have already confessed this afternoon. One of them said it took him three years, I think, to get out—he took a three years' course in the college of evil; and the other one, poor fellow, took a post graduate course and took ten years. Well I thank the Lord for that other part of the petition in the Lord's Prayer, "deliver us from evil." I was delivered in one week.

I was told how good it would be to be a Mason. My older brother had told me that after he had looked at it from a secular standpoint it seemed to him good. He wanted more society and social preferment, and so he said to me, "I guess it is a good thing to be a Mason." I kept it in my mind, and when I got to this place in northern Illinois, a man said, "You are principal of this institute; don't you want to extend your influence? Don't you want more scholars? If you do, join our lodge," and I was simple enough not to pray, "Lead us not into temptation," but I went right in, and I was blindfolded. I was blind a little before going in, but they thought I was not blind enough and so they blindfolded me. Afterward when my eyes were a little opened, I compared two things: I said, I am a minister of the Gospel and principal of this institute, and I know what kind of society I had in the church, my deacons, and so on, and they are such and such a kind, but now I have come into this lodge, and what kind of fellows are they? Rather a different kind. They are not all bad, and bad only, but they are bad, good and indifferent, but the bad and indifferent greatly predominating and they out-vote the good. Here in America we know that majorities rule, and in the lodge they rule, and it is not the good that ever gain the majority there. At least, one session was enough for me, and the Lord was good enough to let me get away from there. One session of the Masonic lodge was enough for me. I finished my course in one meeting. I did not want any more of it. I think the church is good enough for me. I think the society that Christ Jesus would be in were He here on earth is good enough for any of his followers.

Rev. Charles B. Ebey.

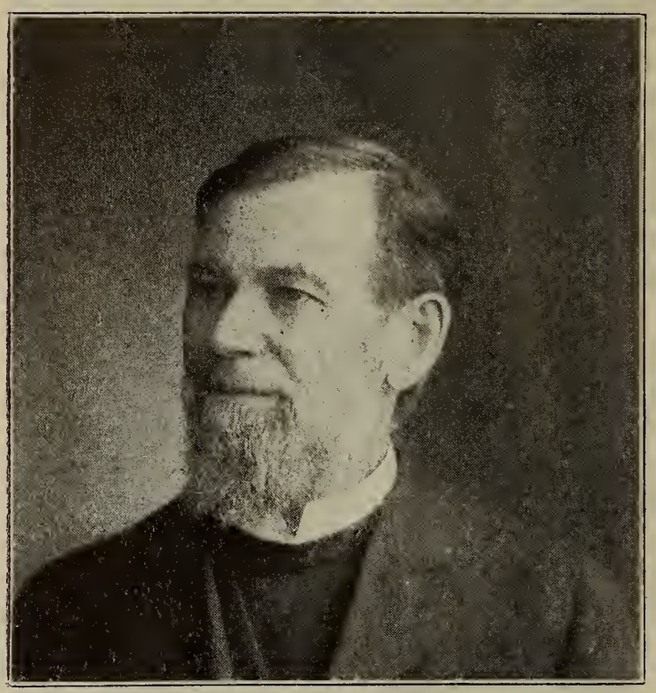
For a number of years I was a member of three lodges. A little experience in connection with the first one came to mind a moment ago. We had in the lodge an old lady that had too much tongue, and pretty nearly every quarter she would give away our password, and they would taunt us on the street with our password. It was not very pleasant. I remember one evening talking with our merchant tailor, a very nice man, and I told him old Mother G. was making a great deal of trouble. He looked serious, and said, "Charles, the fact is you cannot sustain a lodge without the death penalty." That was a little bit of a startler to me. I have remembered it all these years. I shall never forget the word of that old Mason. There came a time when I was converted and later on received the precious experience of a pure heart, and God saved me from sinning, and from the world, and with it saved me from lodges.

Mr. J. L. Webster.

I am certainly glad to be here and give a short testimony against lodges.

I was a member of the Masonic lodge and took a number of degrees, and for ten years attended faithfully to the duties of the lodge, but I always felt condemned every time I went to the lodge room, felt out of place. After ten years I dropped out. I was striving for about twenty years in a worldly way, getting along fairly well, until the Lord opened my eyes and converted me, and I have been working against the lodges ever since, and expect to do it all my life and keep the young fellows stirred up that they may be kept from going into the lodge. I expect to spend my life in passing out good literature and talking with young men, about the evil influences of the lodge. We can't do anything with the old fellows, who are in the lodge, but we can point out the danger to the young men. The tendency is downward, not upward, and I consider the whole lodge system, and Masonry especially, the devil's masterpiece in giving a false impression of the way to get to heaven, and that it sends people to the grand lodge below instead of the grand lodge above.

I took twelve degrees, three in the blue lodge, four in the chapter and two in what they call the council degrees and three in the commandery. I was a Knight Templar at Danville, Illinois. I drank wine in the Knights Templar degree from a human skull.



REV. CHARLES B. EBEY.

An Open Parliament for the Discussion of the Merits and Demerits of Secret Organizations was opened by:

Rev. Charles B. Ebey, Editor The Free Methodist.

Brethren and sisters, my mind has not been idle since I have been here this afternoon. It has been traveling somewhat, and in using it I have had a little of what we call wonder.

We had with us yesterday in our city the chief citizen of the United States, our honored President, Mr. Roosevelt. The fact of what he has been doing of late and a statement he made some months ago came into my mind. He made the statement, if the press is correct, not a great while ago, that all good men ought to join the Masons, and a young man by the name of Charles W. Fairbanks has acted upon his advice and became a Free Mason since he became Vice President of the United States. Thinking about the President and the Vice President being Masons, then looking around over this audience and seeing this nice, quiet, well-behaved people, with evidently good minds, well

balanced, and some of them, I know, possessed of unusual talents, I wondered how it has come about that so many of you have failed to act in harmony with our President; why so many have gone a counter road and traveled another path, and kept from uniting yourselves with that which the President has advised you to unite with.

I have wondered at some other things. I used to think it was a good thing to join a lodge in order to get influence, and to win the lodge members, to capture lodge members for Christ and bring them into the fold. I used to listen to that kind of talk, but I read a little note in a secular paper a while ago that was quite a good illustration of what Mr. Roosevelt has been advising and also of the wisdom of those who do not follow his advice.

The newspaper reported that three men in one of our cities conceived the idea that it would be a rare thing to go and hunt for big game and bring down some deer and bear, and come back with some big game. They purchased guns, ammunition and rough clothing and went their way. Not hunters, they were ignorant of that art, and reaching a station in Colorado they alighted and went into the woods and made their camp, and then started out hunting bear. They arranged between themselves that the first one that found a bear should give a call and the others would come, and together they would slay him. One of the fellows had not gone far until a big black fellow came out of the bushes towards him, and the man lost his head for the time and dropped his gun, but as he saw old Bruin rear up on his haunches, the foolish young fellow called out: "Here he is, I have got him, come on," and he went right into old Bruin's arms and they had an embrace. He got Bruin, and Bruin got him, and before the other young men could get there the bear had squeezed the life out of him. I thought it is like that that men go in, in order to get somebody, and in the room of getting they are gotten. Instead of capturing the lodge, the lodge captures them and squeezes all the spiritual vitality out of them.

I am of the opinion that we ministers ought to be constant witnesses against all that is injurious to our fellow man. We ought to in some measure in every sermon let light shine and bring truth before the minds and hearts of those to whom we speak. One godly pastor years ago, shortly before I became a minister myself, had a habit of touching the lodge and showing it up almost every time he spoke publicly, and the result was he had quite an attendance from the different lodges in the town. I remember one morning as the street door opened I looked sidewise and saw the master of the lodge, our town postmaster, come in; he never had been to the church before. I said to myself, "Mr. Chapin, I know what you are here for; you have come to hear something about the lodge." The pastor gave out this text: "The Lord God is a sun and shield; the Lord will give grace and glory; no good thing will He withhold from them that walk uprightly." I glanced at Mr. Chapin and said to myself, "There will be no Masonry to-day. The pastor will talk to us about the goodness of the Lord." By and by he began to give illustrations and he said: "As the natural sun is to the world about us, so the Lord is to the spiritual world; He is the light bringer. As the natural sun shines upon the earth and warms and lightens and causes the vegetation to spring forth speedily, so the Lord shines on us, and we come to know Him and to grow into Him, our living head. Now," he says, "it is a well-known fact that in the tropical regions where the sun shines down almost directly, vegetation is very profuse, more profuse than in the temperate zone, where the sun does not shine so straight, and as you go further north and the sun becomes more oblique, you come to where there is no vegetation. So in spiritual matters. The man who lives under the bright rays of the Sun of righteousness grows in grace; he has fruitage unto holiness; but when he drifts farther and farther away the light comes more obliquely, he bears less and less fruit. Some men," he said, "get away back in a dark, damnable Mason's lodge, where the light does not shine at all, and there is no fruit."

I smiled and thought, "My pastor can hit it from anywhere; it is in sight all around."

I think that the demerits of lodges and secrecy are multitudinous. In some lodges it is blasphemy; and in all there is deception; and in some there is denuding; it is anti-Christ in its very nature; and then lodgery is silly. Good Bishop Dillon once said he was riding on a railroad train and a rather intelligent, nice-looking man took a seat opposite him, and they rode together, and the bishop saw a little pin on the lapel of his coat; it had a square, compass and the letter G. Of course, he knew what it meant, but presently he said to the man, "Are you a carpenter?" The man flushed a little and he said, "Why, no sir; what made you thing I was a carpenter?" And the bishop said, "I see you have a little figure there, a square and compass, tools that a carpenter user; then I notice there is a letter G with the square and compass, and I thought possibly it might stand for 'gimlet.'" Yes, it is ridiculously silly.

I am glad I am with you. I never expected to be a member of Parliament, but I am glad I have got there, and that I have the privilege of saying the opening words in this open parliament that we are having this afternoon.

I come from among a people, the Free Methodists, that are all anti-Masons, every one of them, and all anti-Odd Fellows and all anti-Knights of Pythias, and anti the whole thing. There is not a lodge member in the membership of our church. It is not large, only about 30,000; thank God for the 30,000, and the other thousands like minded all through the land. We are not only anti-secrecy and anti-lodge, but anti-rum and anti-tobacco. There is not a tobacco user allowed in our ranks, not one, and I am not sorry for that.

I am glad to greet you. I am glad to extend my hand without taking an oath to do so. I am glad to give you a God bless you, and a word of cheer and encouragement. I think we ought to follow the motive and example of our Lord as near as may be, and that may be quite closely. It is said of Him, "He causeth His sun to shine upon the evil and on the good"; He sendeth rain. He did to-day in good shape. "He sendeth rain upon the just and the unjust." There are no privileged classes with God, only as we draw nearer to Him and nestle close to His loving side. His sunshine, the water that He made, His privileges, every man's well-being in time and eternity, He has created for all. God has put in the soil the riches of earth for our sustenance, and He has put the gems underneath the wave and underneath the soil of the mountain for our good. Let us be free from clannishness and sectarianism and have love as broad as humanity and as high as heaven and that reaches down to the very verge of hell.

Let us destroy and undermine that which is the greatest hindrance, in my mind, to the spread of the Gospel—organized, oath-bound secrecy.

Mr. Harris.

I do not want to say much, but I want to speak a few words, so you will know the ground I stand on.

I also am a lodge member, as you will see by this little pin. The words on that read "Man for man." I am also a member of the Congregational Church.

Seven years ago I used to be a regular attendant, though not a member, of this Chicago Avenue church. I used to sit on the front seats here and receive instruction from Brother Torrey. Under his influence I became conscience-stricken in regard to lodges. I went from this town to a town in another State, still under this conscious feeling that I was not right as a Christian in being in the lodge; so I attended the Congregational church in that town. I went to the pastor of that church and told him that I was under this condemnation, and I thought seriously of withdrawing from the lodge, where I had been a member for about fourteen years at that time. He said, "Don't you do it. Don't you do it. Those people who advance these sentiments are twisted in their minds." He is an old minister of the Congregational Church, still preaching, though seventy years old. The Methodist minister of that same town

is one of the most reverend and revered of men, I suppose, of the Methodist Church. He is a Knight Templar, also chaplain. The ministers of the Gospel stand up as our examples and are preaching the Gospel of Jesus Christ, and are members in good standing in Masonic lodges at the same time.

I should mention that one of the members of that Congregational Church I had reference to said to me: "I think it is the most unfortunate thing that ever happened to you, Brother Harris, that you are not a Mason." I had never been a Mason and knew nothing about it, and I think anybody who has never been a Mason don't know anything about it, no matter what they may say about it. I went and asked my pastor, "Is there anything in Masonry that can save a man? If so, I would like to know it." He said: "We will have it discussed in our class"—a men's class in our church that discussed current topics—"we have a couple of Masons in our class; I will ask them to lead us on it." But it never was discussed to this day, and never will be, you can be sure of that.

I made up my mind I would come into this meeting and see whether I could get any light upon it. I do not know whether I can withdraw from my lodge. It is not Masonic. I do not know as I have seen anything in that lodge that I can be ashamed of, except it be the prelate. I have seen men appointed to the office of prelate with tobacco in their mouths, and when the head official would call for the prelate to invoke the divine blessing it has been disgusting and shameful to me to bow my head before God and hear him pronounce the blessing with a chew of tobacco in his mouth. That is the worst I have known them to do.

I have approached Masons and asked them about their lodge, and they say, "I am a Mason; if a man follows Masonry he is all right."

Dr.——

I am a lodge man, not very much of a lodge man, I only belong to five! to the A. O. U. W., the Modern Woodmen of America, Knights of the Globe, the Masons and the Eastern Star. I have not found in any of these lodges a substitute for the religion of the Lord Jesus Christ. I have been a faithful servant of the lodges. Up to the time I became a Mason, I served the other three faithfully. When I became a Mason, I had to drop the others. Since I have been a Mason there have been times that were like the clouds to-day, that were so thick and heavy that it pretty near shut out God's sunshine, and when that darkest time came to-day, I lifted my hands and cried to God, Oh, Light of Life, shine in. I KNOW WHAT IT IS TO HAVE SUCH DARKNESS ON ACCOUNT OF BEING IN THE LODGE.

I said to my room-mate to-day, I hoped that anybody that was going to join a lodge might first be converted and become a Christian. It is a fact that many in the lodge try to find a substitute for religion, and they will not find it there. When I kneel down to offer the prayer in the lodge, I hope that God shuts the gates of heaven so that he cannot hear me praying, for I do not feel that I am praying to Him. While I was in the lodge I was glad that it was a secret organization so that my Christian friends could not come in and see me there, and my dread was that the only other man that was a Christian might come in the door while I was there; I was ashamed to have him there. There were only two of us, two who profess the name of Christ. I am thankful that God can keep a person even in the midst of temptation. Many a night have I spent upon my bed tossing to and fro worrying about this question. I asked the Lord to lead me, I do not know yet what to do. There are many questions that come up on both sides. I have never been treated more kindly than I have been by lodge people. With all the work I have done in the church I have never received as kind treatment as I did by the lodge. In financial difficulties, three years ago when I burned out and lost everything, it was the Masonic lodge people that helped me out by their patronage, and their kindness to me has been unbounded, and for this I cannot forget them, but, as I say, there is no peace of God that will ever follow a man as long as he is in that organization, at least that is my experience, and I am after the peace of God.

Rev. Edwin S. Long.

I am not a lodge man, friends. I come from up in Maine. I lived a few years in New York State, and my first experience was being a member of the Good Templars when I was a boy. This lodge collapsed, as a great many of them did, you know, in the country districts.

My second experience with lodge affairs was while I lived in New York City. There was a Red Men's excursion, starting from Haverstraw, New York, to go up the Hudson, carried on by the Red Men. I think also that the Odd Fellows of Haverstraw and Stony Point, joined in it. It was a sort of a combination.

I thought it would be a grand thing to go; so taking my wife and daughter, and my brother's sister and her daughter, I bought tickets, and about eight o'clock we started up the Hudson on that excursion. I thought it would be a grand thing—I never had been up the river, and the moonlight excursion, I thought, would be grand. But the orgies that were carried on on that boat from the time we started at 8 o'clock p. m., until about 3 o'clock in the morning, were something horrible. I had not supposed it was going to be any such affair. There were intoxicating liquors sold freely. They had an orchestra on board, and men and women drank and went on the floor and danced, and the lights were turned off in the rear of the boat, and everything was turned on there, and I was glad to go up on the upper deck and hide my face in shame, and I prayed the Lord if He would deliver me from this I never would be found again in such company, and so I never have.

My third experience was in the village where I came from in Maine. I think there were seven secret orders in it. I was pastor of two small churches, one in this village and one eight miles away, and last winter, friends, they had a great Grange revival. I do not know whether you are bothered with Grange revivals in the West or not. May the Lord deliver you from them. Anyway one-half of the membership of the church that I was pastor over, belonged to the Grange, and my heart was just burdened and saddened when I saw my prayer meeting grow less and less, as the Grange revival grew in power.

May God help us to get our eyes opened. If a man belongs to an order, I say, and he can conscientiously live in it, do not let that keep him from his obligations to his church and to his God, and to the work of the church, for in almost every instance where the two things are weighed and a man has only so much time to give to both, the verdict invariably falls on the side of the order. Oh, friends, let us be true to Jesus Christ.

Rev. M. E. Remmele.

I was not expecting to be called upon in this meeting. I have been listening earnestly, but my heart is interested along this line. I have never belonged to any order of any kind. My father is a Wesleyan Methodist, and has been for over forty years, and he always taught his boy to keep out of such things, and the Lord has always helped me to keep out.

I have had some experience along the line of having men try to lead me into the lodge. When I started out in the Christian ministry there was a very able man, pastor of a certain church, that came to me and said, "Now, you are starting out on life's great sea, and you ought to come over to us. We have something for you to prepare you to be an influential man in the world." He was walking with a gold-headed cane, very nicely dressed, and as he conversed with me he related his experience and told me, in order to be an influential preacher and pastor of any church, I must join the lodge. But I said, "Sir, my parents told me to keep out of the lodge. My heart has been given to the Lord Jesus Christ, and I have nothing to do with the lodge!"

By the grace of God I will keep out of it. The Lord's kind of popularity has gone with me, and I am willing to say to you this afternoon, that I would rather have the smiles of God, the approving smiles of divine acceptance, than all the popularity of this world. I am willing to stand by the Lord and His Word, and I know what that means. It means that a young man will face some darkness, but the Lord is on his side, and if we have the Lord we have more than enough.

President C. A. Blanchard.

I am glad to see you all. I do not want to make any speech. I do want to say one thing. One of the brothers who was speaking this afternoon said he gave out our tracts, distributed literature and in that way might succeed in keeping some of the young people out of the lodges, but that the older ones who were in the lodges were practically past hope —must be given up. I do want to say just a word in regard to that matter. That is a frightful blunder. I do not speak unkindly to my brother at all. I quite understand why he feels that way, but that is looking at the whole question from the side of the human. Looking at it from the side of the human, that is entirely true. We cannot do anything with the older ones, but it is also a fact that we cannot do anything with the young ones in our own strength. You can give them all the light you please; just as soon as they go where the current catches them, they are taken away out of your hands. There is only one power that can deliver people from this evil, or any other evil, and that is the power of God, and the power of God is just as strong when the sinner is seventy years old as when he is but seven; and we people, who are working to see the cause of Christ advanced, ought to take possession of that truth, or let that truth take possession of us. If there is any sight that is more sad to-day than the sight of the ordinary church or minister in this town or country I do not know what it is. It is a heart-breaking sight. We are trying our very best to coax people to come into the house of God. Read the advertisements of the church services. The sermon is very short, the music is very fine. If you look you will see advertisements of that kind in all towns and cities where ministers are at work. You know how strong the tide runs toward the world. How hard it is to get people into the house of God at all, and when you get them how difficult it seems to do anything. What is the matter? My judgment is that this unbelief is the heart of the whole difficulty. Men are expecting to accomplish God's work by their own agency, and God has never permitted them to do that, and never will, in relation to lodgism, or anything else.

I rejoice very greatly in every revival that I hear of, but there is one revival in our time that God has permitted us to see that is the most blessed of anything that has ever been permitted us to look upon, and that is the revival of Wales—the most wonderful exhibition of divine power that we have ever seen. How does it come? It comes from prayer and the power of God poured out in answer to prayer.

I was a moment ago looking into the face of a minister who was a few years ago working in a town near me. Why is that town given up to lodgism to-day and the churches perilously weak? I preached to one of them a little while ago. There were perhaps two or three hundred people in that church, thirty-eight men and boys by count, and all the rest looking like a ladies' sewing society. What I saw there you can see in a thousand churches, and all the preaching, and all the music that we may secure to attract people, young or old, will fail, except as the power of God comes on them.

I was reading the other day from Brother Torrey this statement: He said, "People wonder what causes these crowds here in Albert Hall; they do not know about that little prayer meeting that we had for years in Chicago, praying God would bring us a world-wide revival. That is what brings the people, nothing else."

Here sits Brother Jacoby. Brother Jacoby was a business man for years, when the Lord brought him out of the lodge. How can we look at him and say it is impossible that God will bring an old man out of the lodge? Here was Colonel Clarke, that used to go upstairs and listen to the Word of God. Colonel Clarke was a Knight Templar Mason out in the State of Colorado, contemplating a crime, when the Lord took hold of him and saved his soul, and brought him not only out of other sins, but this Masonic sin as well.

Let us this afternoon have a little expression. How many of you men and women believe that everything is possible to God? Raise your hands, please.

As far as I can see every hand is up. Now, let me ask you this question: How many believe that a thing that men call impossible, that is actually extremely difficult, is just as easy to God as the thing that men call easy? Now, very good; we are going out to work, and we are going to be here and there, all over the world. When we are tempted to pick out the easy things and say these can be done, and to pick out the difficult things and say these cannot be done, then we go to work at the easy things, and we do not do them. Why? Because we have said in our hearts, "We have to do the work," and God will let us try and see that we cannot do the easy things. I do believe that we do not need anything so much to-day as the feeling that God can do all things. There is a little incident that brings out this truth so plainly that I want to tell it.

At Northfield a year ago last summer Brother Samuel Chadwick of Leeds, England, was telling us about his experience in the ministry. He said he was given a big barn of a house with nobody in it. He did everything he knew how to get people into that house, but he could not get them. He advertised, put out banners, did everything. If he got a crowd they drifted right away as soon as he got them. One day he was studying the Bible, was reading about the raising of Lazarus, and his mind fastened on this verse: "And many of the Jews were there which had come, not only that they might see Jesus, but Lazarus whom He had raised from the dead." Brother Chadwick said, "That is what we want. If I had a Lazarus in the church, people would come to see him. I prayed, 'Lord, give me a Lazarus raised from the dead for my church, so these people who are dying in sin and will not come to my church will be brought.'" Pretty soon, he said, the most godless man in town became a lamb under the power of God. He was a quarryman, and one day after he was converted his hand was crushed between the quarry and the back rock, and he swore frightfully under the sudden pain. The men hurried up and pried away the rock and wanted to bind up his hand. He said, "No, mates, there is a worse wound than that." Down on his knees he dropped. He told God how he had lived in sin and how marvelously He had brought him out from sin, and he said, "Right in the presence of my mates I have dishonored you. Forgive me, Father, I did not mean to do it; it was the sudden pain." He rose and put his hand out to his mates and said, "Fix it; it is all right." Brother Chadwick said the next week when he neared his church he thought there was a fire, the crowd was so great. When he got to the door he could hardly get into the church; and, he said, "the crowds were there that night not to see me, not to see my Master, but to see Lazarus, whom He raised from the dead."

If we cannot get the power of God there is no power that will do it. Nothing can bring any man out of sin except God in His power over the human heart, and the God that could create a world is a God that can do anything that needs to be done, and what we want is more faith in Him.

Mr. V. G. Tressler.

I never was a member of any lodge. I was asked to become a member of perhaps the most innocent thing of the kind, the Farmers' Grange. They had quite a password. I found room enough outside for the use of the powers that God had given me, without sneaking behind in hiding places to exert the influence and speak the words of truth and soberness that God put in my lips, either behind the plow or since then. The church of Jesus Christ has been good enough for me for seventy-two years.

Rev. E. B. Stewart.

There is a man in our neighborhood who heard that I was posted on secret orders and that our officers would not receive men into the church who belonged to the Masonic lodge.

This man's wife belonged to our church—was a member of our church—but he was going to take his family out of the church. He said he never would enter the doors of the church. I went to see him. We argued the matter, but we did not gain anything. We quit then where we started. About a year

after that he came into the church one day. I was surprised to see him. I was more surprised when he stayed for the Sabbath school, which followed the morning service, and still more surprised when I asked him if he wished to enroll in the Bible class, and he said he did. And then I began to think that, after all, when I had heard of his position I had submitted the matter to the Lord in prayer, and just left it there, and did not attempt to wrestle with the man any more than the first time—and inside of two months the man was converted.

I went around on Saturday to see him and I talked to him about being a Christian, and what kind of a life he would have to live, and I said--his wife was sitting there—"We will have prayer." We had prayer and I got up and started away. I did not ask him to join our church, because he had said he never would, and I am always more concerned in seeing men become Christians than a member of the church that I am pastor of. He said when I started to leave, "I want to become a member of your church, but I do not know whether I can or not." "It depends," I said, "on what attitude you take in the matter." "I have not been a Christian very long," he replied, "but last night I yielded my heart. I do not know whether I am changed as to my views on Masonry or not, but I know I am changed as to my views of Christ and the church, and I am going to put Christ first, even if that leads me out of Masonry; and I want to come into your church with my family." I explained the matter to him, and he finally got on to a platform that satisfied me, and seemed to satisfy him, and I told the officers of the church and we received him. Since that time I think he has never had any connection with the Masonic order. That is an illustration of just the thing President Blanchard has been saying.

In my thirteen years of work in San Francisco I have always found it to be true that when a man is under the power of the Spirit of God, then you can settle the question of lodge business with him, as well as other things, and that is the reason why I believe that President Blanchard did the right thing when in this movement he emphasized the fact that we want God to take hold upon these men and convert these men to the Lord, and then the lodge question will be solved. I believe it. I believe that when the Spirit of God takes hold upon a man, as he did upon this man—he was a nominal member of another church, by the way, but he says he had never given himself fully to Christ before—then that settles itself.

Tom Mackey.

I was thinking, while Brother Blanchard was speaking, about the cure, the same cure for all sins. I was born in 1854 in Ohio, and I lived until 1894 in the United States of America between Ohio and Chicago, and I never heard from man, woman or child, big, little, great or small, that the blood of Jesus Christ cleansed from all sin. It might have been my fault.

I came to Chicago, committed a crime while under the influence of liquor. I was a prosperous business man before that in Detroit, Mich. I left my wife and child and came to live in a cheap lodging house on the West Side, Chicago, and eventually, in 1891, I went to work out in the World's Fair, and I did carpentering, became a carpenter and sobered up; then wrote, or telegraphed, to my wife a lie, and got her to come to this city. I am telling you this to show you what I was saved from. I united with one of the best Odd Fellow lodges in the city of Chicago; with my bad reputation I got in. I went down lower than ever. In 1894 I tried to kill my companion in front of Seigel & Cooper's store on State street, while under the influence of liquor; but God in His wise providence stayed my murderous intentions and directed my companion to her home; and I, poor, unfortunate drunkard that I was, I had no place to go, except to the cheap dive that many good professors of religion are fighting over and upholding and keeping up. When you are aiming at one monstrosity, why, in the name of God, not strike at the root of the matter? I went over to the old barrel house—you know the companionship there—remorse got hold of me, drunkard that I was hardened in crime, criminal at the time—something

got hold of me, and I said, I will commit suicide, and with the last five cents I had I went into the drug store and purchased poison, pinned my lodge papers and my union card in my inside pocket and started down West Van Buren street to commit suicide. I met a man by the name of Adam Merman, a member of the Moody school; he was a real Christian; he had Christ in his heart. He stopped me, in my drunken condition, under the influence of liquor, when I was going along trying to work the people, and I tried to work him, but he would not be worked. He said, "Where are you going?" I said, "I guess I am going to hell." He said, "That is a sure thing." He meant the life I was leading was leading me to hell. He stopped me and turned me into the old Pacific Garden Mission. I might stop here, and you would know the rest, but the mission could not save me; no, sir, nor the preacher, nor prayer, nor the Word of God—it was Jesus Christ, the Son of God, that met the condition. I was first convicted of sin by the Holy Ghost, and then it was easy to save me from the lodge, whisky, tobacco. I chewed tobacco for thirty years. I have not chewed any since. I have something better than that.

What the world needs is the Gospel. Get a fellow out of the lodge? The Gospel will get him out and keep him out, too. I have influence brought to bear on me. Some of my friends say, "Why not come back and renew your covenant and get into the lodge and be something?" I would sooner be nothing and have the Lord Jesus Christ stand by my side.

I knelt down that night and said, "God be merciful to me, a sinner," and some of them laughed at me when I raised my hand for prayer, and said, "Mackey is going to try the mission dodge. He is going to work it for what he will get out of it."

That night Harry Monroe gave me a bed ticket, but Mrs. Colonel Clark did something better; she gave me a little testament and turned the leaf down at John 6:37. When I had slept off the effects of the liquor I went to my home on 24th place. I went to a broken-hearted wife—she is here with me this afternoon; there are marks on her body that she will carry to her grave because of an ungodly, sinful man; but when I went in that night I said: "Wife, by the help of God, and words of this book, I am going to be a better man." And then my wife said, "Tom, let us pray"—the first time in seventeen years that we had any use for prayer.

I am glad when the Lord saved me He saved me for service, and He has sent me out. He did not put me in a glass case and seal it up, but He just turned me loose in old, sinful Chicago, and, do you know? the fellows who said that fellow is going to work the religious dodge were prophets, because I am working it ever since. I am just in it for what there is in it, and I am getting it right along. I got three things from God Almighty that the world cannot give or take away: I got pardon of all my past record; I got the peace of God from justification by faith, and then I got the power of God through receiving His son, Jesus. Get a man to accept Jesus and the lodge will go with all the rest of the works of the devil.

Question Drawer, Conducted by President Blanchard.

Two questions have been submitted, the first by Brother Harris—What is his duty?

He says, "I belong to a certain lodge, and I am a Christian man, and some Christian men, a Christian minister among the rest, have told me that my lodge is all right; that the people who are opposed to the lodge are fanatical and foolish. What ought I to do?"

You ought not to take counsel with any man. "Trust ye in the Lord forever, for with the Lord Jehovah there is everlasting might." I believe there are thousands of men to-day who are not only in lodgism, but in other sins, by the unfaithfulness of those who ought to be their teachers.

Read the 34th chapter of Ezekiel. If you will read that chapter you will find exactly the same state of things that Mr. Harris speaks of here. The duty of those shepherds was to feed sheep, but instead of that they were shearing sheep, and eating them up. And there are men

to-day, who are professedly teachers of the church, who are misrepresenting things to God's people precisely as this minister of whom Brother Harris spoke, who attempted to mislead him.

Just so about human slavery. When I was a boy Christian ministers were recommending and justifying human slavery. They knew, or might have known, what it meant; but they justified it and this nation had to spend the blood of perhaps a million and a half or two millions of men and eight billions of dollars, and no one knows how many billions are yet to be paid, for the crime of these religious teachers, for if they had taught the people rightly things would have been different.

My brother over here on my right, a Jewish brother, says: "I would like some definite objections to Free Masonry." I will give him three or four.

It is an objection to Free Masonry that it is a secret society. In a free country, and in a time of peace, a secret society is never an instrument of good, but always an instrument of evil. It is an objection to Free Masonry that the penalties of themselves, all of them, call for murder—that is, all of them in the first three degrees; the penalty of the seventh degree also calls for murder; the penalty of the Knight Templar degree calls for murder: because these penalties are attached to Masonic crimes, which are not crimes, either under the law of God or the law of the land, and any Masonic lodge that would undertake to enforce these penalties would necessarily commit murder. And every time one of these men swears one of these oaths, he virtually consents to murder, and constructively consents to become a murderer.

It is an objection to the Masonic lodge that the obligations are anti-Christian and immoral. For example, the Master Mason swears that he will not wrong a brother of that lodge to the value of one cent, if he knows who they are and what he is doing. Now, the law of God requires universal morality, universal righteousness; the law of the lodge requires partial morality, partial righteousness. The consent to the partial righteousness is a consent to the wrong. If I should this afternoon ask the persons who are here present to promise never to steal from a member of the Moody Church, and you should take it, that would be of itself an immoral obligation —not because you have a right to steal from members of this church, but because you have no right to steal from anybody, and when I put you under obligation not to steal from a part, it is plain that you may steal from others if you have a chance.

My brother as a Master Mason had to swear not to commit adultery with a Master Mason's daughter, wife, sister or mother, if he knew who they were. Now, that is an immoral obligation. It means that he may commit adultery with any other. There is no question but that it tends to produce the crime it seeks to shut off.

It is an objection that it unites bad and good men in fellowship. I do not remember who it was, I think Mr. Moody, who said, "If you take one rotten apple and put it in the barrel of sound apples it will spoil the whole barrel if you do not take it out. If you take one sound apple and put it in the barrel of rotten apples, it will not make the barrel of apples sound, but will become rotten itself. That is what happens when you yoke a good man and a bad man together in association; the bad man always hurts the good man, and the good man will not help the bad man."

I remember very well George Woolford, a very dear friend of mine, a Knight Templar Free Mason, drunkard for fifteen years: when he was saved he was saved from his lodgism, and he said, speaking of the effect of lodges upon young men: "That is the damnable thing about the lodges. I have known nice, clean fellows as you ever saw join our lodges, and come out on the street at 11, 12, 1 o'clock at night, and be led into saloons, brothels, etc., and I have seen them time after time go down like a stone in water."

Now, a good man is told by the Word and the Spirit of God to keep from the association of bad men. Do not go into the way of evil men, turn from it. That is the rule of action for godly men. Now, whenever a man that is a good man

gets yoked up with a bad man in a fraternal association the effect of the association is demoralizing upon him.

Q. If forsaking the lodge is likely to be the result of a genuine conversion, what logically is the moral condition of those ministers who are in it?

Well, brothers and sisters, we are told in the Word of God to be very careful about judgment, and at the same time we are also told, "By their fruits ye shall know them." The men whom I have known to be ministers of the Gospel and members of secret societies have been such as to lead me to feel very much opposed to secret societies. I do not wish to name them. A pastor here in this city, a very prominent pastor, said to a friend of mine that he had to remember sixty passwords in order to get into the lodges with which he was connected. I do not think that his reputation was to be coveted by any child of God, and when he left this city it was practically to abandon the ministry.

I knew a pastor in the State of Iowa who was brought by the Masons and Odd Fellows and lodge men to the town, because he was minister of a church, to reply to me, because I had criticised secret societies. The last time I knew of him he had been deposed from the ministry for grossly wicked conduct. He shipwrecked his own soul, he shipwrecked his life work, and, in my judgment, because of this association.

I have no question at all, and no hesitation in saying we have a right to be afraid. We must be as gentle and charitable as we can, but we must be afraid of such men. Let me ask you a question: Does any man in this world believe that the Holy Spirit is pleased with an organization that asks a young man to swear fealty to an order that provides such dreadful penalties as having his throat cut and his tongue torn out?

I was preaching in Amboy a little while ago. I met a brother minister who had joined the lodge. I said, "Brother, I am distressed." He said, "As far as I have gone, there is not a single wrong thing in the lodge." I said, "How far did you go?" He said, "Third degree." I said, "In the first degree you had to swear, the penalty being of having your throat cut and your tongue torn out. Is that right?" He said, "No, that is not right, and I told the boys that ought to be changed."

No man who believes the 6th chapter of II. Corinthians to be the Word of God could believe that it is right for good men and bad men to be yoked together, and I say we ought to pray for these men a good deal. Any man who stands in the pulpit and at the same time holds fraternal association with bad men in the secret society we must be afraid of. No man has a right to stand in that position for one hour, in my judgment.

Q. I would ask what is the effect of Masonry, or of the other secret societies, upon the great modern movement against the saloon?

Well, Free Masonry began in a grog shop, and for many years Masonic lodges met in hotels and the landlords brought in the hogsheads of drink, and the brothers faced them until they gave a hollow sound, and then they were replaced.

Now, as the work of the Christian church proceeds, and drunkenness becomes unpopular, secret societies that wish to secure the membership of decent men have to raise the standard a little. All the while they are doing that. They are raising the standard in regard to temperance exactly as railroads are. Thirty years ago I never went over the Erie railroad without being afraid the train might be wrecked; the trainmen were a hard lot of men. You step into an Erie train in Chicago now and you will not see a train official that does not look and act like a gentleman. What has produced the difference? The moral standards of society have been raised by the church of Jesus Christ and the railroads have profited. The Northwestern issues a book this year for its employes which tells them if they are seen entering a liquor shop their employment will be in danger, and directing them not to use tobacco during the hours of business in the stations and offices of the railway. Why do they do it? Simply because that is good business. The church is leavening the world and the Northwestern railway wants to reap the

benefits, and just so the lodges are raising their standards to be somewhere near the moral standard which the church brings into the world about it.

Q. A man who had lived a devoted Christian life in dying asked that the white apron be put on him, and his son wanted to know if his father was lost.

Well, if anybody asks me the question, I will tell them I don't know. I tell them I hope not. We are not required to judge him. If he believed in Jesus he was saved; if he did not, he was not. If a man is not saved, we ought to try to get him to be, but after a man is called out of this world we are not called upon to judge.

Q. I have heard it said that law never will hang a Mason. Does that mean that Masons stand up for crime?

In the third degree of Masonry the Master Mason swears that he will give attention to the hailing sign of distress or the words accompanying it, when given to him by any Free Mason, if he can without injury to himself or his family. If a Mason should commit a crime, and if he should give the hailing sign of distress in a court where there was a Masonic juryman, a Masonic sheriff or a Masonic judge or a Masonic witness, any Mason that had anything to do with that trial would, under oath and under three death penalties, be bound to help that man if he could, and if I had time I could give you case after case in which Masons have relied upon the obligation, and it has secured immunity in case of murder. I will give you a single case.

I was lecturing years ago in Albany, Missouri. On the front seat throughout that course of lectures there sat a peculiar-looking man. After he had been there once or twice he attracted my attention, and I said, "Who is this man who sits in front?" "Bud Huntley." "Who is Bud Huntley?" "He is a man that shot the editor here in town." I said, "What did he shoot the editor for?" "The editor made some comments on Bud bringing a lewd woman into the town, and he said he would kill him, and he said the rope was not twined that would hang any Mason in Missouri." So they said he went into a store where there were five men beside the editor and Bud Huntley. The editor was sitting and Bud Huntley walked up and shot him, and the editor started up and fell in a pool of blood. They tried Bud and found him guilty of murder and sentenced him to be hung, but he got a writ of supersedeas from the court and then change of venue, and they tried him in another neighborhood and the jury disagreed, and then he was tried the third time and was acquitted, I believe on the ground that he committed the murder in self-defense.

Now, of course, the Master Mason will say that it does not bind a Mason to defend a Mason in murder, but the oath is, I will keep the secrets of all brother Master Masons communicated to me, as such, excepting murder and treason, and this left to my election, but when you get to the hailing sign of distress, that covers every crime you could name. If I am a Master Mason and a Mason gives me the hailing sign of distress, I am under obligation to help him. If I am a witness I am under obligation to swear falsely; if I am a sheriff, I am under obligation to let him go; if I am a juryman, I am under obligation to hang the jury. I am bound by that oath to help that man if I receive that sign.

Q. If a Mason applied for membership in your church would you receive him into full fellowship without his renouncing Masonry?

I am a member of a Congregational church and our church does not receive into membership any person who practices the worship of any secret societies. We do allow persons who have taken insurance in secret societies to retain the insurance, provided they agree to keep free from all other things in the orders. In such a case we believe it may be wise to bear with the infirmities of a Christian brother, but we do not receive into our church any man who is an adhering member of a secret society. There are, of course, a great many hard questions in there that we might talk of a long while. We received one member, telling him that he might retain his insurance, if he would not go to the lodge meetings, and directly after he came into our fel-

lowship, he gave up that insurance and took insurance in an open society, which we very heartily approved.

I wish I had time to begin to tell you how wonderfully God can take care of people without calling upon secret societies to help Him, and one of the things we Christians owe to the world is testimony to the helping power of God. Some of these poor people are afraid that God will not take care of them if they get into a tight place. I was one time, I suppose, eight thousand miles from home with Mrs. Blanchard in a country where I could not understand a single word; I lost my passport. It was a dark and rainy night, and there I was, a conductor jabbering at me in Servian, I unable to understand a word, and he unable to understand a word that I said, and there in that train that night God had put a man that could speak English, and he came in and explained the whole situation. We Christian people do not tell these things enough to our friends, and they race about and think they have to join a lodge in order to get help and money. We are to blame because we do not tell out the goodness of God more than we do.

NATIONAL CHRISTIAN ASSOCIATION.

Annual Meeting and Convention, May 11, 1905.

The thirty-first annual meeting of the Corporate Body of the National Christian Association met in the Chicago Avenue (Moody) Church at 10 a. m., May 11, 1905. Rev. Charles A. Blanchard, the president, called the meeting to order. After brief devotional services the recording secretary, Mr. J. M. Hitchcock, read the minutes of the last meeting, which were slightly amended and adopted. Among those present were: C. B. Ebey, John Morison, E. Breen, E. A. Cook, C. A. Blanchard, L. N. Stratton, W. I. Phillips, Mrs. E. A. Cook, J. M. Hitchcock, H. A. Fischer, W. B. Stoddard, Mrs. N. E. Kellogg, S. H. Swartz, Mrs. J. W. Fischer, J. C. Brodfuhrer, J. Groen, W. B. Rose and M. E. Remmele.

It was moved that committees be appointed at this time on nominations, resolutions, field work, new members and enrollment.

Committee on nominations:
Rev. M. E. Remmele, Clarksville, Mich.
Mr. J. L. Webster, Rossville, Ill.
Prof. H. A. Fischer, Wheaton, Ill.
Committee on resolutions:
Rev. J. Groen, Grand Rapids, Mich.
Mrs. Nora E. Kellogg, Wheaton, Ill.
Secretary W. I. Phillips, Chicago.
Rev. J. C. Brodfuhrer, Chicago.
Committee on field work:
Rev. W. B. Stoddard, Washington, D. C.
Rev. E. Breen, Chicago, Ill.,
Mr. George Windle, Mt. Morris, Ill.
Rev. L. N. Stratton, Lockport, Ill.
Mr. J. M. Hitchcock, Chicago, Ill.
Committee on new members:
Mr. E. A. Cook, Chicago, Ill.
Rev. W. B. Rose, Chicago, Ill.
Mr. W. I. Phillips, Wheaton, Ill.
Committee on enrollment:
Mr. John Morison, Chicago, Ill.
Rev. W. B. Stoddard, Washington, D. C.

After the appointment of the above named committees it was voted that the body take a recess of fifteen minutes to enable the committees to prepare reports.

After the recess the committee on nominations was called upon and reported, and its report, with a slight change, was adopted as follows:

President—Charles A. Blanchard.
Vice President—I. J. Rosenberger.
Recording Secretary—L. N. Stratton.
General Secretary and Treasurer—W. I. Phillips.
Auditors—E. Whipple, J. C. Brodfuhrer, J. M. Hitchcock.
Directors—S. H. Swartz, E. Breen, John Morison, C. A. Blanchard, E. B. Stewart, W. B. Rose, E. A. Cook, J. M. Hitchcock, H. F. Kletzing, Robert Clarke, J. P. Barrett.

The committee on resolutions reported and after a spirited discussion the report was slightly amended and adopted as follows:

Resolutions.

Whereas, we are convinced,

1. That the obligation imposed upon members of secret societies to conceal the teachings and practices of their lodge

even from husband, wife or child, is contrary to the divine constitution of the family, and tends to discord, divorce and destruction of homes.

2. That lodge oaths and penalties frequently nullify the civil oath and defeat justice in civil courts.

3. That secret fraternities in their rituals, or burial services, teach a way of salvation without Christ, and a code of morals not in accord with the Word of God, and are thus inimical to the family, the state and the church.

4. And, whereas, we believe:

That secretism is dangerous and degrading to those who practice its rites, and that identification with these dark orders on the part of professed Christians is injurious to themselves, misleading to others, dishonoring to Christ, and is a principal hindrance to the great spiritual awakening which is so much needed; and since these orders are invading every avenue of life, alienating laborers from their employers and from their fellow laborers, and even poisoning the minds of the children in our public schools; therefore,

Resolved:

1. That it is our duty as Christians and patriots to voice our earnest protest against all secret societies, and with faith in God and humble reliance upon the Holy Spirit to open blinded eyes, to use every legitimate means for the overthrow of this deceptive system till the day of victory shall come.

2. That we appeal especially to professing Christians connected with orders which love the darkness because their deeds are evil, to hear the heavenly injunction:

Be not unequally yoked together with unbelievers; for what fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? And what agreement hath a temple of God with idols? * * * Wherefore,

Come ye out from among them, and be ye separate, saith the Lord. And touch no unclean thing; and I will receive you. (II. Cor. 6:14-17).

3. That we have great reason to thank God that there is a conscience among many Christian denominations regarding this tremendous evil, and we should as never before put forth aggressive effort in this reform.

J. GROEN.
J. C. BRODFUHRER.
MRS. NORA E. KELLOGG.

The report on field work was adopted as follows:

Your committee on field work would recommend:

1. That special effort be put forth to secure the services of competent men who shall represent this association in the field.

2. That the Eastern secretary, Rev. W. B. Stoddard, give special attention to the visitation of conferences, synods, classes, presbyteries and like gatherings.

3. That so far as conventions may be held with the forces in hand they be continued in the States.

W. B. STODDARD.
L. N. STRATTON.
E. BREEN.
GEO. WINDLE.

The following were elected to corporate membership subject to their acceptance:

B. A. Prichard, Coffeysburg, Mo.
J. E. Wolfe, Gwendale, Ind. Ter.
Rev. E. B. Stewart, Chicago, Ill.
Mrs. C. N. Candee, Ottawa Lake, Mich.
Mrs. G. Spies, Menominee, Mich.
Paul B. Fischer, Santa Ana, Cal.
Mary C. Fleming, Lima, Ind.
Joseph Craig, Lima, Ind.
Rev. M. Ossewaarde, Summit, Ill.
Rev. John P. Barrett, Wheaton, Ill.
Rev. Henry Beets, Grand Rapids, Mich.
Rev. John W. Brink, Muskegon, Mich.
Prof. Harvey K. Boyer, Wheaton, Ill.
Rev. William S. Jacoby, Chicago, Ill.
Julius Haavind, Chicago, Ill.
Rev. E. L. Thompson, Steward, Ill.
Rev. E. A. Skogsbergh, Minneapolis, Minn.
Rev. Dr. Jesse W. Brooks, Chicago, Ill.
Rev. Isak Hoyem, Chicago, Ill.
Harry O. Kessler, Chicago, Ill.

Mrs. Marie Rose, Chicago, Ill.
George Windle, Mt. Morris, Ill.
Rev. J. D. Severinghaus, Chicago, Ill.

Secretary W. B. Stoddard read his report, which was listened to with much interest and referred to the editor of the Cynosure for publication.

The financial statement of the association for the past year was then read by Treasurer Phillips, and was accepted and adopted.

The report of the auditors, which showed that they had examined the vouchers for the year, and the treasurer's books and assets of the association, and had found the same according to treasurer's report, was read and adopted.

The general secretary reported having received letters from the following named members:

J. W. Suidter, Sharon, Wis.
Prof. R. L. Park, Muskegon, Mich.
Rev. M. E. Remmele, Clarksville, Mich.
Rev. O. T. Lee, Northwood, Iowa.
Rev. S. F. Porter, Oberlin, Ohio.
Rev. Henry Beets, Grand Rapids, Mich.
Julia A. Reed, Onsted, Mich.
Mrs. H. Worcester, Kingston, Ill.
B. A. Prichard, Coffeyburg, Mo.
Rev. I. B. Trout, Lanark, Ill.
A. J. Loudenback, Glidden, Iowa.
Sarah Emeline Morrow, Sparta, Ill.
Eld. Rufus Smith, Spadra, Cal.
James A. Learn, Ridgeway, Ont., Can.
Rev. J. K. Alwood, Morenci, Mich.
Mrs. M. E. McKee, Clarinda, Iowa.
Rev. P. W. Raidabaugh, Plainfield, Ind.
Grant Mahan, Elgin, Ill.
Rev. I. J. Rosenberger, Covington, O.
T. Graef, Morrison, Va.
Mrs. E. Griffin, Willsberg, Wis.
John Bradley, Wyanet, Ill.
Mrs. Mary C. Baker, Knoxville, Tenn.
Rev. D. M. Sleeth, Lyndon, Kan.
Mrs. C. M. Candee, Ottawa Lake, Mich.
Prof. D. A. Straw, Wheaton, Ill.
Rev. J. P. Stoddard, Boston, Mass.
A. B. Lipp, Stahl, Mo.
Rufina Fry, Ligonier, Ind.
Rev. Henry J. Becker, Dayton, Ohio.
Mrs. N. E. Kellogg, Wheaton, Ill.
Rev. D. S. Faris, Sparta, Ill.
Rev. J. A. Collins, Philadelphia, Pa.
Rev. D. Nyvall, North Park, Ill.
Eld. Woodruff Post, Olean, N. Y.
Rev. S. P. Long, Mansfield, Ohio.
R. M. Stevenson, Siloam Springs, Ark.
Eld. Joel H. Austin, Goshen, Ind.
Mrs. Sarah R. Dawson, Beach, Wis.
Elder W. O. Dinius, Zion City, Ill.

These letters were mostly of a congratulatory character, concerning the work, and for want of time they were not read, but referred to the editor to publish such as he might have room for in the Cynosure.

The letter of Rev. J. P. Stoddard was read to the corporate body, and Secretary Hitchcock was instructed to convey the congratulations of the association to the New England Association, through its secretary.

The annual report of the board of directors was read by Mr. Hitchcock, which was accepted and adopted.

After short discussions on a variety of interests, the business session closed and the association adjourned to meet at 1:30 p. m. All who desired were invited to take luncheon at the Institute.

The afternoon session was called to order by Vice President Rev. J. Groen. After congregational singing there was Scripture reading and prayer by Prof. H. A. Fischer of Wheaton, Ill. This was followed by music by the Moody Institute Male Quartette.

Rev. Samuel H. Swartz of Yorkville, Ill., then addressed the conference on "Moral and Social Lodge Influence," and gave reasons why he renounced Odd Fellowship.

Rev. William S. Jacoby of Chicago Avenue Church spoke upon the subject, "Are Lodge Exposures Reliable?" and gave reasons why he renounced Free Masonry.

The Moody Institute Male Quartette again furnished music, and following it Rev. E. L. Thompson of the M. E. Church at Steward, Ill., addressed the convention on "Why I Joined and Why I Left," in which he gave his reasons for his renunciation of secret societies in which he had held membership.

He was followed by Mr. Julius

Haavind of the Moody Institute, who had been a member of the National Union and of the Patriotic Order of the Sons of America. His topic was, "Why I Am No Longer a Lodge Man."

Volunteer remarks from men who had been lodge members were then called for by the chairman, and responses were had, among others, from the following:

Rev. Brodfuhrer, an ex-Mason and member of the Lutheran Church of Chicago; Mr. J. L. Webster of Rossville, Ill., a member of the Liberal United Brethren Church, and also an ex-Mason; Rev. C. B. Ebey, editor of The Free Methodist, gave reasons why he had seceded from three lodges; a doctor, who insisted that his name should not be published, then announced that he was a member of five different lodges, among them the Masons, and that he knew that lodgery was detrimental to Christian life, but that he did not know what he ought to do, because he had found lodges very kind and helpful in times of distress. He seemed to be like Balaam, who knew the Lord, and when invited by an embassy to curse Israel, asked the Lord what he should do; when told he should not go with the men, he refused, but when they came again and made a still larger offer of remuneration, he went to the Lord again and said, "What shall I do?" This seemed to be the doctor's attitude; knowing that the thing was wrong, and yet following after Balaam. His case, and that of one of the others who spoke, indicates the necessity of prayer for them, especially that the power of God may come upon them that they may see their condition and so be led to a loyal obedience to Jesus as their Lord.

The Open Parliament for general discussion of topics related to the objects of the conference was opened by Rev. Charles B. Ebey, editor of The Free Methodist, in a very interesting manner. This was followed by short addresses from Rev. M. E. Remmele of Clarksville, Mich.; Rev. Edwin S. Long from the State of Maine; Rev. Brown, a missionary from Turkey; Mr. Harris, from northern Michigan; Rev. E. B. Stewart, pastor of one of the United Presbyterian churches of Chicago; Tom Mackey, the well-known mission worker of Chicago, and President Blanchard of Wheaton.

According to the program, the question drawer was then presided over by President Blanchard, after which followed the doxology and benediction and adjournment to the evening session at 7:30 p. m.

At this session Secretary W. I. Phillips presided, and after congregational singing Rev. J. Groen read the Scripture and prayer was offered by Rev. W. B. Stoddard. President Blanchard then addressed the assembly on "Lodge Attractions." This address was followed by one on "The Church vs. the World." by Rev. E. A. Skogsbergh of Minneapolis, Minn. A collection was taken for two of the enterprises connected with the Moody Church.

The question drawer being next in order, this portion of the conference was presided over by Rev. W. B. Stoddard. After the benediction the association adjourned.

Report of W. B. Stoddard.

To the members of the N. C. A. and friends. Greeting:

It is my privilege to again report a year of hard work attended with divine blessing. For years, as at each annual meeting I have counted the apparent results of the past, I have felt that the summit of my ability had been reached. God has so blessed with health and strength, and given such opportunity, that I have given and gathered more during the past than in any preceding year. Doors larger and wider have opened. Fields more fertile have been found. The sowing of other years has yielded its harvest and crowned my humble efforts with success. The figures read as follows: Lectures and addresses, 174; approximate number of calls, officially made, 2,485; Cynosure subscriptions obtained, 961; amount received for Cynosure subscriptions, $988; collections, not including moneys received for convention expenses, $292.83; expended for railroad and other fares, $313.96; for hotels and postage, $169.40.

Meetings have been generally well attended. In no year have I addressed as many representative gatherings as this.

I was privileged to speak before many hundreds of pastors of the Missouri Lutheran churches in their conferences held in Chicago, Ill.; Saginaw, Mich., and Racine, Wis. Large additions were there made to the Cynosure subscription list.

A conference of our Free Methodist friends at Evanston, Ill., and a meeting of Swedish Mission pastors in Kewanee, Ill., gladly welcomed my message and gave invitations to deliver lectures, to which I have not been able to respond. Yearly meetings, attended by thousands of the Friends, gathering at Plainfield and Richmond, Ind., gave me a hearing, and an opportunity to circulate literature; camp meetings of the United Brethren in the Cumberland Valley and of the Union Christians in the Lebanon Valley, Pennsylvania, were among my helpful fields of labor.

The State conventions of Michigan, New York, New Jersey and Pennsylvania all brought cheer, and contributed to the result. My plan for a conference of the denominations opposing the lodges, held in connection with the recent convention in Pittsburg, was successful beyond expectation. In this I saw what I have long desired, friends of many denominations of the Christian faith looking one another in the face as they spoke of the strength of their church bodies and their disapproval of the secret lodge system. While our strength is in the Lord our God, a knowledge that millions of fellow Christians see with us concerning this great matter is surely a means of great support.

I have been rejoiced to find Lutheran friends in Eastern Wisconsin and Christian Reformed friends in Western Michigan, whose contributions to our work have increased in proportion as I have been able to let them know what we are doing. Brief visits have been made into the States of Ohio, Maryland and Virginia, with good results. I have found New England ready to help as I have been able to visit. I could visit but part of the colleges and seminaries giving invitations.

Tracts have been freely distributed at many meetings and some N. C. A. literature sold. It is thought a large number have been delivered from lodges and many kept from entering.

My Policy of Work.

I long since discovered that people are not anxious to join a graveyard. Knowing that a successful reformer must always be hopeful and cheerful, I have been able to rise above the obstacles found in my way. I have sought to look at the end of the road rather than the journey. There is nothing surer than the success of God. That our work is in harmony with the upbuilding of His kingdom there can be no doubt. If every reformer would hold up Christ, and tell the people that if they would see success they must join with Him, there would be more done. There will be plenty of obstacles, but nothing can withstand the King Almighty, for He

"Shall reign where'er the sun
Does his successive journeys run;
His kingdom there can be no doubt. If shore,
Till moons shall wax and wane no more."

May God give us strength and courage to move forward.

W. B. STODDARD.

Editorial.

A sincere friend of the Cynosure has kindly reproved us for our position on the labor unions. How one can have much sympathy for them, as at present conducted, seems very difficult to us. We have the spectacle of men leaving their work who have no grievance whatever; and not only that, but endeavoring to kill those who attempt to do the work they have abandoned. We see the labor unions, in their official capacity, commending little school children for refusing to enter their schools or allow other scholars to do so, because, forsooth, "unfair" coal is delivered to keep them warm—that is, coal delivered by a non-union teamster.

One criticism was, that we claimed the union men were slaves. A Chicago union teamster was asked whether his wages were satisfactory; whether his employer treated him kindly and hu-

manely. He answered, "Yes." "Why, then, have you struck, and attempted to injure the business of the man who paid you all the wages that you asked and treated you as considerately as you could demand?" The answer, "I will not be a slave," reveals the fact that he is already a slave. At the snap of the finger of the walking delegate he abandons his job.

LEARNING FROM THE ENEMY

Two features of the teamsters' strike in Chicago have given it distinctive character as an episode, though both have appeared on the opposite side. One is the aggressive and prominent part taken by the employers' association, a new union organized to match the old trades' union, and the other is defensive use of weapons to match the ordinary offensive use of them. Thus the unions, which have usually attacked the defenceless and less organized, find themselves at length met by their own tactics and confronted by armament like their own. They find that others as well as themselves can combine, and discover that they cannot now open fire securely until troops come, but that a first volley will draw a quick return fire.

The tendency of this new alignment may be to make more evident the relation of unions to the general public whose streets they convert into battlefields and whose peaceful occupations they suspend or injure.

The public has endured with patient or helpless longsuffering the manipulation of affairs by strike bosses; now that a new feature of strike conditions has emerged, the public may have a new word to say. Although strikers appear to be demanding consideration of their own interests, it is perhaps becoming more recognized that the interests of the public are largely involved. This thrusts itself on the ordinary attention when a strike affects transportation. Factory operatives can struggle with a corporation and seem less obviously to involve the local public, but when strikers make streets dangerous or stop cars, people who are in a hurry find quick reason for realizing that they are out in the storm. There is a third party involved in strikes, which, once aroused, is liable to find a way to settle them.

OUR STORY.

THE QUALITY OF MERCY.

SUSAN FIDELITE HINMAN.

CHAPTER V.

A FLIGHT INTO THE WORLD.

"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."

Slowly and haltingly, with many lingerings and retrogressions, Patience made her way back to life. Her haggard cheek and hollow eye, her languid step and listless air, moved her sister with compassion, and kindled all her energies. Through the hot, wearisome summer, she toiled with unfaltering courage and cheer. After much coaxing, she induced Patience to take the children to the farm for a week, whither they had been invited by Richard and Annie at Mercy's instigation. Little Donald gloried in the freedom of the country. He fraternized gaily with all the fowls and young animals on the farm. His Cousin Daisy, a year his senior, found him speedily outstripping her in such deeds of daring as pulling the rooster's tail, or climbing the step-ladder beside the big cherry tree. To be sure, the rooster's manifest resentment soon drove Donald in tears to the house, and the lofty aspirations after cherries led to an ignominious tumble in the long grass beneath the tree; but Donald was never daunted by such mischances; and, though scratches and bruises multiplied on his small person, he daily gained in flesh and color. For his sake, and even more for that of Baby Doris, a tiny, frail creature who long refused to thrive, Patience was persuaded to prolong her stay to a month.

The changed proved to be just what she needed. She returned home with something of the vigor and spirit of her first youth. Characteristically, she began to display her recovered energy in criticisms of her sister's housekeeping.

"I can't find a thing in this house," she said one morning; "you and Barclay between you have turned it completely topsy-turvy. I wish you could see how I used to manage things when I pretended to keep house at all. Everything had its place, and nothing deviated from its place by a hair's breadth. I simply cannot work when things are in disorder. Luckily, I'm beginning to feel like work again. I hope I shall be able to get things straightened out before winter."

Mercy sighed. She had made many laborious preparations for her sister's return. During the past two days she had gone over the entire house with broom, dust-cloth, and scrubbing-brush; and in several of the rooms she had arranged the furniture, hoping to give Patience a pleasant surprise.

"I never keep the towels in this drawer, Mercy. What's that? Handy to the bath-room? Oh, yes, and I suppose that is the reason you put the sheets in the drawer above. Such a heterogeneous conglomeration!"

A few capricious and spasmodic efforts put an end to Patience's zeal for reformation; and Mercy, in her turn, was sorely tried by her sister's lack of economy. A fickle and fastidious appetite led her to throw away much good food, which greater skill in cookery might have worked over into some new and appetizing form.

"What became of the remnants of the roast, Sister?" asked Mercy one morning. "I thought I'd make some hash. Mr. Rosecrans seems to enjoy hash."

"Oh! don't mention hash to me, for pity's sake! The very name makes me sick."

"I don't think you ever tasted any of my famous concoction. Mr. Rosecrans calls it 'Jinkins' Particular.' It is the result of a process of evolution, completed, after several successive stages, by the addition of a little grated onion."

"Onion! Mercy!" It was hard to say whether the latter word was a vocative or an interpection. "Well, you'll have no opportunity to perpetrate any of your onion-compounds this morning, for I threw out the rest of the roast. There, you needn't look shocked; there wasn't much, anyway, and it was horribly tough and tasteless."

A few days later, Patience was groaning over the grocers' and butchers' bills.

Moreover, her constant lamentations over the state of her own and the children's wardrobes distressed Mercy, who knew of closets groaning with accumulations of half-worn garments. Their mother had possessed to an unual degree the thrifty Scotch housewife's art that

> "Gars auld claes look amaist as weel's the new;"

but altering and mending of all kinds Patience abhorred, nor did she show any particular gratitude when Mercy offered to relieve her of the task.

"Look, Sister, here's a three-cornered tear in Donald's little dress; let me put on a patch before it goes into the tub."

"Oh! never mind! I'd rather see the hole than the patch. I don't expect him to wear it away from home, anyway."

In another fortnight, the little dress was thrust into the rag-bag, and Patience was taxing her slender strength at the sewing machine.

Mercy's timid suggestions along economic lines were met with the pride of ten years' seniority. "If you had as many cares as I have, Mercy, you'd find you couldn't be so particular. I might patch and darn ten hours a day, and then I couldn't keep pace with the ravages of a family so destructive as this. You simply have no idea! A young girl couldn't expect to have. I make it a principle to do the most important things and the rest I simply have to let go. By and by, when your nose is held to the grindstone day after day, you'll learn to understand."

Mercy, knowing that there was a measure of truth in these words, said nothing further; but her buoyant spirits sank at the sight of a weekly outlay constantly exceeding their income. Her father, both by precept and example, had trained her to an intense abhorrence of debt. During Patience's illness, debt seemed unavoidable; but now, with health restored and all special demands cut off, to be daily adding to the frightful incubus, was more than Mercy could bear.

One morning after breakfast, she disappeared to her own room. Returning in half an hour dressed for the street, she said to her sister, "I'm going out, Patience, to find some work."

"Why, Mercy Ryerson, the idea!"

"I've meant to, you know, ever since you began to get stronger."

"Dear me, I'm none too strong now. I'm sure I don't see how I'm to do the work alone."

"I'll help you all I can nights and mornings, dear; but, really, I must have some new things. I've been here six months, and I haven't bought myself so much as a pocket handkerchief."

"Why, Mercy Ryerson, I didn't know you were so worldly! You have twice the clothes I have now."

"You don't know how shabby I am getting, Sister. At any rate, you can't blame me for wanting a little pocket money."

"What a mercenary child you are! But I know Barclay would give you anything you asked for. I'm sure he was much freer with money for household expenses when you had the handling of it than he is now."

"Of course, he had to be then, Patience, with the added expense of your illness."

"Now, don't throw that up to me, as if I were to blame for it! Well, if you must go, you must, I suppose. I could not expect a young girl to be content to be tied down at home, as I have to. You're almost eighteen, anyhow, and of course, we can't hope you'll submit to orders much longer. I suppose you can't be back to get dinner? I don't see how I'm to do it, with such a headache. Dear me! I suppose you'll be only a boarder after this."

"Dear, I wouldn't go to-day, if I had not put it off so long. I promise to help you all I can at odd times, and perhaps in time I can earn enough to hire help for you."

"Mercy, you are a dear, and I am as hateful as I can be. I know it's just my temper that has driven you away."

"No, Sister; how can you think so? I've felt for some time that I must do something to add to the family income. I know Mr. Rosecrans has debts that he doesn't tell us of, and I confess it worries me."

"Good-bye, then, though it's very hard to give you up, when we have grown so used to seeing you about the house all day. Even Baby Doris will miss you, I am sure."

With a cheerful farewell that belied a heavy heart, and a parting wave of her hand to the baby face at the window, Mercy walked swiftly away. Anxieties of all kinds came flocking upon her as she went. She was burdened for the little household left behind, and she had all a sensitive girl's shrinking from the first plunge in the cold world. For the first time in her life she felt friendless and desolate, cut off from all her past and with no assurance for the future. Never before had she so felt the dreadful pressure of poverty.

What brought to her mind at this crisis the words of an old hymn?

> "No good in creatures can be found
> But can be found in Thee;
> I must have all things and abound
> While God is God to me."

"All things"—could it be true? Yes, for there was the assurance, "All things are yours." There was something remarkably direct and simple-hearted in Mercy's faith. At once she grasped the truth and was comforted.

A half hour's walk brought her to the heart of the little city. Climbing a dusty staircase, she entered a long, low, dingy room, littered with the paraphernalia of a printing office. A small, gray-haired man, with smooth face and twinkling eyes, came toward her with extended hand, which, after inspection, he withdrew, shaking his head.

"'The hand of Douglas is his own;'"

he quoted, with a comical assumption of defiance. "I come to meet you 'with all my imperfections on my head,'" he added, removing a battered hat and laying it aside after a thoughtful scrutiny. "That is my new patent incubator, as seen in its world-famous act of hatching material for my forthcoming book."

"A book?" asked Mercy, in pleased surprise.

"Yes, a Jest-book—a collection of the

jokes Fortune plays on us humans. The latest is the disappearance of a printer I hired yesterday, simultaneously with the arrival of a big job. Young woman, you can't set type, can you?"

"I can and will. Like the young man who was asked by the minister, 'Wilt thou have this woman'—and so forth, I might answer, 'I comed a puppus.'"

"'Comed a puppus,' did you? Well, now, I want to know! You're more than a common Mercy, you are a plain providence. The office force is sadly reduced at present, numbering only three; the proprietor, the foreman, and myself. Let me present to you Hiram Anthony, Elias Anthony, and H. E. Anthony."

The girl laughed, for the three were one and the selfsame being, the young-faced old man before her.

Mr. Anthony, despite his jesting speech, which was a sore trial to some of his fellow members of the Brotherhood of Reform, was a man of stanch convictions and sterling character. He had known Mercy from her babyhood; and as he flew about, setting her to work, with droll apologies for the grimness and gloom of his quarters, he called her familiarly by her given name, varied by "Providence," "Rhode Island," Little Rhody," and finally—a name which seemed to give him much satisfaction—"Brown University!" No wonder that in an atmosphere so friendly and cheering, the last of Mercy's depression vanished.

Years before, when Mercy was but a tiny child, her father, seeing in Richard signs of that restlessness that often drives a boy from the farm to ruin, had bought him a small job-press and printing outfit. It proved a successful measure. Richard's interest infected his little sister, and she set herself, with her customary thoroughness, to master the craft. Mr. Anthony found her, not a rapid compositor, but remarkably painstaking and accurate.

For some weeks, however, the close confinement in the gloomy, ill-lighted room, sorely tried her strength, already impaired by the heavy labors and anxieties of the past half year. Day after day her lunch-box would come back only half emptied; she wasn't hungry, she said; and at night she would fling herself upon her bed, quite too tired to eat.

Barclay's respect and admiration for his young sister-in-law increased at the sight of her heroic attempt to add to the family income—for three-fifths of her small wages were devoted to that purpose. Patience, who never could be brought to realize the value of money, accepted Mercy's sacrifice as a matter of course. It was Barclay who quieted the children when they were disturbing "poor Nanna," and who brought home from market this or that dainty to tempt her waning appetite—for, like his English forbears, "nothing frightened him so much as for people to have no love for their victuals." It was Barclay who urged her to seek diversion to restore her flagging spirits.

"Brace up, girl, and come out to the concert this evening. You need amusement. Time enough to settle down to nothing but work when you get old like us—eh, Patia? Don't give up like this, Mercy, come out and have a good time."

He was disposed to protest, too, when, as Mercy grew more used to her tasks, and able to spend her evenings elsewhere than in weary tossings on her bed, her recreation took the form of church prayer-meetings and Christian Endeavor committee meetings.

"How they put everything on you, Mertie," he complained; "you ought not to stand it. You need some real fun. I wish you'd let me take you to a minstrel show. I don't believe you're so bigoted as Patia; I wonder if you would not be willing to join some rousing social organization that would help you in a financial way, too—say, the Tribe of Ben Hur that they're just starting here."

"I don't know anything about them, Brother. I should want to look them up first," said Mercy, thoughtfully. Slow to condemn, she had a passion for knowing the whole truth.

"I wish," continued Barclay, "that you could join the Eastern Star. For my part, I think it's a great help to a working girl to have a father or a brother who is a Mason."

(To be continued.)

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Christian Cynosure.

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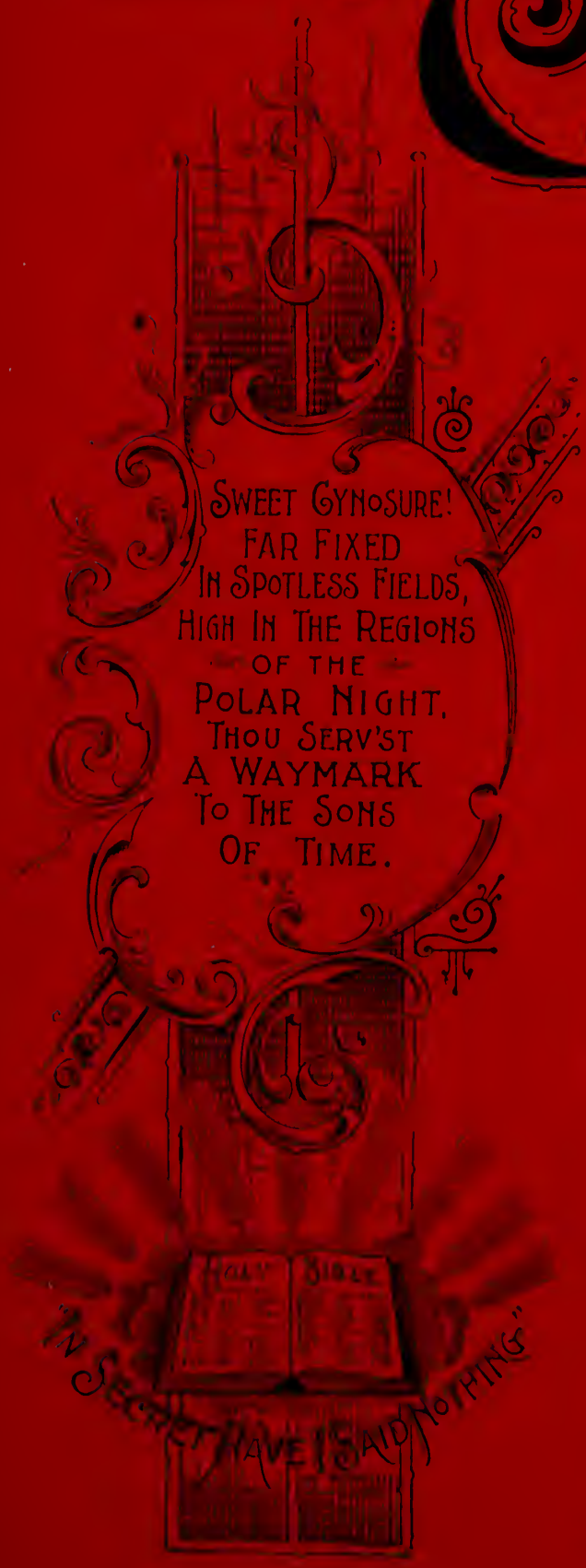

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it wave
O'er the land of the free and the home of
the brave.

"There is the national flag! He must be cold indeed who can look upon its folds rippling in the breeze without pride of country. If he be in a foreign land, the flag is companionship and the country itself with all its endearments. Who, as he sees it, can think of a state merely? Whose eye, once fastened upon its radiant trophies, can fail to recognize the image of the whole Nation? . . . Its highest beauty is in what it symbolizes. It is because it represents all that all gaze upon it with delight and reverence.

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WILLIAM IRVING PHILLIPS
Managing Editor
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VOLUME XXXVIII. CHICAGO, JULY, 1905. NUMBER 3.

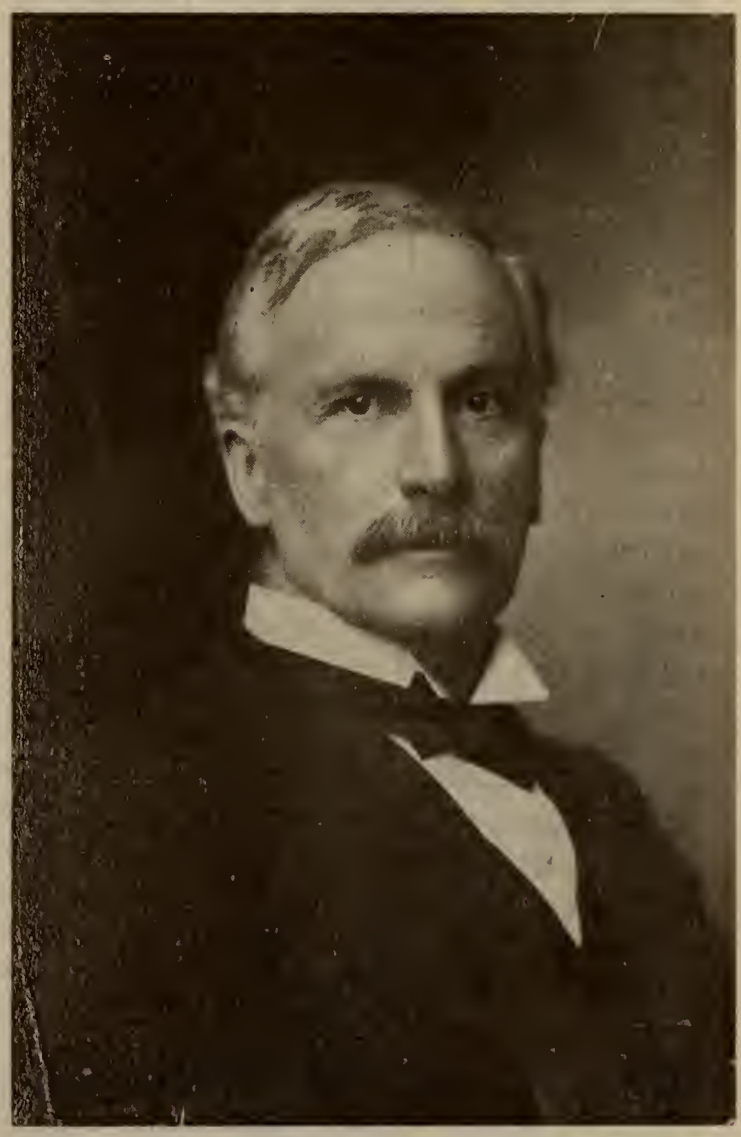
THE NATIONAL ANNIVERSARY.

The addresses and remarks at the Annual Meeting were given without notes and taken for the Cynosure by our stenographer. Hence they appear in our June and July numbers almost verbatim.

LODGE ATTRACTIONS.

BY PRESIDENT C. A. BLANCHARD.

I am very glad to see you, brothers and sisters. I have been asked to talk with you a little while to-night about the Attractions of the Lodge, or the reasons why men go into the lodges. I wish I knew if there are any lodge men here; I mean adhering lodge men. Of course they are not ashamed of it if there are. Four hands raised. There may be others that I did not see. I am glad to know that some of our friends who are in the lodges come into a meeting like this, and I am glad to have them show their colors. No man ought to be ashamed to do that. As soon as a man is in an organization that he is ashamed of, he ought to come out of it, right away. If I were a lodge man, I should fly my flag.



CHARLES A. BLANCHARD.

Come Out.

Meetings like this are designed for three purposes. In the first place, to get men that are in lodges out of them, and God blesses us in our meetings in that direction. I am not prepared to say that we have never held a meeting that has not resulted in men coming out from lodges, but I am ready to say that we hold meetings every year at which men are convinced of their mistake, and feel the sin of lodgism and come out from it; and that is one of the things we hope for to-night. I hope that these four men whose hands were raised, and others if I did not see them, before we get through with the evening may enter into a covenant with themselves to turn their backs on the lodges with which they are

connected and never again while they live in this world enter into an organization which binds them to conceal the things that are done in it. Some of us hold that no honest man has any business in an organization of that kind. We will not speak of that, but we want these four brothers who raised their hands to believe that, and we want them to come out and stand with us. If lodges are wrong, men who are in them ought to come out, and we want them to do so, and we believe that nothing but good can come to a man who in a meeting like this to-night resolves to turn his back on the thing, like those who testified in the meeting this afternoon to the joy and peace that comes to a man who does that very thing. So we want men to come out.

Keep Out.

In the second place, we want a meeting like this to get men who are out to stay out. I presume that numerically we keep more men out of lodges by meetings of this kind than are brought out of them. People go into captivity because they have no knowledge. An honest man who does not know what lodgism is may go into lodgism; an honest man who knows what lodgism is never will go into it; and one of the great purposes of meetings of this kind is to put light into the minds of honest men so that they may not get yoked up with these lodges, which are helpful to evil men, but are of no sort of use to good men; which enable evil men to carry out their evil purposes, but which ofttimes make good men bad, and which, if they do not succeed in corrupting good men, certainly succeed in wasting their time and money and strength. We want lodge men who are in lodges to come out. We believe we can show them reasons why they should. We believe many of them are rational men, fair-minded men, willing to do the thing that is right, and we believe when they dispassionately consider the facts in the case they will come out. We have abundant reason to believe this. We have seen it proved again and again. And then we want the honest men who are out to stay out, and we believe meetings like this tend to that.

Make Witnesses of Others.

Then there is the third thing which we hope to accomplish. There was a young man called into the office of the president of Yale College once. The president said: "I want you to pack up your things and go home." The young man said, "President, what have I done?" The president said, "You haven't done anything; that is why I am sending you home." Some one has said there are three sorts of good men: those who are good for goodness; those who are good for badness; and those who are good for nothing. Sometimes I think this last class is larger than the other two. There are a great many people in this world who disapprove of lodges, and still at the same time do not do anything to make the faith that they have effective among their fellow men. One of the meanest things in this world, it seems to me, is for a man to carry good water among thirsty people and not let them have a chance to drink; good food among hungry people and not let them have a chance to eat.

I always wish to think as kindly as possible of all in my audience, because if I do not think kindly of them, they may not think kindly of me, and hence I may not always express myself as strongly as I might; but I will tell you a secret: I do not believe that all you people here to-night who are opposed to secret societies are doing as much as you should to make the truth effective among men. Here are parents who are opposed to lodges, and their own sons join them. Why? Simply because their parents did not give them the light they ought to. There are ministers who are opposed to lodges; they know what the lodges are doing to their churches; and at the same time young men in their churches join the lodges and they join the lodges because their ministers have never taken the pains to instruct them in regard to this matter.

A young man twenty-seven years of age was sitting in my study one day, a young man from the State of Nevada, and I learned that he was a Mason. We entered into a kindly conversation, and finally he said to me: "Well, what is the

reason I have never heard this from anybody else?" He said, "I have attended churches all my life (he was not a member of any church) and I have had religious teachers all my life, and I am sitting here in your house, twenty-seven years of age, and for the first time in my life I hear a single word on this subject." Now, that is a shame, that a thing like that can be true; but it can be true. A young man can be born in the city of Chicago, come to his majority in this city, attend church every day that it is proper that he should attend church, read two, three, four religious newspapers every day, and do this for fifty years, and never hear that the Christian religion is opposed to secret societies. "Let your light so shine that others, seeing your good works, shall glorify your Father which is in heaven."

Here you are to-night, Christian men and women, and all around you there are men who do not know the Lord Jesus Christ; they do not care for His church; they do not believe that God can care for them; they believe that they have to care for themselves; and they say, If I join a lodge, I will have friends to help me; if I join a church, I will not have anybody to help me. That is what these people say. Of course they have a wrong opinion; they do not think of joining Christ; they do not think of abiding in Him; they do not think of abiding in God who made the universe; they say, If I join the church, it will not do me any good particularly, certainly not till after I die; but if I join the lodge, it will help me here. We have hundreds of people who know that godliness is profitable for all things; knowing that Jesus Christ is not only mighty to save, but mighty to keep and mighty to provide; and these brothers of ours in their blindness and ignorance joining the lodges. Just as Brother Haavind said, first the lodge, then the dance, then the drunk, then the other things. They come after the lodge,—the dance and the drunk. It is that thing which is striking, not at men who are not Christians, but at officers in Sunday schools and churches, and striking men down in every city and town in the country; and we do not do as much as we ought to prevent it.

These are three things that ought to be accomplished in meetings of this kind, if the Christians do what they ought to. If Christian people pray as they ought, and if the truth is spoken in love, scores of young men who would otherwise put on the iron yoke of the lodge, and wear out their lives, can be saved from that slavery.

Christian men and women who have received the truth and know what lodgism is, and who at the same time are afraid of making enemies and are desirous of having friends, perhaps do not feel the burden of souls as they ought. These people ought to be stirred up to swing out their flags of truth, the truth that they have received, and to save their fellow men who are in or who are in danger of going into these—I came pretty near saying dens of iniquity; as regards many of them I could truthfully say that, as regards some of them I could not truthfully say that—going into these lodges which are corrupting the men of our country.

If we understood what leads them into these lodges, we might be able to help them better than if we did not know what is leading them in. What is it that is drawing men by thousands and tens of thousands into the lodges in this country? We have three hundred secret societies, which claim about five million members; they claim to initiate about two hundred thousand each year, men and women; that is a tremendous movement; if it is making men better, then a tremendous power for righteousness, and every Christian man ought to welcome it; if, on the other hand, these lodges are evil, if they break down faith, if they break down Christian character, if they turn men away from Jesus Christ, don't you see what a tremendous evil you have in your midst? If we can find what draws men in, perhaps we shall be better able to keep them out. Believing, as most of us do, that these lodges are harmful, not helpful, we ought to oppose them.

Curiosity.

Let us see what leads men into the lodges. First, as you have heard here to-day, curiosity is one of the things that leads men into lodges; men want to know what there is behind those doors.

Here is a man with a sword standing outside the door; nobody can get through except a person who will swear he will not tell what is done inside. Here are the windows curtained. People are curious to know what is doing; they say, What in the world are they doing? Every once in a while you see a joke in the newspaper about riding a goat, and a man says, I wonder what that goat is; I wonder if they really do ride a goat.

Companionship.

Another thing that takes multitudes of men into lodges is the desire for companionship. Here is a young man, a stranger in Chicago. He is not a religious man. If he were an intelligent, wide-awake, Christian man, the first Wednesday, or Thursday, or Friday evening, he would be in prayer-meeting, and the next Sunday he would be in church, and he would soon have Christian friends; in that case he would know what to do. But he is not a Christian man. He rents a little hall bedroom; he cannot afford to have a fire in his room, and nobody invites him into his house. Directly he finds out that there are lodges, and he finds that they have very pleasant rooms, and he knows that he can go into these nicely furnished rooms and have a pleasant place to stay, and there will be fifty, one hundred, or two hundred men, and they will all be his brothers; and there are scores of lonesome, heartsick, weary young fellows, intending no harm in the world, who join secret societies because they long for companionship. If only they knew Jesus Christ; if only they knew his church; if they only had the disposition to be men as they ought to be, they could not suffer as they do. But I am not speaking of them as they ought to be; I am speaking of them as they are. They are lonesome men; they want companionship; and here is a short road to get it.

Money.

Then, we live in a day of money-getting. The father said to his son, "Get money; get it honestly if you can, but get it;" and there are a great many people in this world who feel that there must be money, we cannot live without money, we cannot be clothed without money, we cannot get a house without money, we cannot get food without money, we must have money. Most men do not know that God owns this world. Most men think Mr. Rockefeller owns the world, or Mr. Carnegie, or some other; they do not understand that God owns this world. If they should read in the Bible, "The earth is the Lord's and the fullness thereof," they would say, That is nonsense, the Lord doesn't own the world at all. There is not one of them all who believes that this world belongs to God. They do not understand that a man can cry to God and get help of God; they do not know that, and hence these brothers of ours look around in the world and say, We must get money; I get six or nine dollars a week, I must have more. If I can join the same lodge that my boss belongs to, he will help me to get it. I must have some patients, says the doctor. There are a good many members in this portion of the city; if I can get into that lodge I can make friends, and I will get patients. Says the merchant, I need more customers; I want to see my goods marching down the street on the backs of men and women; how shall I do it? Some people would come in because I belonged to the lodge, and buy my goods, and then I could fill my shelves with new goods, and I could put a certain profit down in my pocket, a provision for future needs. So men in this city are joining lodges because they want money, and they think joining the lodge is the way to get it.

Power.

Then, there are ambitious men who like power; who do not care so very much for money, who are able to get enough to supply the wants that they have; who do not care for companionship, who are sufficient companions for themselves, who have cultivated minds and can be content without human companions; but they like power. They say, If I can only be a judge, if I could only be a mayor, if I could only be a justice of the peace, if I could only be a member of the legislature, if I could only get to be a member of Congress! I would like to have power. I would like to be elected to something. There are these men all about the world, and they look around and say, If I should join a num-

ber of secret societies I would get help toward obtaining these things that I want.

I appeal to you gentlemen who raised your hands as members of secret societies, if what I say is not true. Is it not the love for companionship, the love for money, the love of power, something that you think the world can give,—is that not the thing that leads you into the lodge? When you suggest to some one that it would be a wise thing to join the lodge, don't you suggest things along that line? I remember one night in a meeting in this room, when I said that Masons invited men to join the Masonic lodge, a man said that was not true. I said, I presume there are men in this room who have been invited; will they please stand if there are; and there were twenty men on their feet immediately. These are the arguments that are put forth. If you want to get something for yourself, you can get it from the lodge.

Vanity.

Then there is the principle of vanity, which is not very estimable, or respectable, as are ambition or financial standing among men. This vanity, you know, is a thing that makes you look at the looking glass when you are passing, to see if your hat is on straight. It is a thing which you find in men quite as often as in women. There are men who love fuss and feathers and regalia. This is not an ambitious type. They rejoice, they feel good if they can get a hat with a big plume on it and march down the street, —they feel big. That principle is gratified by the secret society movements of our day. You have to do nothing more than get a picture of the Knights of Pythias to know what I am talking about. If you get the expression of the faces of these men, you will see that written out in letters a foot high.

Escaping Penalty.

There is another principle which acts very strongly in our day to bring men into lodges, and that is desire for exemption from penalty in the case of crime. Now, this I am satisfied does not reach anything like so large a class of men as the other principles I have been mentioning, yet it is beyond doubt true that this is a principle which has operated to increase the membership of the lodges.

I remember once in the town of Bureau I spoke to a small audience on the obligations of Freemasonry, and I undertook to show what these obligations were, and I certainly produced an impression on one man. He came forward at the close of the meeting and said, "I am delighted to have heard you; I had no idea that Masonry was so strong as that. I think I would be glad to be a member of that." And there I had been trying to prove that if a man was a thief, Masonry would help him. I said, "Well, sir, if you need that kind of protection, I would advise you to join." He took my advice. Within three months he was a Master Mason of Wyanet Lodge. He committed two crimes, both of which were punishable by penitentiary. They run him off to Tennessee, and put him in a pulpit, and he is still a "brother Mason." He knew what he wanted, he went after it, and he got it.

There were in 1861 about two hundred thousand Masons; in 1865 there were four hundred thousand. How did it happen that Masonry gained one hundred per cent in these four years? Because in every town or hamlet or village throughout the North men were told that if they would join the Masonic lodge they would get help if they were captured. They poured in by thousands. Now, that seems like a beautiful thing, doesn't it? Here is a man taken prisoner by the rebels. Masons help him. Other men starve, he is fed; other men rot to death, and this man comes home well and strong. Why? He is a Mason. That is good, is it not? But supposing this man should be so fortunate as to take prisoner a Southern Freemason. What is he going to do with the Southern Freemason? Exactly what the Southern Freemason would have done for him. That is treason, the sum total of all the crimes that can be committed, pretty nearly, and yet Masonry advertised the fact through all the lodges of the North, from 1861 to 1865, that if a man would join the Masonic lodge he would have the active co-operation of men who were in arms against the gov-

ernment; he a soldier, they rebel soldiers, and all brethren. I have no doubt that that lengthened out the war one or two years.

The war closed. We buried our three hundred thousand men in the national cemeteries of the South, and all through the North, in little graveyards in the country, lie the poor boys who had come home to die, and who were laid away. The war ended. Here was a war which had cost the lives of a million and a half of men; it was a civil war, which came from the crime which nations call treason. How many men were punished for treason at the close of the most colossal rebellion the world has ever known? Not a man. A man can commit treason, and if he can make good on the field of battle he does not have any need at all to fear punishment in case he is beaten in a fight. There is no reason to suppose from the history of the United States that treason is a crime.

There are people attracted to membership in secret societies by the hope of immunity from punishment of crime. In my own town a prominent lodge man stole several thousand dollars. Only this week a lady was in my house trying to sell a book. She said, "You know we lost all our money through so and so" (naming the man who had stolen the money), "and I have to do this to support my mother." Here she was with a widowed mother, and she had put her property in the hands of this man, who had run away with it, this woman was trying to sell a book that she might make an honest living for her mother and herself. This man who was stealing the sixty thousand dollars thought, If I am caught the Masons will help me out. Was that one of the things that helped to make him a criminal? Beyond a doubt. I do not say the only thing, but one of the things.

Desire to Be Serviceable.

Well, of course there are scores of other reasons why men join lodges. Let me mention a single one and close. This afternoon one or two brothers said, "I joined the lodge from a desire to be serviceable to my fellow men. I thought that if I got into the lodges I might do some good; that I could coax the members into the church and get them converted. I believe I may have caused some men to join the lodge." All such men find out their mistake sooner or later.

Nobody knows how many of these motives may be in the hearts of men who are soliciting other men to join these lodges.

What shall we say to get lodge men out, to keep men out, and stir up men that are out to do their duty? How shall we avail ourselves of these motives?

In the first place, we are to show men that so far as these motives are base and unworthy they ought not to be controlled by them; we must say: You have no right, as a man that is going to judgment, and going to heaven or hell,—you have no right to have a base motive. Pride is a mean thing for you. Vanity is a mean thing for you. You do not have to be governed by that, for Jesus Christ is in this world to cure men of sin, and he can cure you.

Then we want to say to men that so far as these motives are legitimate we do not have to have mean things to satisfy them. Here is the desire for knowledge. It is a good thing. Every man has it who is any better than a piece of dough. He wants to know. But there are two mysteries. One is the real mystery, that God has made; the other is a sham mystery, that man has made. Now, the lodge is a mystery to a man on the outside, but that is a man-made mystery.

Is it not a marvel how this great world can shoot along its solitary path 66,000 miles every hour—a thousand times faster than the fastest express train ever runs in the United States? Is it not a marvel that this world can travel six hundred millions of miles about the sun year after year, for a thousand years, five thousand years,—nobody can tell the years of God's eternity,—and come around to the tick of the clock at any time, so that if you say to the astronomer, Where will the world be in ten years, ten months, five hours, and he can say that the world will be in such and such place, and when the time is gone you find yourself exactly where he has said?

And here are the rocks beneath you.

How does God build a world? We must study the rocks to find out how God builds a world. And here are the plants of the field of which Solomon spoke, from the cedar of Lebanon to the hyssop that springs out of the wall. When men study God's mysteries, all the while they are becoming like Him. Any man who deals with the mysteries of God can see God.

Think of these wonderful things. Then think of a number of men getting together and saying: "Now we will get a box, and put some bones in the bottom of it, and then we will get John Smith, and blindfold him, and put some chains on him, and put masks on our faces, and then we will give him a lecture on immortality, and we will scare him out of his wits with the bones. I tell you, won't that be fun?" Is that not a mean, contemptible, low thing for a man, made in the image of God? Those are the man-made mysteries, but God's mysteries make men like God.

Don't you who are lodge men know that the motive which led you into the lodge was not the highest? The highest motive is to become Godlike. The highest motive is to push on until at last, overcoming the sins of this world and the powers of the evil one, you stand in His presence, and by the blood of Jesus Christ do not have to be afraid or ashamed. That is what you want. You want to be ready to die, and then you will be ready to live; and no man has a right to live who is not ready to die.

Young men to-night, free from this curse, are there not things that you ought to trample beneath your feet as you lift your eyes to the hills whence the help of the honest man comes? And is it not true that we who have received the light ought to be a thousand times more faithful than we have been?

Shall we not covenant to-night with God that we will be more faithful to pull men out of the fire, saving them from temptations? Shall we not here covenant with God and each other to be more faithful than we have been?

The stronger, saner mind will always rule the weaker, and therefore God will ever rule the world.

E. AUG. SKOGSBERGH.

THE CHURCH VS THE WORLD.

BY REV. E. A. SKOGSBERGH.

It was expected that I would speak in my Swedish tongue to-night, assuming that we would have a mass of Scandinavians here; but I understand there are not many here on account of the rain, so I must try, with your patience and pardon, to say a few words in English. Many, many years ago, when my dear friend, Mr. Moody, was with me in Minneapolis at the Swedish Tabernacle, I said to him that I had a desire to have more opportunity to practice and speak the English language, but that I had been very busy with my Scandinavians, so that I had not had the time I wanted, and he gave me the advice that I am partly following. He said, "Brother, don't bother with the English language; you take care of the Scandinavians, and we will take care of the Americans." And so I have been sticking to my Scandinavians, trying to save them.

It is just about twenty-eight years ago since I preached in this church. About a year before, I came from Sweden, from the great, genuine revivals we had there,

and began the work here. I preached in the auditorium of this church for over a year every Sunday afternoon, to a packed house, and we had the pleasure of seeing hundreds of Scandinanvians accept the Lord. I think several of the brethren here remember that glorious time.

We had at that time a genuine old-fashioned revival in Chicago. We spoke about hell, grace, sin and salvation of the soul, on the street corners, in the houses, and everywhere, and the air was full of the songs of Jesus; and while I have been here these few days, and listened to the discussion about secret societies and how the church of God has in later years been drifting to the world, more and more, I have been thinking of that revival about twenty-eight or twenty-nine years ago.

Now, I am thoroughly convinced, brethren, that there is nothing so powerful to take Christians and the church of God out from the lodges and their associations with the world as a genuine, old-fashioned revival; and I have been thinking that if we cannot soon have such a revival I don't know what will become of the church of God. There is a handful of true Christians, I suppose, in every local church, that listens to the Word of God and obeys the Word of God; and they are crying and weeping on their knees before God, asking of God that the Holy Spirit may give them power over the church and over the world; and I hope these Christians will be heard. I hope so. I believe it.

When I came this afternoon, and looked at the board out here and read, "Pray in this church for a great revival," it gladdened my heart; and I will tell you, brethren of this church, that we have a prayer circle in Minneapolis, too, in my church. And I am doing all I can to awaken the Christians to pray, pray, pray, continually pray, and that we will not give up until the power of the Holy Spirit is pouring over the church first, and then we will take the world. Now there is no doubt about that.

There is a reason for our coming together like this and speaking about the secret societies and associations and how to save the Christians that they go not in. I, for my part, do not know very much about secret societies, because I have never been a member of one. I never intend to be, because I have a society, the society of Jesus Christ, and I have belonged to that for thirty-five years, and I feel very good there. I have not found any better than that, and for my part it is a mystery how any one that professes to be a Christian can get a substitute for the church of God. That is a mystery to me, and I am thoroughly convinced that anyone who associates with the world, in the lodges and so on—that he is slipping. He is not a Christian worker; he is slipping. There is an indifference for the Word of God, and for the obeying of God, covering his conscience; otherwise he could not act as he does.

Are the American Ministers Crazy?

Now, I am astonished at the American ministers, to hear how they join these secret societies. It seems to me you American ministers are crazy. In Minneapolis, for instance, I cannot remember that I have met one American minister yet, who did not belong to one or another lodge. This is not the case among the Scandinavian ministers. I do not know of any minister of my denomination that belongs to any secret society, and I do not know of any one in the other Scandinavian denominations who belongs. It may be there are some here and there, but I have not found any one. And when I hear and see that the American ministers are joining the lodges, I think that at that time the devil was very smart, because when the devil gets a minister on his hook like that you know he is succeeding very well, and he intends to catch other men, and he will do it.

I do not know whether it is your policy to try and get the ministers out, who have joined the lodges, but the thought came to me that in this movement we should remember two things; the one thing, to pray and work all we can to get the Holy Spirit, the power of God, over the church of God; and the other thing, to try and impress the ministers to come out from the lodges. I promise you that if your association should at any time decide to come to Minneapolis and hold a conference there, I will

do all I can to invite every American minister to come to that convention and discuss this matter, and I would like to see you stir them up and get them mad. That is the thing to do. We never get people converted before we get them mad. Now, at my tabernacle sometimes when I preach, they get mad and walk out and close the door so the house is shivering. My deacons say sometimes, we must go after them, but I say, let them go, it is a good thing they are mad, they will come back again; and I have seen many times this; they get mad and they move from the top of the gallery to the bottom, and at last are on the first seats, and there I have them, and when I ask them how they were converted, they said they got so mad at some meetings, but that they found out I was right and they were wrong and then they are converted.

Would You Yoke a Horse and a Cow?

Now, my dear friends, only the Holy Spirit in power can help us in this movement to any great extent to save the ministers, as well as the church people, from the lodges—and furthermore to save them from other associations of the world; it is not only the lodges. Read II Cor., 6th chapter—there we read clearly—I do not know any passage that is so clear, and it ought to be clear to every Christian how to stand in regard to this world. Paul says: "Be ye not unequally yoked together with unbelievers." Now it would look very funny to see a farmer yoke together a cow and a horse for the plow, and if I was a farmer I would never do it; I know I would be the laughing stock of my neighbors if I did, and I would not do it; and it is still more unequal to yoke together the world and the church of God in lodges. And furthermore: "For what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness, and what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them and walk in them, and I will be their God and they shall be my people."

Many Kinds of Yokes.

Now there are many kinds of yokes. We have the wedding yoke, where we are yoked together in marriage. Now there is something for Christians to think of. I, for my part, do not believe that a Christian has a right, according to the Word of God, to marry a non-Christian. I do not believe in it. I have seen the fruits of it. In ninety-nine cases out of a hundred I have found that the two parties cannot be one spirit. That is my experience and I preach against it, and it is one of the yokes that Paul is speaking about. In this passage you will find the divine principle.

Look at the sixth chapter of Genesis. Look and read what caused the flood during the time of Noah. We read that the sons of God looked on the daughters of men and they took them to wife as they pleased, as they chose, and that was the reason; there we have the reason for the flood coming over them for a terrible punishment. What does it mean? It means that the sons of Seth took the daughters of Cain and married them, much against the will of God. God wanted the sons of Seth to be separated from the people of Cain and his sons and daughters.

You will find the same divine principle in the law of Moses. You will find how under the law the people understood that they ought not to join together with the heathen; and you will remember when they went to the land of promise how God told them they should drive out the heathen. They did not obey Him at that time. They thought too much of the almighty dollar, as they do now. Perhaps they thought, "We will keep some of the heathen here and will benefit by them," and they did. But that led Israel to the sin of idolatry. And you find, during the time of Jeremiah, how much the children of Israel went astray from God, joining with the heathen even in worshiping idols and other things, and you know the result of it. God punished them by sending them into captivity for seventy years.

Now there are other yokes; the church and world yoke. I do not believe in that either, that we should take in the world in the church, as I do not believe

we should take lodge members into the church. I do not believe we should take members on this confession: I will try to be a Christian. I do not believe in "try to be a Christian." I do not believe in it. I want every one that shall join the church to stand on the same foundation as Paul when he said: "I know whom I have believed." We have a right to be saved in such a way as not only to believe and hope, and sometimes feel that we are Christians, but also to *know,* on account of the Word of God and the Holy Spirit, that we are Christians. It is a spectacle, in my mind, to see ungodly people join the churches, and ministers receive ungodly people into the churches for the sake of getting a big church and much money and so on. I would rather be pastor of a church of fifty members than of a church of one thousand members and have perhaps three-fourths of them not converted.

The Sweet Water Remedy.

Then we have other yokes. For instance, with the lodges it is a yoke, it is an association with ungodly people, and I do not like to say much on that point because Dr. Blanchard and others have been speaking very much about it, but when I think of this experience and this situation in which the church of God is now, it makes me think of something that I saw out at Seattle, Washington, last year when I was there. It happened one day I went down to the beach and saw on the docks that the posts down in the water were nearly cut off, eaten off, and I did not know what it was, and I asked what caused it, and they told me that was the work of barnacles. The barnacles did not seem to have any life, they seemed to be dead; but there was life there because they could eat up a thick post in the water. Then I thought that is just like the church of God in this time. The church of God in some way has a mass of barnacles on her that is taking the spirit and life out of the church.

But I heard another thing in Seattle that gladdened me, and I thought I got another view of this subject. They told me that they found out that they could get rid of these barnacles by sailing the ships in sweet water. Now you know what bother it is to take the boat into dry docks to be cleaned, to clean the bottom of the ships, and to go there on account of these barnacles, but Uncle Sam has found out that by sailing the boats in sweet water they will be cleaned up and rid of these barnacles pretty quick. The Government has bought up land between the ocean and Washington Lake, back of the City of Seattle, and is making a canal through the city into that sweet water lake, and by taking the ships in there and letting them be a short while, the barnacles will get off the ship entirely, and it will be clean; and then I began thinking if God would send into our churches the sweet water of the Holy Spirit and the Power of the Gospel, that that would clean them; that will clean every individual soul, every Christian as well as the church of God, from these barnacles, these associations with the world in every form and every manner.

God help that that time may soon be here, and we will hear the power coming over us as before, and then those who have joined secret societies and other worldly associations will come out pretty quick, because the love of Christ pours into their heart through the Holy Spirit. God bless you.

WHAT IS ETERNAL LIFE?

Dr. A. T. Pierson, in an address before the China Inland Mission at one of its annual meetings in London, England, drew this distinction between eternal life and immortality. He said:

"Do you know what eternal life is? One of the grandest conceptions ever put before the human soul is the idea of eternal life. It is much more than immortality, which is by no means synonymous with eternal life. Eternal life has no beginning, and it has no end. If you love God, and serve Him, you shall partake of the eternal past of His being, as well as the eternal future. Just as when you put a scion into a great tree, the scion begins at once to get the benefit of all the past years of that tree's life, as well as its present vigor and power, and fruitfulness, so, if you are ingrafted into God all the eternal past of God contributes to your present security, your present strength and your future victory and

glory. Eternal life is bliss; eternal life is power; eternal life is glory; eternal life is holiness; none of which things are necessary in immortality."

The annual meeting number of the Cynosure last month was a very popular one, as proven by the orders for extra copies from different portions of the country. The continuation of the report of the annual meeting in this number we trust will make it also of special interest.

There is no home so wretched, there is no heart so dark, but Christ stands knocking at the door. His sunshine enters only when the door is opened.

TREASURER'S ANNUAL REPORT.

From May 1, 1904, to April 30, 1905.

RESOURCES.

Real estate:	
Carpenter Building	$15,000.00
Minnesota	1,200.00
	$16,200.00
Bills Receivable:	
Publishing House Notes	24.00
General Annuity Fund	5,925.00
	$ 5,949.00
Merchandise on hand—coal, etc.	53.90
Subscriptions due on Cynosure	628.18
Cynosure Inventory	2,000.00
Books in stock	1,022.22
W. H. Fischer, Trustee	7,880.00
Fixtures	323.85
Publishing material	735.40
Reference Library	266.35
Tracts in stock	565.01
Wilson Land Contract	643.74
Martin Land Contract	2,161.26
Dawson Farm Interest	5,000.00
Personal accounts due	261.69
Postage stamps on hand	22.56
Suspense account	213.09
	$43,926.25
Cash on hand, May 1, 1905	401.70
	$44,327.95

LIABILITIES.

Annuities:	
Capwell	$ 257.99
Johnson	100.00
Ohio	1,000.00
New York	1,200.00
Michigan	300.00
Woodward	50.00
	$ 2,907.99
Sundry Funds:	
Cynosure Extension	35.14
Michigan State	6.00
Ohio Endowment	1,160.00
Penna. Endowment	100.00
Milton	1,097.03
Chicago Theol. Sem'y	25.00
	$ 2,423.17
Personal accounts payable	444.86
Cynosure subscriptions paid in advance	790.91
Capital account, consists of Eastern Endowment Fund, $5,000; General Endowment Fund, $7,000; the Carpenter Building, $15,000. etc., etc. Total	37,761.02
	$44,327.95

FINANCE COMMITTEE'S STATEMENT.

To the National Christian Association:

The undersigned members of the Finance Committee, have examined the book of your Treasurer, W. I. Phillips, up to April 30, 1905, inclusive, and find that they are correctly kept, and that there are vouchers for all expenditures. We also find that securities are on hand as stated in the annual report of the Treasurer.

We have also examined the report of Wm. H. Fischer, Trustee of Annuity Funds, and find the same to be correct and in accordance with the books of the Treasurer.

E. WHIPPLE,
J. M. HITCHCOCK,
H. F. KLETZING,
Finance Committee.

It is true that God has put "sermons in stones," but the Sabbath-breaker uses the devil as a stenographer when he endeavors to interpret them.

FROM CORPORATE MEMBERS.

Lyndon, Kansas, May 8, 1905.

Mr. Wm. I Phillips, Chicago,

Dear Sir and Bro.—Your communications touching the annual meeting of the National Christian Association are at hand. I would very much like to be present for the inspiration to be gotten, as well as to contribute my small mite of influence to the cause. But the founders of Chicago did not consult my convenience at all when they located the great city. They put it just as far from me as they could get in that direction without going into the water. Now while 500 miles is not a very long distance in these days of rapid travel, yet unfortunately I do not have my own wings, and when it comes to renting the wings of some other it raises a very troublesome question, especially to one of limited resources. Then to me there are but twenty-four hours in each day and only seven days in the week. Part of this week I have to be absent at the installation of a pastor in one of our congregations. But I need not trouble you with an extended excuse or explanation. I want to be there but I cannot. My sympathies will be there. The longer and the more carefully I observe and study, the more thoroughly I am convinced that the whole brood of secret societies, from the fraternities in the schools to the old parent, Masonry, is of the same character. Over the whole we might write, "Ye are of your father, the devil." I do not know of any rebuke that is deserved by the workers; I can only encourage by saying, the truth is mighty and must prevail, and exhort you to hold on to the end.

Yours in full sympathy,

(Rev.) D. M. Sleeth.

Morenci, Mich., April 18, 1905.

Mr. W. I. Phillips, General Secretary, Chicago, Ill.:

Dear Brother in the Lord—Your favor of the 10th came in due course of mail. It is very gratifying to me to know that the holy cause of anti-secretism is still going on, and in good hands.

When I was training boys for two worlds and eternity, I could not consent to do without the Cynosure—after it was launched. They grew up with such an attitude toward the secret empire as I desired. I have no fears of their changing in this regard. I have no reason to be ashamed of them. The oldest is a Christian and a favorite physician; the second, after building him a good home, died in the triumphs of the Christian's faith, and went to the "house not made with hands, eternal in the heavens." The third is a favorite Christian minister, and elected as a delegate to our next general conference.

My daily prayer ever since I read Morgan's Revelation, has been for the deliverance of our nation and our world from the most baneful agency in the hands of Beelzebub, viz., Secretism.

I should be glad to meet with you in the annual gathering, but am too decrepit with rheumatism. I hope you will have a pleasant and profitable session. I expect soon to meet the faithful worthies who have finished their course and are safe on the other shore.

With high respect and Christian regards, I am, Sincerely yours,

(Rev.) J. K. Alwood.

Wheaton, Ill., May 10, 1905.

Mr. Wm. I. Phillips, 221 W. Madison street, Chicago, Ill.:

My Dear Friend—Responding to your invitation, I write because my work in the college makes it impracticable for me to attend the annual meeting, and I want you to know that I am not lacking in interest.

The more I see of conditions, social, commercial and political, the more I wish the principles of the National Christian Association were generally known. I will mention only a few examples of what seem to me the fruits of the lodge—unbidden, unsavory fruits—saying nothing of the un-Christian and anti-Christian character of the lodge. It must be manifest to all men of Christian character and spirit, that there is a large amount of anti-Christian conduct in what we call our civilization. In all our communities it is easy to discover the prevalent unwillingness of individuals to give information specifically of

wrong doing. The officers of the great trusts will burn record books, rather than give the information they contain to the courts—not always, but often enough to show this disposition. Citizens refuse to give information one against another even when it does not directly prove injurious to them. Pupils refuse to inform on one another, and the discussion of that one fact in the Chicago daily papers recently has shown that they find support in their refusals among the parents and even among the teachers. The whole situation shows clearly that there is a sort of ethical instruction, an ethical code which makes it wrong to expose wrong. Now that is not Christian ethics. It cannot be found in the Bible. It accords with the obligations put upon lodge initiates.

It seems to me clear, that the lodge is a text-book from which this ethical instruction is derived. There is the question why men of intelligence cannot see the illogical character of such ethics. It must be manifest to any one that no community can support a sufficient police force to protect persons or property if all its people are tacitly bound to conceal every other person's wrong doing. Let that procedure become thoroughly inculcated, and no safety could exist. Moreover, it then would be absurd to expect officials, policemen or any other, to be free from this disposition to conceal the crime they know, instead of giving themselves trouble and labor by seeing, exposing and making complaints against evil doers. *The logical result of this teaching, this one specimen fruit of lodge obligations, is, it seems to me, clearly the repeal of all public security.*

However, people who take these obligations and disseminate the sentiments are not conscious of the inconsistency, the wrong in so doing; indeed, I believe very few men who act on this principle continually are conscious of its viciousness. We must therefore be so large hearted in our charity that we shall not feel, much less use wholesale condemnations, as a cure for these evils, but with the greater kindness and tenderness continue to clear up men's minds, appeal to their hearts, and strengthen their wills in the great work that your society is doing.

Wishing for the largest success of your asociation, I am sincerely yours,

(Prof.) D. A. Straw.

Philadelphia, April 13, 1905.

Rev. W. I. Phillips,

Dear Bro.—Your circular letter is at hand. I find that it will be out of the question to meet with the Christian Association at its annual meeting on May 11th, much as it would please me to greet my old associates once again. For fifteen months I have been a great sufferer from carbuncle and will not likely be able again to go much abroad. But the more I see of the workings of secret fraternities the greater I conceive to be the dangers to our country and to our religion from that source. The darkness continues because the Christian light shines dimly through Christian people. The true Light should be lifted so high and made so to enlighten the world that there would be no hiding place for evil workers. In secrecy civic corruption has a safe hiding place, as well as every other evil. May God help the association and incline His people to lift up a loud and clear testimony against all unrighteousness.

Hoping that you will have a successful convention and be strengthened every way for the great conflict. I have no fear for the cause, but I have for the multitudes caught in the meshes of this monster. Yours very truly,

(Rev.) J. A. Collins.

Boston, May 5, 1905.

Beloved in Christ:

It would be a great pleasure to meet with you once more in the sessions of your annual gathering. I must, however, deny myself this boon. In doing so I find satisfaction in knowing that my presence would add very little to the enthusiasm of your meetings, or to the efficiency of important business you have in hand.

Fifteen years of practical absence has not effaced the memory of the past or diminished my appreciation of the National Christian Association, and those

pioneers who laid the foundations on which its present structure has arisen.

I think of the Western field as it was twenty-five years ago, and know comparatively little in detail of its present condition, but I know enough, however, to assure me that the work is not lagging, but under discreet and competent leadership, and Divine guidance, is steadily advancing along the highway to final triumph.

May the dear Lord smile graciously upon you, and make this annual gathering a way-mark in the narrow way in which we are pressing on to that New Jerusalem City, where "the wicked cease from troubling, and the weary are at rest."

A very brief word concerning the work in New England may be acceptable:

1st. Nothing seems to interest the people of this region that moves quietly in its work. Spectacular exhibits, sensational orations, esthetic music, banquets and the like catch the crowds, and keep the coin of wage earners in active circulation. Any movement that has not a "boom" either in it or behind it stands little chance in the sharp competition for public favor. As our work has not reached this stage, we must be content to abide in our lot and assiduously wait God's time for scattering beleaguering forces, and "proclaiming the acceptable year of the Lord, and the day of vengeance of our God."

2d. In its location and construction, the New England headquarters has proved even more satisfactory than was anticipated. As all available funds were required to purchase and partially equip the property, it has required the most scrupulous economy to meet the demands upon the comparatively small income derived from the rents of that part of the house not imperatively demanded for our aggressive work. Friends gave liberally to secure the home, and after a brief respite will doubtless as cheerfully and enthusiastically renew their support of what they have so auspiciously inaugurated.

3d. A feature of our work is the regular Monday evening meetings, which was inaugurated January 30th last by our President, James H. Earle, and has been continued without interruption to the present time. The attendance thus far, though not large, has been on the whole encouraging and helpful. After devotional service, and a brief address by the leader for the evening, the meeting usually assumes the character of a kind of free parliament in which any who desire have the opportunity to take part. This is sometimes the most enthusiastic feature of the evening. The deeper convictions of some who have been cautious in publicly announcing their views are thus brought out, and the attitude of individuals better defined. Four of our active pastors have led our gatherings and I have five others on my list who have certified their willingness to respond to a call whenever other engagements permit. Our leader for May 8th, though not a pastor at present, is a well known clergyman, and has given me his theme, "Why I left and why I am opposed to the Masonic order."

Your time is too valuable to be consumed with details and I give only enough to suggest the methods we are employing and the conditions on this highly important field and I trust also to stimulate your prayers in our behalf. With the tract and personal work you are already conversant. It is substantially the same in all parts of the field and the obstacles to be overcome are similar. We are urging the work on as rapidly as the way opens and means and strength will justify. Thus far the foot-prints of the Master going before are too evident to be mistaken, and encouraged by the precious promise of victory we bow reverently to His will and listen for His voice, "This is the way, walk ye in it."

Dr. E. P. Goodwin's words to me, a short time before his decease: "I am learning to do the work of each day as it comes, and leave the results with God," are recalled with increase of force and charm as the years glide along and the twilight shadows deepen.

Again wishing for you God's richest blessing and assuring you of my fervent prayers, and unabated zeal, and unshaken confidence in the ultimate triumphs of

the cause which God has given you to serve and maintain, I am,

Your brother and co-laborer in the vineyard of our Lord,

James P. Stoddard.

Contributions.

REV. H. J. SIEKER.

PASTOR H. J. SIEKER, NEW YORK.

In giving our tribute to the memory of this devout man we may well adopt expressions found in the "New York Lutheran." Space forbids the publication of all that would seem desirable. The writer in the "Lutheran" says of Pastor Sieker:

"His position as pastor of the oldest, wealthiest and most influential congregations in itself gave him prestige, but he was a man of power in his own right, in virtue of his God-given mental endowments and spiritual graces, and in virtue of his many accomplishments gained by diligence and perseverence."

Again: "He was devoted to all our institutions of charity, orphanage, hospital, home for the aged. He was a tireless worker for Christian education, lower and higher. His heart and hand were in all missionary enterprises. His books bespoke the scholarly student and his periodicals the wide-awake observer of churchly signs."

Again: "His house was open to his brethren, a sort of clerical hotel."

Again: "A very prominent trait in his character was his unflinching fidelity to Lutheran principles in preaching and practice. When the lodges opened fight on him, he manfully stood by his guns."

Further: "He was willing to suffer loss, denunciation, calumination; he was not willing to surrender a point of principle."

"We praise God for him; we pray God for more like him." W. B. S.

THE EVANGELISTIC CHURCH

BY H. A. STROHM, WAYNE, ILL.

The thoughts that I bring to you on this subject, the Evangelistic Church, are largely out of my experience and from observation, rather than theory, having been for about ten years a member of one of the most active Evangelistic churches in our land. In that church there is held an Evangelistic service on every Sunday evening, fifty-two times in the year, in which there are usually from one-half dozen to two dozen souls converted each week; and again on each Wednesday evening there is a service of the same character on a smaller scale. Winning souls is the chief business of that church, and I believe our Savior would have it to be the chief business of every church.

I can hardly think of the Evangelistic church without thinking of the Evangelistic pastor. Mr. Moody was once interviewed by a pastor who wished to know how he might warm up his cold and indifferent congregation, and the quick reply of Mr. Moody was, "Start a fire in the pulpit." A fire in the pulpit will soon spread and kindle other fires in the hearts of the congregation. During the ten years of my connection with the Evangelistic church, we had as our pastor a man who is, in my mind, the great-

est Evangelist in the world at this hour: I refer to Dr. Torrey. He was greatly used of God to kindle in the hearts of his congregation a passion for souls, and to literally make of them soul winners and Evangelists.

I have in my mind nine characteristics of the Evangelistic church. These nine points group themselves into three groups of three points each, viz: It loves three objects; it believes three things; it does three works.

Its Three Loves.

1. It loves and honors the Savior, always emphasizing His Divinity, believing Him to be the second person of the Godhead, who left His heavenly glory that He might be clothed upon with a human body, and live among men who were at enmity with their Maker, that He might walk and talk with men, that He might teach them and sympathize with them, that He might reveal to them the great goodness and love and mercy of their God, as well as His authority, His wisdom and His power. However, this wonderful revelation to man and the great example of brotherly love, are incidental to His coming. Chiefly and primarily, He came to suffer as a substitute for man. He came to take upon Himself "our infirmities and to bear the sins of many." Of His own will He laid down his life that he might take it again. Being nailed to the cross "He redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is everyone that hangeth on a tree." On Him was laid the "iniquity of us all." "He who knew no sin was made sin for us, that we might be made partakers of His perfect righteousness." There on the cross He bore the sins of the whole world. The agony of the flesh caused by the cruel nails was great, but the greater agony was the consciousness that He, the perfect, spotless, Holy Lamb of God, was identified with sin; that He was bearing the sin of the whole world there in the place of the curse.

One of the chief characteristics of the Evangelistic church is love and honor of this Savior who died for our sins, was raised again for our justification, and is now seated at the right hand of God the Father, being made King of Kings and Lord of Lords in Heaven and on earth.

2. It loves and honors God's word, the Holy Bible, believing that all Scripture, from Genesis to Revelation, "is given by inspiration of God and is profitable for doctrine, reproof, instruction," etc.; that it is a Divine revelation to man, the only true chart and the only safe guide that man has; that it is our only authority concerning our future destiny or eternal life and Heaven our home. Love and honor to this Word is shown by this implicit confidence in its verbal inspiration, by the faithful study of it, and by a life of obedience to its commands, and hope in its promises.

3. Its third love is a love and passion for souls, believing every immortal soul is an object of the Savior's love, and that it has a possibility of becoming a redeemed child of God through a living faith in the Divinely appointed and accepted Savior.

This love and passion for souls is largely the result of meditation upon the lost and hopeless condition of perishing souls as taught in God's Word and in the lives of the despairing, the deluded and the dying men and women all about us. It believes every soul who has heard the Gospel and who has not received the Lord Jesus Christ as a personal Savior, is a lost and perishing soul, whether he be high or low, rich or poor, moral or immoral, religious or otherwise. Jesus said: "He that is not for me is against me," "Whosover is ashamed of me, of him will I be ashamed," "He that denies me, him will I deny."

Meditation upon the sad and hopeless condition of lost souls and upon the tender Savior's love for them will kindle in our hearts this love and passion for souls.

It Believes Three Things.

1. It believes the simple Gospel of Grace as taught at Pentecost and by the apostles in the early Chrstian church is the great means, if not the only means, used by the Holy Spirit for the conversion of the lost. It believes that any departure from this method in an outward application of ethics, and an endeavor to revolutionize or evolutionize men until

they are gradually, by human effort, drawn nearer and nearer to their Maker, until finally they shall, by some mysterious means, come into living touch with Him, is an error. The lost soul must first see its hopeless and helpless and lost condition, and then it will be glad to hear the glad news of the Gospel, and cast itself into the arms of the Divinely provided Savior.

2. It believes the Evangelistic church should keep itself unspotted from the world and the questionable amusements of the world. The professing Christian who on Saturday night dances with an unconverted friend in the ball-room or plays cards with him at the card table, or drinks wine with him at the wine supper, or accompanies him to the theater, will not and cannot have power in leading that unsaved friend from darkness to light on the next Lord's day.

There are also in the world in our day many religious fads and semi-religious and idolatrous institutions which are innocently and unwittingly patronized by a large number of the members of the Christian church. As one instance, there is an institution which makes a pretension of leading men Godward and Heavenward by making the Holy Bible one of the articles of its "furniture," and by repeating prayers and ceremonies, from all of which are carefully omitted the name of the Lord Jesus Christ who said, "I am the door of the sheepfold," and all that "climb up some other way are thieves and robbers," and again, "No man cometh unto the Father but by me." This same institution in heathen lands substitutes for the Holy Bible the Koran, for the purpose of entrapping the religious heathen. Our Evangelistic pastor, after reading one of the books on the workings of this institution, remarked to a friend, "It is shockingly idolatrous from beginning to end," and his congregation received warning and instruction by a specialist on the subject.

Christian friends and fellow workers, shall we not learn that such altars erected in the name of Jehovah with an idol on either the rear end or the front end, do not bring three thousand people to the feet of the Lord Jesus Christ as on the day of Pentecost, but, on the contrary, as we read in the 32d chapter of Exodus, in connection with the golden calf experience, when an altar was erected to Jehovah with the golden calf on the rear end, it sent forth on the following day the Levites, with the sword of God's wrath and indignation in their hands, to slay the three thousand men? Any institution with any sort of a religious handle, which is not founded upon the "chief corner stone," that Rock of Ages, Jesus Christ, and the foundation other than which no man can lay, is not Christian, but on the contrary it is anti-Christian. It has a tendency to satisfy the consciences of men who will not consent to be absolutely without any religion, and through this partial satisfaction of their consciences they are kept from seeking the Savior, rather than led to Him.

3. It believes the chief business of every pastor, every church and every member of every church of Jesus Christ is to lead souls to the Savior, that it is our highest privilege to serve in this way the King of Kings and Lord of Lords, that this kind of service is rewarded by the unspeakable joy of the Holy Spirit being shed abroad in the heart of the soul winner, and that there are rewards and crowns in Heaven for every such servant.

Its Three Works.

1. It prays, taking to itself the exhortation of the apostle to "pray without ceasing." It prays in public and in private for unconverted members of its own household, for unconverted friends, for unconverted neighbors, and for the whole lost world.

2. It does personal work, each member of the congregation being made to feel his responsibility to invite unsaved friends and neighbors and to accompany them to the Evangelistic services. When a public invitation is given in the services, each member does all that can be done to encourage the unsaved to accept the Savior, and to deal with them personally to ascertain what each individual's difficulty may be, and then to apply the Scripture that may fit the particular case.

3. It studies God's word throughout, taking to itself the exhortation of Paul to Timothy to "study to show thyself approved, a workman that needeth not to

be ashamed, rightly dividing the word of truth." It does not study some favored portion of it only, but it studies to master the whole English Bible, and to know the relation of one part to the other.

From this point I wish to draw what is, in my mind, the most practical summing up and application of the whole subject. In my mind, the first great step for any church to take before it will become an active Evangelistic church, is to know its Bible throughout and study it persistently. Every soul winner and every soul winning church should remember that Divine wisdom teaches us that the "sword of the spirit is the word of God." A wonderful example of this truth is Dr. Torrey, whom we might call a chief of Evangelists, and, humanly speaking, a maker of Evangelists. His sermons are expositions of great Bible doctrines, every point of which is proven by the Scripture, and almost every paragraph interspersed with a verse from the Bible. His sermons go like arrows into the hearts of his hearers. In the Moody Church, to which I have already alluded, there is used a popular method of Union Bible Study, which I consider the most practical method for any church to adopt when taking this first great step. It is the synthetic method of which Dr. James M. Gray, of Boston, is a great leader and promoter. This method is comparatively easy, interesting and comprehensive. It is the only method that I know of by which a large portion of the members of almost any church or denomination may be led to take up and continue with interest and profit the study of the Scriptures.

I hope to see the day when a large number of the churches will inaugurate Union Bible Classes in the synthetic study of the Bible, and have as a leader a specialist in this line of work who could, as Mr. Newell, of the Moody Bible Institute, has been doing, conduct one class on each night of the week in different churches.

The world has had few great men who were not church men; it has had few ideal men who were not followers of the Ideal Man.

WHY TESTIFY AGAINST SECRET SOCIETIES?

BY J. M. HITCHCOCK.

Answers to this question are manifold. God said to his ancient people, "What have I done unto thee? and wherein have I wearied thee? TESTIFY AGAINST ME" (Micah 6:3). God not only permitted but exhorted and challenged testimony against Himself. Not so with secret orders. They do not court investigation; indeed, they consider themselves and their objects altogether immune from examination. Were they to widely open their hands, show their records and court publicity, instead of concealment, it would, in a measure, disarm criticism. What seems passing strange is that the church, at sundry times and in divers places, is as sensitive to probing secrecy as the societies themselves.

It is not uncommon for church organizations, theological seminaries and kindred institutions, while claiming to be opposed to secret societies, to be sensitively opposed to opposing them. Why is this so? If secret societies are worthy of commendation, should not the church and its allied institutions be first to speak in their praise? On the other hand, if oath-bound orders usurp the divine prerogatives of the church and trespass upon its domain, who, unless the church itself, shall testify against them?

It is a cause for gratitude that several of our denominational churches are bearing a continuous, consistent testimony against the insidious evils of secrecy. While few if any of the churches openly advocate the principles of oath-bound orders, yet their sensitive silence upon the subject is often construed, and possibly not unjustly, as a tacit endorsement of lodge teachings. A great Democratic statesman, Stephen A. Douglas, said, at the breaking out of our Civil War: "There is no neutral ground; the choice must be made between loyalty and treason." Under Mr. Lincoln's administration it often became necessary for men whose loyalty was suspected to take an oath to support the Constitution, and those who could not, or would not, do so were deported to other realms.

Large ecclesiastical bodies, no more

than individuals, "can serve two masters." They must heed the prophet's question, and obey his injunction. "How long halt ye between two opinions? If the Lord be God follow him; but if Baal then follow him." "Ye cannot serve God and Mammon." The Master has said, "Me the world hateth, because I testify of it that the works thereof are evil." "It is enough for the disciple that he be as his Master."

It were well for the National Christian Association to take frequent account of its forces. "For what king going to make war against another king sitteth not down first and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?" The folly of overestimating our power is equalled only by a corresponding underestimate of our foes.

Though the number attached to the various secret orders in our land is deplorably great, yet it is small in comparison with the numbers who, up to this writing, have refused to place their necks under the galling yoke imposed by illegal oaths.

It would be a grand mistake to count as anti-secretists all those who are not yet members of secret orders. Many have so far refused to allign themselves with secretists, yet for reasons known to themselves are not in active sympathy with the purposes of the National Christian Association or other anti-secret bodies. Their attitude is passive, rather than active, hostility to secret organizations, and until the light of truth is shed upon their pathway, these men must furnish a dangerously fertile field for recruiting the lodges.

Here are miilions of noble men who are a power in our land and this power in the near future is to be wielded for right or wrong—for or against the lodge. This power should be utilized in the interest of those principles for which the National Christian Association is the acknowledged exponent.

There is a sense in which these noncommittal men are in the market. They may be had for truth and righteousness or they may be allowed to sell themselves for naught. It is the legitimate mission of anti-secretists to save these men to the family, to the church and to patriotic citizenship. This can be accomplished only through faithful testimony.

Millions of men waiting for the truth! Where shall they find it? Certainly not from the lodge that has sworn an oath revolting enough to drive a dog from a tan yard that it will forever conceal truth.

The WORD of God is the great repository of truth, and it, from Alpha to Omega, condemns the entire principle of sworn secrecy.

In all ages God has set his seal upon the testimony of faithful witnesses. The value of testimony is dependent upon the knowledge, credibility, spirit and disinterested unselfishness of the witness. To make disciples to anti-secrecy is a task requiring prayer, wisdom, testimony, patience, perseverance—line upon line and precept upon precept until precept and prayer reach the throne of God, invoking divine omniscience to supplement our feeble efforts.

Every man who has a testimony against secret organizations should study to make it most effective. As an edged tool loses its cutting power, by too indiscriminate use, so some anti-secretists seem to blunt the power of their testimony by its unwise use. The injunction, "Be instant in season and out of season," is given so literal an interpretation as to furnish some with a warrant for discussing secrecy at weddings, funerals, social functions, at sick beds—at all times and occasions. "Be wise as serpents and harmless as doves." A witness should be able to state what he knows simply, clearly and dispassionately, without degenerating into hysterical harangue. A conversation may be animated, but a raised hand, a clenched fist, a flushed face and a voice vibrant with emotion are not best calculated to produce conviction. Acrimonious debate, whether in the drawing room, upon the street corner or public rostrum is seldom convincing. Men's natural pride often closes the avenues to their consciences and causes them to repel appeals made in public. All reforms are at times retarded and made to suffer from their well meaning but over-zealous, illy poised devotees. Our anti-secret friends should be certain of their facts before giving them. An exaggerated or misleading statement but

places a cudgel in the hands of our foes to belabor us.

A private heart to heart talk, or what may be still better, a well written and well tempered tract or booklet upon some feature of secrecy, placed in the hands of a truth-seeker, with the request that it be carefully read and considered, is often most convincing.

While one man may be able to give a public address, write a volume, or a readable article for the press upon oath-bound organizations, a thousand may do effective work for the cause by placing anti-secret literature, and the latter may be quite as important a factor as the former. O for a million wise witnesses against the giant evil of our day!

(Editorial Note: The following letter is of interest because of the prominence of the writer. Rev. Dr. A. McKenzie is the pastor of the Congregational Church (Harvard University), Cambridge, Mass. He has been the pastor of that church for the past thirty-eight years.)

Cambridge, March 29, 1904.

Rev. J. P. Stoddard:

My Dear Sir—My personal knowledge of the secret lodge system is too slight to make my opinion of value. I have never come incontact with their societies, although I have known a few men who were connected with them. I did not even belong to any secret society in college. The one thought which often occurs to me is that I see no need of them so long as the churches include all which is good in them, so far as I am informed. The churches foster brotherhood and have an unrestricted benevolence. I presume the members of the lodges bar, or limit their charities to fellow-members. The churches, in purpose at least, regard every man whom they find robbed and beaten by the roadside. The good Samaritan looks at his wounds, and not at any certificate he may have. A good person would do the same I believe. I do not see why the churches are not sufficient, and as they have a wider purpose, why they cannot do all that is needful. Our Lord saves both body and soul, and the churches claim to live by this wide rule. Churches are now in such wide variety that there seems no reason why every man should not readily find one in which he can live and work, caring for all his own wants and for the many wants of others. I cannot doubt that if all good men would join the divine societies, and enter into their work, the sorrow of the sin of the world would be met more efficiently and economically, than by any other method. I am sure it is no excuse for refusing to be in the church, that one is in some other society of narrower range. Yours very truly

(Signed), A. McKenzie.

BOIL IT DOWN.

A Hint to Our Contributors.

If you've got a thought that's happy,
Boil it down.
Make it short and crisp and snappy,
Boil it down.
When your brain its coin has minted,
Down the page your pen has sprinted,
If you want your effort printed,
Boil it down.

Take out every surplus letter,
Boil it down.
Fewer syllables the better,
Boil it down.
Make your meaning plain; express it
So we'll know, not merely guess it,
Then, my friend, ere you address it,
Boil it down.

Boil out the extra trimmings,
Boil it down.
Skim it well, then skim the skimmings,
Boil it down.
Boil it down.
When you're sure 'twould be a sin to
Put another sentence into,
Send it on, and we'll begin to
Boil it down!

Some people can stand with fortitude the great trials of life, who bend and break before daily worries and household cares.

No matter how great our blunders, no matter how many our sins, we may still be thankful that the throne of God is white!

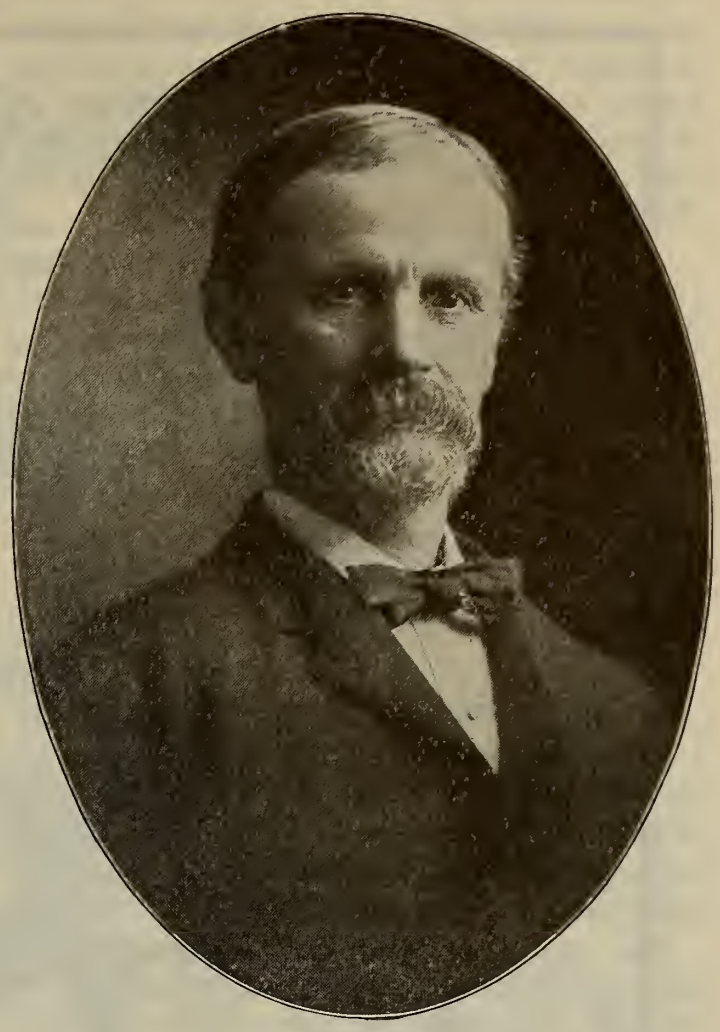
Editorial.

Rev. H. T. Smidt, of Chicago, is pastor of a German Congregational Church. He was prevented from attending our annual meeting, being practically driven back to his home, while on his way to the meeting, by the fearful storm which broke over this city at the time of the convention. We are sorry to have missed our brother, but have secured the following, which were some of the points he would have made against the lodge, had he not been providentially hindered:

1. Freemasonry is a powerful agent.
2. Freemasonry is a brotherhood of a mighty host in this world.
3. Freemasonry is wide-awake, is alive and at work.
4. Freemasonry is indeed the "Chaldeanism," in other words "the great rebellion at Babel."
5. Freemasonry is the parent of all corruption of truth.
6. Freemasonry can be traced back, as well as Popery.
7. Freemasonry is a very corrupt stream.
8. I am a servant of Jesus Christ and a Bible student. I learn in the Bible that darkness is against light, and Satan against Christ, and therefore Freemasonry against the church of Jesus Christ.

SUNDAY CLOSING THE ISSUE.

Ezra A. Cook, the former publisher of the Cynosure and still a director of the N. C. A., has been conducting a remarkable campaign against the Chicago Sunday saloons during the past eleven months, accompanied by his son, who remained outside and made a note of the name of the owner and the time and place. Mr. Cook visited nearly 600 saloons, and purchased a flask of whisky, gin or brandy in each. Later he began prosecutions. Over a score have pleaded guilty. When the trials began, the fact was noted and commented on by the Chicago dailies, but it was some time before citizens took much interest in the matter.



EZRA A. COOK.

Rev. W. A. Bartlett, D. D., pastor of the First Congregational Church, was first to bring the matter into the pulpit; and in answer to a query from one daily as to what he saw to be thankful for at Thanksgiving time, Dr. Bartlett named the fight against the Sunday saloon. Later his church voted to send out a circular letter to all the pastors and priests of the city, asking them to adopt resolutions against the Sunday saloon and appoint pastor and delegate to meet and consult as to ways and means for opposing the same. We quote from the official report of this meeting:

Want Law Enforced.

Two hundred representatives from seventeen denominations of Chicago churches met at the Y. M. C. A. auditorium Feb. 20, 1905. These representatives from the churches consisted of ministers and laymen. It was then stated that the purpose of the meeting was to see what could be done to enforce the statute relating to the Sunday closing of the saloons, which statute imposes a fine of not to exceed $200 on anyone who keeps open a tippling house on the first day of the week.

It was voted unanimously and with enthusiasm that this body, representing seventeen denominations, was in favor of the enforcement of this law.

A committee of twenty-five was appointed

by this body and was instructed by it to interview the Mayor at an early date, and power was also given to the committee to act according to its best light. Since that time the smaller comittee has held weekly meetings.

As is inevitable, when good men get aroused in such a struggle, they saw that they must preach and vote consistently, and following the report of the committee of twenty-five, which was published by the Chicago dailies, March 22, there were some very eloquent, earnest sermons, notably one of March 26th, by W. A. Bartlett, D. D., chairman of this committee, which was published and widely circulated.

It was evidently the prosecution by Mr. Cook that caused the saloon party to appeal to John Maynard Harlan to define his attitude toward the Sunday saloon prior to his nomination by the Republican party, when he said:

The people of the city do not want the saloons closed on Sunday. I would not be justified in attempting to close them. I myself am a member of several clubs, where I can go on a Sunday and get anything I want to drink. I should be extremely angry if any attempt were to be made to hamper my personal liberty in this respect.

He told the committee distinctly that he was a drinking man, as is stated in this report.

It will interest Cynosure readers to note that the trials of the violators of the Sunday saloon closing law demonstate the fact that THE SECRET LODGE AND THE SALOON ARE TWINS. In every trial the fact of Mr. Cook's opposition to the lodge is paraded before the jury with great gusto, and an armful of his rituals of secret societies is brought into court.

"The Committee of Twenty-five" is to continue its good work. A meeting of Lutheran ministers in Chicago January 30th and 31st, last, voted unanimously against the Sunday saloon, and there are 7,400 such saloons in Chicago alone. Their action, as well as the action of the authorities of Peoria, Ill., was directly inspired by Mr. Cook's fight, and it is probable that the action of Gov. Folk, of Missouri, in ordering the closing on Sunday of the saloons of St. Louis, Kansas City, and other cities of the State was also inspired by the effort in Chicago.

THE STORY OF A LABOR AGITATOR.

Under the above title Mr. Joseph R. Buchanan has written an autobiography which has attracted a good deal of attention as a serial published in the Outlook. The publishers have now issued it in a volume of more than 460 pages, at the price of one dollar and a quarter. The author has had much to do with the development of the labor movement in America, thus becoming qualified to speak from original knowledge of various phases which have from time to time appeared. It is a book for students of the labor problem and its history, showing both success and failure in attempting to secure the ends desired, and revealing the evolution of a high type of character.

It is a satisfying resort for information to those who turn from newspaper reports of sensational deeds and words of professed friends, but possible enemies of labor, to its simple and dignified account of the substantial history of one of the distinctive movements of American civilization. As a personal story it may have more interest for the ordinary reader than a didactic treatise or merely philosophic history.

RUSSIA AND THE UNITED STATES.

The Watchman (Boston) concluded a recent editorial by saying: "As one reads the accounts of the strikes and riots and upheavals in various parts of Russia he is inclined to think that the country must be in a dreadful state, until he looks at the next column and reads about the strike in Chicago, with the police helpless and the people obliged to carry rifles to protect themselves while engaged in lawful and peaceful occupations. Then the difference between Russia and the United States appears to be that in Russia the rioters get killed and in the United States the peaceable people."

Doubt is the mother of moral death.

CAN A CHRISTIAN CITIZEN TAKE AN OFFICIAL POSITION AND QUALIFY TO ADMINISTER THE LAWS, GRANTING CHARTERS TO SECRET, OATH-BOUND LODGES, WITHOUT SIN?

This inquiry was given a most emphatic negative reply in an address of about three thousand words in the First U. P. Church of Boston by Rev. James P. Stoddard. The address has been published by The Citizen of Boston, and but for space limitations would be found in these columns. Perhaps few men in our nation are so thoroughly equipped for replying to this question as Rev. Stoddard of Boston. The reader is impressed with the thought that there are few fields for information along these lines but that the writer has explored.

The soul that has entered into kinship with nature is following the finger-boards on the highway that leads to nature's God.

INDEPENDENT WORKERS.

The ordinary independent worker is called a scab, but there has started from the Middle West a movement, which, working eastward, has reached the Atlantic coast, and is widely organizing men outside the lodge unions into a body called "Independent Workmen." There must be many in the unions to whom conditions have seemed almost unendurable, and who would gladly escape from the secret rule of despots into an independent body originating on the soil and naturally American.

The good which the old union did ought not to be forgotten and the credit they deserved in spite of their faults ought not to be denied. There is no need of ignoring improved conditions to which they contributed. Hours are shorter and wages higher than formerly and places where factory work is done are probably much improved through the efforts of the unions. Let them enjoy such credit as is their due.

They have, however, suffered from the same tendency as appears in a political party when it becomes strong. Ambitious and selfish men form a party within the party and exploit it for their own unscrupulously chosen ends. Leaders of unions are able to do laborers more harm and sometimes to act more against the interests and wishes of large classes of laborers, than the employers from whom they pretend to protect them. Coercion must in countless cases be the secret of irksome union membership. An industrious workman is made the underling of an unemployed dictator. The labor boss is probably in some cases such a grafter as a political boss, able to line his own pocket by a needless strike which only empties the pocket of an honest laborer, laid off from regular business mainly to promote strike business for the union boss.

One encouraging feature of the Independent Workers' organization is the admission of employers, who thus become accessible to natural and immediate conference. This emphasizes the distinction between an honorable and open consolidation of laboring forces, and the sly conspiracy of lodge union. It is reported that already there are 1,000 employers in the new society with 75,000 employes. There is here such a meeting of parties concerned, as is liable to settle many difficulties almost as soon as they begin to appear, since in such a body there must be facilities adapted to secure mutual understanding and forestall serious disturbances.

The Boston Society of Independent Workmen will govern its action by these eight principles:

1. No closed shop.
2. No restrictions as to tools, machinery, etc., used.
3. No limitation of output.
4. No restriction of the number of apprentices except under certain conditions of age.
5. No boycott.
6. No sympathetic strike.
7. No sacrifice of the independent workmen to the trade unions.
8. No compulsory use of the union label.

Ending with the modern stamp act the list begins with a negative claim for the open shop. The negative form in which the principles are here stated render them an eightfold criticism of characteristics which have doubtless made laboring men discontented in trade unions. Let us hope that the new American society will abjure, likewise, white aprons, colored ribbons and all sorts of frills and feathers. We feel like drawing a long breath, when, at length, we see this American company wheel into line and march to the attack of the burning problem which demands an honorable campaign conducted in an American way.

A new anti-secret magazine has been launched by the H. T. Marshall Publishing Company, of Brocton, Mass. The Inlook Magazine is to be published six times per year—every two months—at $1.50 per year. Single copy 20 cents. It contains much matter outside of lodgery and will doubtless be one more valuable standard raised against the foe of home and country.

The less of good that great men do the more latitude there is for the imagination of their biographers.

News of Our Work.

FROM GRAND RAPIDS.

I think your readers should be afforded a glimpse at least of a Ministers' conference, which some of us anti-secretists attended here June 5th. Of course here, as in other large cities, the Ministers conference is a regular monthly occurrence. On this occasion, however, the subject to be discussed was of more than usual interest—to some of us at least: "Shall the Clergyman be a Club and Fraternity Man?"

The discussion was opened on the negative side by Rev. Groen, of the Christian Reformed Church, and on the affirmative by Dr. Bready, of the M. E. Church. To the surprise of all, and the consternation of quite a large number, Rev. Groen opened full fire on the Masonic lodge, bringing out the facts concerning the initiation, oaths, penalties, rejection of Christ, etc., and among other things he partly quoted Mackey as to the position of the candidate without our doors, in darkness and ignorance, seeking light, etc.

When Dr. Bready undertook the affirmative he showed a very weak front, like one struggling for a lost cause. But he made a few of those presumptuous plunges, so characteristic of the modern "Divine" (???); called Christ a fraternity man, etc., and stated that it is our busniess to go wherever men go! (Just think where that would take us?)

In attempting to answer the force of Rev. Groen's quotation from Mackey, Dr. Bready stated that he was not a Mason, but belonged to three or four other secret orders, and that the statement as to the candidate's darkness as he stood without the door, inquiring for light, was easily explained. He thought he could see just what Mr. Mackey must have meant, viz.: that the candidate (a minister, for instance) was simply in darkness as to Masonry and was seeking a knowledge of lodge mysteries —"only this and nothing more."

I saw at once the necessity for a full quotation from A. G. Mackey's Ritualist, which had not yet been fully given, and resolved, as soon as opportunity offered, I would give it. I felt some of the fire of former days.

No sooner had the leading contestants closed their opening, than three or four were on their feet at once, one calling for a change in the order of the meeting, another protesting against being compelled to listen to such stuff, etc., while the chairman of program committee, Dr. Hartley, Presbyterian, hastily proceeded to apologize for allowing the subject to ever get into the program and declared that the purpose of the committee had miscarried, etc. But others called for fair play and won the day.

Right away an old preacher got to his feet to say he was forty-nine years a Freemason and he knew the name and religion of Christ were freely admitted; in fact, Masonry was a defender of the Christian religion, and Ronayne always brought a Masonic revival with him, whenever and wherever he worked, etc. So I thought again, I'll load another gun with Steinbrenner's Jurisprudence and fire when I can.

My opportunity soon came, and I arose to say that a partial quotation from Mackey's Ritualist was leading to wrong conclusions, and then I gave it in full:

"There he stands without our portals, on the threshold of this new Masonic life, in darkness, helplessness and ignorance. Having been wandering amid the errors and covered over with the pollutions of the outer and profane world, he comes inquiringly to our doors, seeking the *new birth* and asking a withdrawal of the veil which conceals Divine truth from his uninitiated sight."

I scored one for Albert G. Mackey that time! His meaning had not been grasped before, but it was now, and a hand-clapping followed.

Then I aimed the second charge at the old preacher and fired:

"We cannot admit the name of your so-called Messiah to appear in any of our scriptural quotations, ceremonies or prayers, because by so doing we should destroy our universal brotherhood, and become sectarian like other sects."

I was proceeding to speak from a purely spiritual standpoint of the Divine fellowship and teachings, when the chair-

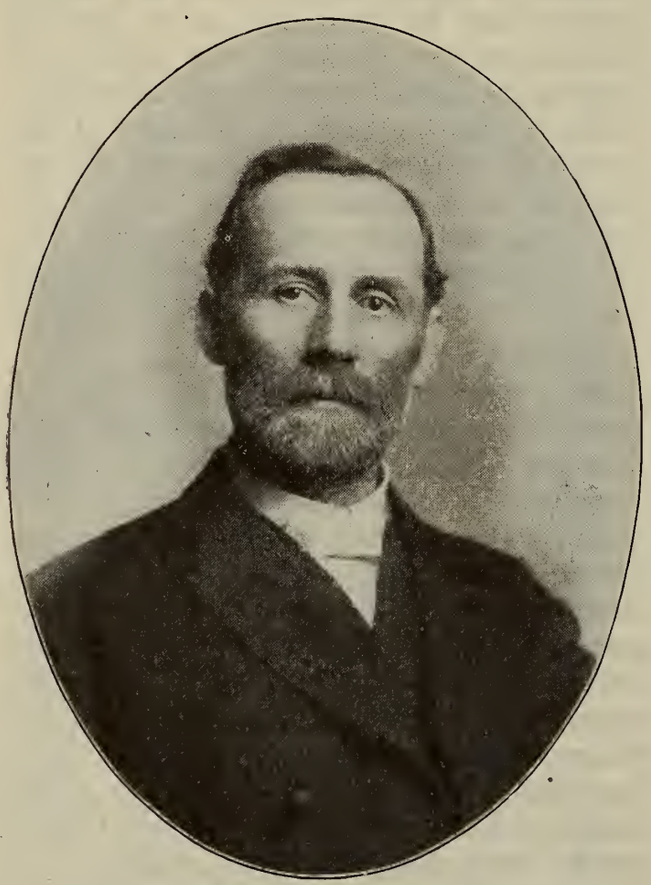
man, Dr. Buell, Methodist Episcopal, who is a Mason, I believe, called time, and I had to sit down.

I haven't time to give a full report, but you may be sure the order of that meeting was changed as soon as possible.

I must speak commendably of the stand taken at this meeting by Rev. Laufman, Methodist Episcopal, against fellowship in the lodges. He reproved brethren for attemptng it, and declared no good could come of it. His speech was an oasis in a Methodist desert.

(Rev.) H. A. Day.

Grand Rapids, Mich.



WILLISTON B. STODDARD.

Evil comes as the result of false worship. The greatest manifestation of false worship is in the secret lodge.

What greater reform than that which seeks its overthrow?—W. B. Stoddard.

It is sometimes easier to die for truth than it is to live for it.

It is not every man who climbs up into a tree and waits for Christ to come around who will find him. There was one Zaccheus, but only one.

W. B. STODDARD'S LETTER.

Chicago, Ill., June 14, 1905.

Dear Cynosure: Coming through Ohio to the annual meeting, I stopped for work in Columbus, Cedarville, Xenia, and Dayton; in Indiana at Richmond and Berne. At Berne I was privileged to address large, attentive audiences in the Mennonite Church in town and the Missionary Church in the country. Many kindnesses were shown and a long list of Cynosure subscriptions taken.

In connection with the annual gathering several helpful meetings were held. The Sabbaths at Wheaton and Elgin were very pleasantly and profitably spent. It was a privilege to meet the German Baptist brethren in their large new publishing house at Elgin, and address them on my specialty. As expected, I found them cordial. There were many expressions of appreciation.

One afternoon I addressed a large gathering of ministers of the Augustana (Swedish) Lutheran Church, meeting in Chicago. Invitations were received for lectures and Cynosure subscriptions obtained. In the evening a hundred or more of the young people gathered in Domine Breen's Church (Christian Reformed) to hear the message. The collection gave evidence of appreciation.

On Tuesday evening, in company with Dr. Skogsbergh, I spoke in a Swedish Mission Church to a full house.

None of the meetings were more largely attended than that of Friday evening in the large Christian Reformed Church, 111th street, Chicago. Rev. Einink, the domine in charge, is a gifted speaker, in both the Holland and English languages. His services are much appreciated, as are also those of his associate, Domine Kuiper, who labors in the field near at hand. The collection was $12.13.

I spoke to good audiences in the Wesleyan Methodist Church, of Grand Rapids, Mich., and in the country near. The year has been a trying one, in some respects, for friends there, but their faces are toward the sunlight, looking for the brighter days. God bless them and all the faithful!

A meeting in the Christian Reformed Church in which Domonie Bosma is pastor, was among the helpful gatherings in Grand Rapids, Mich. A very cordial reception and endorsement was given your Secretary at a meeting of the classis of Christian Reformed ministers and elders in Grand Rapids. In the college of the same church I was privileged to speak to one hundred and fifty young men, most of whom are preparing for the ministry. There were many inquiries and much interest manifest. At a prayer meeting in the Wesleyan Church in Holland, I was glad to accept the invitation to lead and called attention to reform needs of the day. Kalamazoo, Michigan, has been suggested as a desirable place for our next State convention. I found pastors there friendly and willing to co-operate in this matter. A run of a night and part of a day brought me to Newcastle, Pa., where I received, as expected, a cordial welcome to a meeting of the Covenanter Synod. As representative of the N. C. A. I was voted a special hearing. I took a large list of Cynosure subscriptions and failed to note any disposition on the part of this body to go back on former testimony and ally with the lodge.

After a few days at home my return was through Pennsylvania and Ohio, meeting the appointments made. A series of addresses was given in the Mennonite Church near Masontown, Pa. The brethren had the arrangements well made, the weather favored and the Lord gave his presence and blessing. Our good standby, Bro. D. L. Durr, left his work that he might help in securing the list of Cynosure subscriptions, which with such assistance were not difficult to obtain. Over the Guernsey County, Ohio, hills we had some delightful drives while gathering in new subscribers with our old staunch friend, Rev. A. B. Dickie, of the Kimbolton, Ohio, United Presbyterian Church. Two lectures were delivered in this church. Much interest was awakened. At Leonardsburg, Ohio, our visit of eighteen years ago was remembered and kind words and contributions given by friends of many years. The three meetings held in the Wesleyan Methodist Church at Fargo, Ohio, were thought to be timely. For years various lodges have been getting recruits in this section. The latest is an organization called the Gleaners. A Wesleyan not thoroughly informed was urged to leave his church, and join this society. After the lectures he told the writer he was glad he stood by the church. The pastor, Bro. Davy, with other friends, were most cordial. It was a pleasure to again see and stop with our old friends, Mr. F. A. Noe and sister. There were several lodge men present at the Fargo meetings. I was told there was no small stir among the craft. A farmer who said he had joined five lodges said to me: "I told them you had them by the heel, they better keep quiet." This man was once a member of the M. E. Church, but now swears and does not go to church often. The five lodges have evidently got in their work on him. To-night I am billed to speak in a Swedish Lutheran Church this city. To-morrow, D. V., I go to Minneapolis, Minn., where I hope to meet Danish Lutheran friends in conference. W. B. Stoddard.

PASTOR LEAVES MASONS AND ODD-FELLOWS.

Rev. D. F. Faulkner Says Membership Hampers Usefulness as Clergyman.

Saco, Me., February 27.—Rev. D. F. Faulkner, two years pastor of the School Street Methodist Church of this city, created considerable surprise by announcing at the revival meetings that came to a close at the Methodist Church, Friday evening, that because so many people substitute their lodge for a Christian experience, he had decided to withdraw from the Masonic and Oddfellow lodges, of which he had been a member several years.

He then explained to the large number of people in the audience that he was convinced that his usefulness as a clergyman would be hampered by longer remaining a member of these fraternal organizations. He talked for some time relative to his reason for giving up his membership in these lodges.

—Evening Express, Portland, Me.

The "good" people of Christ's day were the ones who did the least for him.

OUR STORY.

THE QUALITY OF MERCY.

SUSAN FIDELITE HINMAN.

CHAPTER V., CONCLUDED.

A FLIGHT INTO THE WORLD.

"I pray not that thou shouldest take them out of the world, but that thou shoudest keep them from the evil."

"A help? How?"

"Oh! in lots of ways. It's a protection, for one thing."

"What do you mean, Barclay?"

"Well"—significantly—"I only hope you won't have occasion to find out what I mean."

It was only a few days later that Mr. Anthony, who showed a fatherly consideration for his young compositor, proposed to relieve the irksomeness of work at the case, by sending her out to collect a number of bills. Mercy, who was famishing for fresh air and sunshine, grasped eagerly at the opportunity, and overwhelmed her employer with such a volume of thanks that he declared his suspicions were aroused and he had half a mind to withdraw the privilege!

"However, to insure your prompt return, I announce a treat of lemon-ice and Nabiscos at half past four, which you may share if you are here at that time; but which will undoubtedly have vanished within five minutes afterwards." For the old man was as fond of sweets as a girl, and the day was warm for late October.

As Mercy descended the long, dirty stair-case, her eyes sparkled, her cheeks glowed, and she was humming a merry little tune. She traversed the stony pavements with a step as elastic as if they were her native turf; and many a weary passerby was cheered by the glimpse of the inner light shining out through the girl's gray eyes.

The clear ring in the fresh, young voice, and her winning charm of manner robbed the task assigned her of every disagreeable feature; and men who were wont to give a parting clutch to the tail-feathers of the national fowl on every coin, as they let go, smiled graciously and thanked her for her kindness in calling for the money.

At four o'clock, Mercy looked at her watch with a humorous sigh. "A sup of New England's air is better than lemon-ice and Nabiscos," she paraphrased; "but I really shan't have any excuse for staying out much longer. Only one more call."

As she spoke, she entered a deep arched doorway, and sped dizzily upward past floor after floor of offices, till she reached a door lettered in gilt, "J. W. Morrison, Real Estate and Loans." Mr. Morrison, busy with some knotty problem of finance, looked up to meet a radiant vision, clear-eyed, fair-haired, smiling and glowing with what Vergil calls "the purple light of youth." Simply and modestly, Mercy stated her business. A few moments sufficed for its completion, and she turned to go.

"Wait a moment, please," said Morrison, surveying her with a gaze whose import the young girl could not read.

Two minutes later, she found herself listening in a kind of daze to a passionate avowal of love.

"From the first moment I ever saw you, with your golden head lighting up Anthony's dark, stuffy little office, and heard him speak of you as 'the Angel' "—which was his substitute for the customary "devil"—"I have called you Angela in my heart and thought of you daily. And as I have seen you since, a feeling has grown up within me that I cannot describe. It is adoration, chiefly; you seem a being of a higher order than any I have known before. But it is more—it is something warmer and more human. I cannot—dare not—tell you how my whole being cries out for you. Oh! be kind to me! How can one so lovely and so winning be unkind?"

One thing only, turned these words into a mockery and an insult—the fact that the speaker had already a wife and child. Was it the specious delusion of lodgery, which professes to unite loyalty to the Bride of Christ with devotion to the "handmaid," Masonry—was it, I say, this corrupting and debasing influence which prompted the unhappy man to assure the girl that he could be as true

as a husband and father if she would be his friend?

Then it was that what Patience called her sister's "obtuseness" stood her in good stead. In her maiden innocence, she failed to understand the full significance of the man's words. He himself, weak-willed and caught in the blinding whirlwind of a sudden passion, was doubtless unaware whither the tempest was driving him, and to what fearful ruin it might bear youth, innocence and loveliness.

With quick, agitated steps and clenched hands, he paced the worn strip of carpet, beseeching her in hoarse and broken phrases, "only to be his friend," to "let him see her sometimes."

The whole scene belonged to a realm happily beyond Mercy's knowledge. Her only answer was an uncomprehending laugh, not wholly mirthful, but equally free from coquetry and cynicism.

"I don't understand you, Mr. Morrison; I fear you must be ill. About the bill—I think I gave you a receipt? Oh, yes! Good morning!"

Not without agitation she slipped back the bolt, which Morrison had drawn, and sped across the hall to the elevator shaft, touching the bell with sharp, nervous perssure.

By degrees, like one taken unawares in deadly peril, but rescued before he realizes his plight, the sense of her escape grew upon her. When she reached the office, her smile had faded and her lips were pale. She refused the portion of the "treat" set aside for her, and betook herself silently to her case.

The old man, her employer, was genuinely concerned.

"Why bless 'the Angel'"—Mercy shuddered at the name—"did she fall on the way and get hurt?"

Mercy forced her white lips into a smile and answered in a barely audible voice, "No; at least, I hope not."

But as she lay tossing in her white bed that night, she sobbed, "Oh! I am hurt, I am hurt! And yet, they say nothing can hurt us but our own sins. Oh! What have I done that he should dare ——?"

Hour after hour, the white soul tortured itself with this query, until the sleep which He gives to His beloved, came to comfort her.

She never mentioned this incident to Patience or her husband. Had the latter known it, he would doubtless have lamented more loudly than ever the blind bigotry that had led John and Richard Ryerson to withhold from their daughter and sister the "protection" that Masonry accords to the female relatives of its members. For James Morrison was the "worshipful master" of Arcadia lodge.

CHAPTER VI.

"A SUITOR NAMED BRISK."

"Can two walk together except they be agreed?"

One evening in the early spring, Mercy, sitting with a book on her lap, which the deepening twilight forbade her to read, overheard the following conversation between Patience and her husband, who were in the next room:

The latter began: "Well, it seems Nan Matteson was married only last night instead of four months ago, as she would have us believe."

"And as she ought to have been. But how did you come to find out?"

"I overheard some of the billing and cooing between the newly wedded pair, in which the blissful bridegroom twitted the bride with the facts in the case."

"How disgusting. Is this the third or fourth of the Matteson girls that has gone the same way?"

"Third, not counting Sallie, who went utterly to the bad."

"And that's the set of girls you took into your Yeoman lodge as social members—the set that have led the social life of the concern for three years! I suppose they're the crowd you wanted Mercy to train with—the best of them only coarse, ignorant mill-girls, with cheap, flaunting finery of the latest, loudest fashion!"

"Now, Patia, you needn't try to pulverize me like that. You know I'm done with the whole outfit now, and as down on 'em as you are. I joined the thing just for the insurance, and never attended the meetings until they put me in office. Then I tried to run things on the square and keep out the tough set. Do

you know, Sallie Matteson herself had the brass to apply for membership; and though there's a committee to investigate the character of the applicants, I had to do my levelest to keep 'em from voting her in?"

"Sweet set you must have been!"

"Don't class me with 'em, for goodness' sake! Then there was Mrs. Bracy. The Matteson crowd wanted to make her financial secretary instead of Dr. Carter. 'Cause why? She'd get a nice fee for every new member. As there were two fees per member involved in the doctor's case—one as examining physician and one as financial secretary, he put up a still bigger fight. And, by the way, such a scrambling and squabbling for all the offices, you never saw. Sometimes they came pretty near flying at each other's eyes. Well, in the Bracy-Carter fight, I took sides with Carter. There's something decidedly shady about Mrs. Bracy. You know that Methodist minister that had to leave town ten years ago? Well—but to come back to the election. The Matteson girls asked me to write their ballots for them, and what did I do but write Doc's name! My, but they were wrathy when they found it out!"

"It must have been about that time that Mrs. Matteson stopped running over here to borrow tea and sugar and spice and flour and butter and lard. Of course, I was dreadfully sorry."

"Well, Doc won out in the fight. It wasn't long after, that Mrs. B. died. She belonged to the Relief Corps, too, so they had G. A. R. men for bearers at the funeral. On the way to the cemetery, so one of them told me, the bearers got to discussing the private character of the deceased in a way that would have made her decidedly uncomfortable if she could have listened."

"O Barclay, don't tell me any more of your sickening tales!"

"I know you saints are always ready to hold your scented pockethandkerchiefs to your noses. If you were a little keener to find out such things, you might be able to stop 'em sometimes."

"The Yeomen are practically dead now, anyway, aren't they?"

"I guess they are. How they can possibly make the insurance end of the concern work, I can't see. Certain members, called deputies, get for each new member the application fee of five dollars, and half the quarterly dues for one year. After taking out the fees that go to the higher officers, how much is left for a benefit fund? The deputies usually allow a dollar, I think, to each one who secures a new member. My! you ought to see the hustling for that dollar! I worked hard to get in a decent crowd, and did get in several; but I never asked or received a single cent for any member I brought in. Finally, I saw it was no use trying to buck against the gang, and there was so much bickering and squabbling, that I quit."

To this conversation, the mere outline of which I have given, omitting some of the more unsavory details, Mercy listened with a pang of mental nausea, which finally drove her from the house.

Barclay's invitation to join one or more of the minor secret orders for the sake of social relaxation, had not been repeated. Liberal as he believed his sister-in-law to be, he instinctively comprehended that the social pleasures of his lodge friends would be distasteful to her. They had dancing—and card-parties, and she would not dance, and could not play cards. Moreover, honestly trying to put aside her hereditary bias against secret orders, she had nevertheless concluded that there is something cheap and foolish, to say the least, in the spectacle of an organization whose professed object is the general welfare, appealing to childish curiosity and love of mystery to attract members. Of the selfishness of concealing great truths of universal value, such as Masonry, at least, claims to possess, she had never thought. It was chiefly the puerility of lodgery that repelled her.

Moreover, every activity of her mind and heart had now found full and free scope in the church. She taught a class in the Sunday School, was president of the young people's society, and a member of the church missionary committee. A newly organized Mission Study Club had won her speedy and enthusiastic support, and she was mourning the limi-

tations of her time and strength which forbade her joining a literary circle among her church friends. From time to time her new social ties brought within her reach many small pleasures as grateful as unexpected.

Once or twice some slight pressure was brought to bear to induce her to join the Typographical Union. This usually took the form of threats to boycott her employer for retaining non-union labor. Old Hiram Anthony was a fearless and independent soul, with fighting blood in his veins and an eye that could flash fire as well as twinkle with amusement.

"I never take a dare;" was his answer to these threats. "Fire away, boys, if you find any fun in it. You can't hurt me or the Angel either—bless her! She's got a little money of her own; and she'll put it into the firm and come in with it, if you crowd us too hard."

"I don't believe I really know what the union is like, Mr. Anthony," said Mercy doubtfully, one day; "is it a place where I could help?" For the beauty and marvel of this young life was its growing passion to help.

"Read this, my young sister;" and Hiram Anthony placed in her hands a slip of paper from which she read:

"My fidelity to the Union and my duty to the members thereof shall in no sense be interfered with by any allegiance I may owe to any other organization, social, political, or religious, secret or otherwise."

"You see what that means, don't you, child? If the union meets on prayer-meeting night, you must go to the union. And we can't have any rubbishy Mission Study Club interfering with a union dance. Help? Of course they'd like the help of a social light like you in getting up their balls!"

With this amiable jeer, he left her to think it over. It is needless to say that Mercy did not join the union.

About this time, too, another interest entered her life and threatened for a season to overshadow all the rest—the perennial interest, so incomprehensible to Agur the son of Jakeh, but so universally and inevitably associated with youth. The fair young Mercy of "The Pilgrim's Progress," we are told, had a suitor named Brisk. The modern Mercy, being likewise fair and young, had a suitor of a name and nature so similar to his prototype, that they might have been twin brothers. Only, the later Mercy having no leisure for the making of garments, even her own, her admirer was spared the painful and disastrous mistake of Mr. Brisk.

Miss Ryerson's friend had already brought his name before the public eye; it might be seen in letters a foot tall on a large plate-glass window—"Harding & Bright, Staple and Fancy Groceries." As yet, he was only the junior partner, but he had begun with nothing and worked up from the bottom by sheer pluck, willingness and energy. It was no bad record for a young man of twenty-seven, and he was still aspiring. He hoped to be a millionaire before he died; and with his combination of shrewdness and initiative, there seemed no reason why he shouldn't. The First Church counted itself very fortunate indeed in having him as a member. For Mr. Bright, also, had taken the road to the Celestial City, but whether he had come in at the Gate that stands at the head of the way, the reader may judge on further acquaintance.

Mr. Bright's special interest in Mercy began in this wise. It was a dark, stormy Thursday evening. Mercy was making her solitary way homeward from the church prayer meeting, when the darkness parted, revealing a blaspheming fiend as Christian might have met in the Valley of the Shadow of Death. It was a wretched sot, crawling like a beast out of his lair, and speaking such words as his beastly nature prompted.

The church was only a block behind her. Mercy turned and fled, her feet winged with fear and her heart beating a wild alarum. She stood in the empty vestibule under the flickering gas jet, trembling like a leaf, but struggling for self-control. A working girl, whose daily toil would keep her out long after the short winter twilight had faded, how dared she indulge in the luxury of such emotions as fear? Yet, she was "so mere a woman in her ways," that she would eagerly have welcomed the feminine relief of "a good cry."

At this point the doors of the prayer

meeting room opened to afford egress to a dispersing committee of the young people's society. They nodded and said "Good-night" to the trembling figure, seeing nothing amiss. But something in the flushed cheeks and wide eyes arrested Harvey Bright.

"Why, Miss Ryerson, are you still here?"

"I came back; I had a fright," she answered with chattering teeth.

"What was it?" in tones of unmistakable solicitude.

"Only a drunken man. I'm sorry I'm such a desperate coward. My sister would laugh at me." Her own attempt at a laugh was very faint and shivery.

"Why, it's a burning shame! Let me walk home with you, Miss Ryerson, and I will see that you are not annoyed again." Here was Greatheart girding on his armor! Mercy made some faint demur, but the warmth and urgency of his manner admitted no denial.

This was the beginning. And Mercy being a sweet, winsome lass, who looked you in the eye with a full yet deferential glance, and who spoke in a soft voice that gave a flattering air of assent to all you said, it is easy to see the continuance. Mr. Bright became Mercy's faithful squire, ready to dare hosts of drunken men or of dragons in her defence—only somehow, they never appeared! What was more natural than that, having run such risks for her sake, he should willingly accept the invitation to enter, when they reached the doorway which was the end of their common pilgrimage; and that, having entered, he should remain, sometimes, to an hour when—ah, well! youth comes but once.

One night, discussing some arrangement for the future, Mr. Bright remarked, "Friday? No, Friday is lodge night."

Mercy looked up suddenly. "I didn't know you were a lodgeman."

"Yes, my lady," he returned with fatuous complacency, "I have that honor."

"Is it an honor?" Her tone was so guileless that her friend was deceived.

"Well, the Masons here in Arcadia, are considered a pretty select crowd. It isn't so everywhere, I'll admit. And, of course, there are lodges I wouldn't think of joining. I don't think much of the Pythians, for instance, nor the Elks. They may be all right, but I don't like the class of men they take in. But the Masons, now, are different; they have an honorable record extending over hundreds and perhaps thousands of years."

Mercy raised her eyebrows, but did not challenge this assertion. After a moment, however, she inquired, "You see nothing wrong, then, in the principle of organized secrecy?"

"I don't myself, no; though there are fanatics who do. Why, every home in the land is a secret society."

Mercy laughed blithely. "There are no hideous oaths taken in this family, I assure you, to conceal our doings; nor in any other family that I know."

Bright's tone in reply was mildly resentful and dictatorial.

"See here, Mertie, I don't like that expression. It isn't like you to talk so recklessly of things you don't understand."

"What expression, pray?"

"'Hideous oaths.' It doesn't sound right from a young girl."

Mercy laughed again with a gleeful buoyancy that irritated her companion. She saw his annoyance and grew sober, but her eyes twinkled.

"It isn't like you, Mr. Bright, to call a spade an 'agricultural implement.'"

"I can't say that I follow you," he rejoined stiffly.

"Pardon me, then, if I repeat that objectionable expression. Are they not hideous oaths?"

"Really, Mertie, I must refuse to discuss the subject with you. You can't possibly have any knowledge of what you are talking about."

(To be continued.)

It is better to bear the image of Christ in our heart than the image of some canonized saint on our bosom.

The first yielding to temptation is the start on the toboggan that runs down into the Lake of the Lost.

Unbelief brings no good and leaves only disappointment as a reward for those who have entertained it.

Faith in Christ Jesus should have the right of way in every life.

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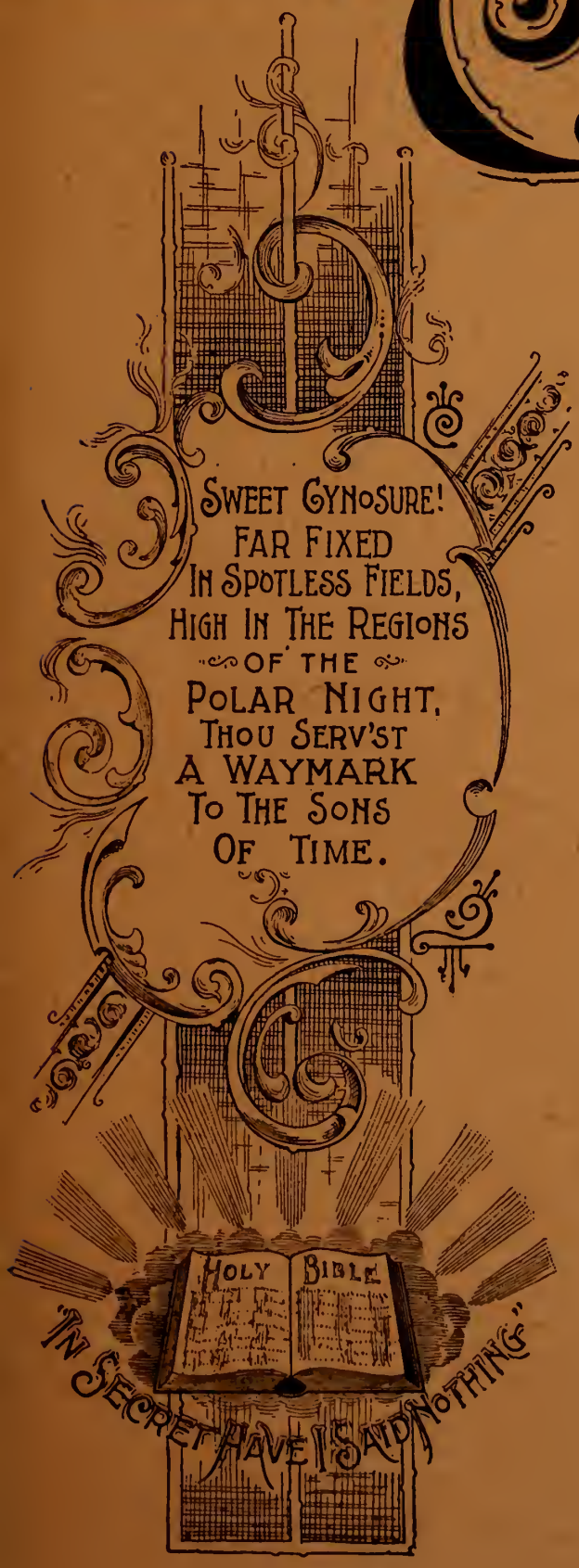

"Thy Will Be Done"

JOHN HAY

[The following poem by the late John Hay, Secretary of State, does not appear in the editions of Mr. Hay's poems. It was originally published in the Independent.]

Not in dumb resignation
We lift our hands on high;
Not like the nerveless fatalist
Content to trust and die.
Our faith springs like the eagle
That soars to meet the sun,
And cries exulting unto Thee:
"O Lord! Thy will be done!"

When tyrant feet are trampling
Upon the common weal,
Thou dost not bid us cringe and writhe
Beneath the iron heel;
In Thy name we assert our rights
With sword and tongue and pen,
And e'en the headsman's ax may flash
Thy message unto men.

Thy will! It bids the weak be strong,
It bids the strong be just;
No lip to fawn, no hand to beg,
No brow to seek the dust.
Wherever man oppresses man
Beneath Thy liberal sun,
O God! be there, Thine arm made bare,
Thy righteous will be done.

CHRISTIAN CYNOSURE

WILLIAM IRVING PHILLIPS
Managing Editor
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OF
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By CHARLES A. BLANCHARD, President of Wheaton College.

They may be rudely classified as religious; e. g., the Jesuits, Freemasonry, Oddfellowship, the Knights of Pythias, etc.: political, as the Know-nothings, Knights of the Golden Circle, the Order of American Deputies, the Kuklux-Klan, the White League, etc.: industrial; as the unions of carpenters, bricklayers, conductors, engineers, etc.: insurance; as the Royal Arcanum, the Modern Woodmen, the Order of the Iron Hall, the Ancient Order of United Mechanics, etc.: and the social; as the college fraternities. Postpaid 5 cents each.

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XXXVIII. CHICAGO, AUGUST, 1905. NUMBER 4.

On Monday, June 26th, a very interesting conference was held in the Y. M. C. A. prayer room of this city. Some thirty Chicago ministers were present, representing eight different denominations. The purpose of this meeting was to discuss the lodge question with a view to obtaining information and ascertaining the best and wisest ways and means for a pastor to adopt in keeping young men out of the lodge, or getting them out if already in. It was a private conference, and whatever was said is not for publication. We are satisfied that if such meetings could be held in every city it would result in great good to the pastors and to the fields in which they labor.

It was voted at this meeting to have another such conference of ministers on Monday, October 23d, at 2 p. m., in the same place, if the room can be obtained for the occasion.

ARCANUM OLD FOGIES.

A local council of the Royal Arcanum whose members were opposed to the new rates designed for their own protection, contained some members who believed that resistance to the measurable improvement would take the form of secession from the order. In that case a new order would be formed retaining the imperfect and impracticable features of the old. They are like men rescued—at least temporarily—from a sinking ship, who are unwilling to sail in anything built to keep afloat.

The fact is, that what such people want is an old, outworn sort of insurance, left behind in the march of progress. There is plenty of reform and advance needed, and patrons would do better to set their faces forward than to look back. Instead of wrathfully protesting against improvement, they should take the word of the starters and outrun the belated order. There is no objection to their leaving the old one with its secret society performances, but if they are to organize anything new they should base it on sound finance, making it worthy to be open, and not set up something that needs to be covered with a white apron.

MAYOR OF MINNEAPOLIS IN PENITENTIARY.

If everybody in Chicago who ought to be in the penitentiary were there, several new jails would have to be built. (Laughter.)

The day will come when all the world will acknowledge that what I have said regarding the Lawless One is true.

There is Lawlessness among both rich and poor.

The labor unionist is fighting for supremacy, not for wages or work; and the Labor Union leaders are living in the deepest depths of the foulest depravity.

The End is not far away; the complete destruction of all confidence is near.

Banks will break; and it will be found that the robbers are high in the Masonic Order.

Fourteen bankers are now in the Ohio penitentary; and I am informed that every one of them is a Mason.

The banker, Bigelow, in Milwaukee, who has been sent to the penitentiary for ten years, is a thirty-third degree Mason; and how kind they have been to him!

He confessed that he had stolen two million dollars, but when he entered the

prison he had rings on his fingers and gold in his pockets.

He had been on bail for weeks and weeks, after the detection of his crime, living as if he were no criminal; and when he went to prison he was received almost apologetically.

He was such a big Mason! a thirty-third degree thief!

If he had been a little thief, and outside of the Secret Empire, his treatment would have been different.
—Leaves of Healing.

Plymouth, Ind., July 7, 1905.
Rev. Wm. I. Phillips, Chicago, Ill.:

Dear Sir—Some time ago I purchased a copy of Mr. Ezra A. Cook's ritual of the Knights of Pythias, of which order I was formerly a member, and with two very slight exceptions find it in every particular correct. Of course, I am telling things out of school, but I have no fear in so doing; for if they call me a liar because I tell their secrets, they admit that I am telling the truth. I have the honor to be, Yours very respectfully,

A. H. Zilmer,
President Indiana State Conference, Church of God.

ANTI-LODGE SENTIMENT GROWING.

That there exists in all the churches and even outside of the churches, at the present day, a latent sentiment against the secret lodges and their performances which is timidly and cautiously beginning to assert itself and find expression is very evident to those who are able to read between the lines. As an example of what we quite frequently find even in pro-secrecy church journals, we quote the following from one of our exchanges which represents a large and popular church whose ministry and laity are very largely connected with the lodge, and whose government has never in any way forbidden such connections. It says:

"We have no conscious prejudice against the many fraternal societies of one sort and another, of which the country is full. Years ago, when we had, or thought we had, time enough for such things, we were a member of more than one of these organizations. Our observation justifies us in saying that they do not a little good. But we cannot consent for one moment to see them take the place of the church, especially on occasions of great interest and solemnity. What possible propriety can there be in asking a Masonic lodge to lay the corner stone of a church, or officiate at the burial of a Christian minister? In matters of this sort, there are occasional violations of good taste that ought not to be perpetrated."

The author of the above more than intimates, 1. That he has not time for such things now, and that he is not now a member of any of them. 2. That the good they do is nothing to boast of. 3. That they are assuming to take the place of the church on many important occasions and that this is a thing which cannot be endured, as, for instance, in laying the corner stone of a church and officiating at the burial of a Christian minister. But we would ask our esteemed contemporary, If it is improper for the societies to "officiate at the burial of a Christian minister," it being one of their established customs to officiate at the burial of their members, what he has to say as to the propriety of a Christian minister's belonging to them?
—The Christian Instructor.

CLEVELAND'S LETTER.

The letter from Grover Cleveland acceding to the request of Thomas A. Ryan to act as one of the trustees of Equitable stock contains some pretty good reading. We copy only the concluding paragraph.

"We can better afford to slacken our pace than to abandon our old simple American standards of honesty; and we shall be safer if we regain our old habit of looking at the appropriation to personal uses of property and interests held in trust, in the same light as other forms of stealing."

A disruption of one's belief in the Bible as the Word of God, is a disruption of one's hope in immortality.

We may not have a place in our will for the poor, but we can have a gift in our hand and a place in our heart for him.

Contributions.

THE INDEPENDENT PRESBYTERIAN CHURCH OF BRAZIL.

(The Independent Presbyterian Church, of Brazil, (anti-Masonic) increased last year nearly thirty per cent. Four-tenths of the increase were new converts to Christ. A college and theological seminary were founded. A good field for the missionary money of readers of this magazine.—Editor.)

Dear Mr. Wm. I. Phillips—I should have liked to have sent a long time ago some more news about our young Independent Presbyterian Church, as I promised, but many occupations always make me postpone.

Our church is going on in good progress, thanks to God. When we left the synod, owing to the very grave Masonic question, as you know, we seemed a very insignificant company, considered by the other brethren as fanatical; and we could not hope for the extraordinary growth, now so visible, in such a short time. On August 1, 1903, just after the division, it was organized—the Independent Presbytery; in January, 1904, it met for the second time; and in January of this year —the 11th to the 20th—the Presbytery held its third meeting.

But, before I give you some statistics, let me tell you some good news. Rev. J. Higgins, who had the pleasure to visit you and talk with you in Chicago last year about the great Masonic question, and who was very undecided about his proper position, at last, after much prayer and reflection, resolved to join us, despising very good offers made to him by the old Presbyterian Board to stay with them.

Sunday, the 25th of December—Christmas Day—there was a special collection in all Independent churches for the founding of a theological seminary and evangelical college for the children of the members, and that collection amounted to more than $2,000.

At this third meeting of the Presbytery there were present ten ministers and nineteen elders. There was ordained one more native minister, after good examination of his character and knowledge and experience.

Our denomination has now (January, 1905) thirty-nine organized churches and fifteen missions, through all the country. The contributions received during the year reached more than $11,500, principally for the home missions, or presbyterial missions, as we say. This sum is very significant. All the ministers (except two who are sustained by their own churches) are maintained and helped by the missionary fund.

During the last year there were more than 500 adherents added to our church who were formerly members of the other church (synodal); and 350 more were converted from Romanism, making in all 850 new members. Also 200 children were baptized. Thus we have now, at January 1st, in all, 3,350 members, and more than 3,100 baptized children. But with the families of those who profess faith with us, and those who congregate with us, we must have now more than 5,000 adults.

This year our work is progressing well; but eleven ministers to so many people makes too much work for the ministers.

On the 21st of April (a national holiday here) the Seminary and the College were opened with prayer and sacred songs. This beginning is very humble and modest, but we hope that what has been attempted will soon be increased. There are now four students matriculated and three hearers, in the theological course; fourteen pupils in the intermediate course, and thirty in the primary.

In closing, we ask the prayers of all good North American brethren in behalf of our work.

N. S. Couto.

Sao Paulo, Brazil.

HURT AT I. O. O. F. INITIATION.

Lansing, Mich., May 15—Harry Purser, a member of the degree staff of a local Oddfellow lodge, suffered the fracture of two bones of his right ankle while conferring a degree on a candidate.
—Grand Rapids Herald.

The altar of prayer is a strong tower into which we may run for safety when beset by a hostile world.

PRESIDENT'S LETTER.

Dear Friends and Fellow-workers—Since I sent you my last message two months have passed and the annual meeting of our Association has intervened. You have already read the report of it and I am sure have felt, in a measure at least, the ground-swell of interest which it produced, but no one could fully appreciate that gathering who was not there present.

The Annual Meeting.

It came in a dark, rainy time. Almost every hour of day and evening sessions, the clouds were heavy overhead. But it was light and warm within. Jesus fulfilled his promise to us, that where two or three were gathered in His name, He would be present. I think the afternoon meeting where the time was occupied by witnesses was, in many respects, the most powerful one I have ever attended. The Holy Spirit enabled those who spoke to witness with freedom and power, and the impression produced was for eternity. Audiences were limited by the weather, but the meeting was a glorious success. For this let us thank God and take courage.

Teamsters' Strike.

Another event, or series of events, which has claimed the public attention of late, is the strike in Chicago. As you all know, this was a secret society strike, pure and simple. Men with no grievances laid down work which they had engaged to do and undertook to maim or kill any who should take it up. They have some excuse, the wrongs and oppressions of capital are ever before them, and it would be idle to say that these wrongs are, in all cases, imaginary. In some instances, doubtless, they are, but two wrongs never yet made one right and the trouble with unions is that they are like other secret societies. They train men to murder. They teach them that murder is not only justifiable, but praiseworthy, if it be committed for the good of the order. To be sure, they do not call it "murder;" they just call it "killing" or "educating." It was proven that the moneys appropriated for killing were called "appropriations for education," and the slugging committees were called "committees on education." Certainly they were so. They taught men to be afraid to object to the bidding of the order. As one man said, when asked why he struck, "Because I would rather strike than have a brick through the side of my head." He was "educated." It seems strange that the people do not get educated also and put a stop to these combinations which recognize no authority but their own will and are ready to murder those who do not submit to it.

Why Lodge Murderers Are Permitted to Flourish.

What is the reason that this murderous lodge movement has been permitted to reach its present dimensions? I am satisfied that the real reason is that no law can be found which will prohibit the organizations which murder, that would not also prohibit the lodges which profess not to murder and which do not murder so frequently as the others. In other words, a slugging union stands on the same footing as a Masonic or Odd Fellows or Knights of Pythias lodge. If you legalize one, you cannot forbid the other. Lodge men who are in office, legislative, judicial and executive, understand this, and to protect themselves they have seen to it that no legislation against the unions of any effective sort has been made. Daniel Webster, John Quincy Adams, Charles Sumner, Wendell Phillips and other men of like stamp, saw and said years ago that secret associations were inconsistent with free government. There is no question that they were right. The lodges train men for despotism; the officers to love and ex-

ercise it, the rank and file to submit to it. They terrify all outsiders who are willing to be terrified. We shall never have supremacy of law until lodgism is a thing of the past.

What Is the Matter with France?

The question respecting Free Masonry is now deeply moving France, where, from the beginning, Free Masonry has been as distinctly political as it is in this country. I clipped from an editorial in "The Christian Nation" the following sentences respecting the Masonic movement in that country:

But the movement against the Catholic orders and schools had its strongest impulse from another source. That force was in infidelity working through the Masonic order. That the Catholic Church is practically the only communion in France is shown by the statistics which allow but 600,000 Protestants in a total population of thirty-eight millions. The Protestants furnish political leaders out of all proportion to their numbers, but not enough to control the government. It is the Masonic fraternity which is dictating the course of the government, and its aim is to terrify all officials into approval of its plans.

This compulsion which is exercised upon the officials in government employ, made it easy to make a coalition among the radical groups in the chambers for an attack upon the church. But there is no need to make the mistake of thinking that it means the exchange of one religion for another. France is either Catholic or infidel. It is an open question which. The writer spent a Sabbath in a French village of perhaps 800 people and found forty women in the church service and two men, one the sexton, the other the priest.

In some sections in the northeast the religious element is much stronger, but in other quarters the churches are closed altogether, and infidel societies have taken their place. In the crowd that goes on Sabbath into the great cathedrals of Paris, the old women seem to be the only sincere worshippers. M. Aulard calls for "dechristianization" of the country and his call meets with ready response. France is turning from Rome, but into hopeless unbelief. There is more hope for him who dies in the Church of Rome, than in the Masonic lodge. One cannot be in France, or study the people and problem, without a feeling of deep sadness for the land which has led the world in the splendor of its fine art, while missing the beauty of holiness.

What Is the Matter with Our Own Country?

The closing paragraph shows what we may expect in our own country when lodgism has done its perfect work. So far as secretism has taken possession of communities, the same results are apparent as those described in the article as existing in France. I have preached over and over again to audiences, some large, some small, in country and in city, where the women were to the men as three or four to one. I speak with the ministers. I say to them, "Where are the men?" They say, "We do not know." I say, "Are they not in the lodges?" And then they sigh and say, "Yes, we suppose they are." Meanwhile the young men in these congregations are growing up unwarned. By and by they go into the lodges and then the power of the churches is still further weakened. I have repeatedly, during the past year, lectured or preached in United Presbyterian churches, Swedish Methodist and German Baptist, and others which exclude lodgism. In every such church, so far as I can recall, the percentage of men present has been decidedly larger than in the churches where the ministry are themselves tainted or fear to declare the counsel of God respecting these organizations. Revival efforts are made but do not seem to accomplish anything. A gentleman was recently brought from England to Chicago at the expense of some three hundred dollars for himself and some hundreds of dollars for other items, but nothing accomplished so far as could be observed. The people were urged to pay the money, the churches were weakened and the lodges silently but steadily flourished on.

I have a letter recently sent to me by our Secretary, Mr. Phillips, from a clergyman in Chicago, who says that while he sympathizes with all efforts to

remove the abuses of secret societies, he is very thankful for his College Fraternity and is loyal to it. It does not require to be said that there are fraternities and fraternities—some more, others less objectionable. But why any Christian minister should require a secret society when he has the church of Jesus Christ, I cannot comprehend; and why this clergyman requires men to support him for preaching the gospel when at the same time, by his example, he is building up rival organizations, is another thing which I cannot comprehend. Sometimes these brethren tell us that they do this to build up their churches, but their churches seem not to be built up—at least not to be built up in piety. Occasionally they increase in numbers, but I have never known an instance in which the lodge-built church had any permanence of character. If Jesus spoke the truth, it is not to be expected that it should. "Every plant," he says, "which my Heavenly Father hath not planted shall be rooted up." Does any sane man believe that God has planted lodges which exclude His Son, Jesus Christ, which subject men to shameful and humiliating initiations, which often peril life and limb, which rival the home, antagonize the state, and empty the churches? or does any one believe that God is pleased with churches which prosper by favoring them? One who can believe this has a large capacity for faith, such as it is.

One of the most solemn words spoken at our annual meeting was from a brother who said that he once knew a lady who belonged to some little secret society. She was rather old, a little garrulous, and often spoke of lodge matters among her friends. Some one was criticising her for this. One aged man said to the one who objected, "Brother, you can never run a secret society properly without the death penalty." What was this but a statement that that innocent old woman who talked about lodge secrets, with no opposition to them in her heart, because she did not, perhaps could not, keep still, ought to be murdered?

We are engaged in a Christian warfare. The end will be the overturning and utter ruin of these lodges which now seem so strong. Let us see to it that our part is faithfully done and we shall then have no occasion for reproach in the day when victory dawns.

With best regards and wishes for the well-being of each one of our dear friends, in Christ Jesus, I am,

Sincerely and fraternally yours,

Charles A. Blanchard.

A TRYING EXPERIENCE.

REV. JOEL H. AUSTIN.

During the year I traveled and lectured against Freemasonry, I was residing at Denmark, in Lee County, Iowa. My daughter was in school at the Denmark Academy, a school under the patronage of the Congregational Church. The pastor of the church was opposed to secret societies and especially Freemasonry, although he knew but little about it. He invited me to lecture on Freemasonry in the basement or lecture room of the church and I consented to do so.

Denmark is a fine village of highly respectable inhabitants; has a Baptist Church in it. At the lecture I had the hall well filled with attentive listeners. I was but little acquainted in the town. The lecture passed off all quiet. I dismissed the audience, the people had mostly gone out, all the lights but one at the desk had been extinguished. A man with his hand on the extinguisher said, "Say when you are ready." "Brother," someone said, "I want to ask him a few questions." He said to me in an excited manner, "Mr. Austin, why can't you mind your own business and let Freemasonry alone?" I saw before me quite a number of men. I burst into

a flood of tears and crying till I could hardly talk. I said, "Because I love your precious souls. I want to warn you to escape from the snare of the wicked one." He had taken his hand off the lamp. I had noticed that the men before me were going out one by one, finally all went out. I was alone with God. I had given a most forcible lecture in an exhortation after meeting was out. I knew of no danger, neither did I suspect any. I stood alone some minutes when a friend whom I knew came cautiously in, peering about. He said, "They have all gone," turned back to his friend and said, "You can come in, they have all gone." I said to my friends, "What is up?" Standing about me they said, "Brother Austin, we were afraid they would kill you, they meant to have done so and for personal safety we went out and hid in the hedge (it was within a few feet of the church house), we could see them and quite a number had their revolvers in their hands. There were eighteen of them, we counted them as they came out and knew every man, all of them were Masons." Now that is Freemasonry in one of the finest and most desirable villages in the country. Probably most of these were church members, who had taken the Masonic oath, but who looked upon the square and compass as their only hope.

Goshen, Ind., May 25, 1905.

"TITAN, SON OF SATURN."

Oberlin, O., July 10, 1905.

Dear Cynosure—A book has been recently written and published in Oberlin by J. B. Burroughs, M. D., entitled, "Titan, Son of Saturn; The Coming World-Emperor." It is a careful consideration of the teachings of the Sacred Scriptures in reference to the antichrist and his temporary rule in the earth. It is woven into a story, and some of the scenes are laid in Oberlin and vicinity. Several Oberlin people (under fictitious names) are prominent characters.

The following in reference to the lodge is given as the anti-Christian view of that system of darkness. It is supposed to have been published in a prominent New York paper. The subject under consideration is the suppression of the church by the government:

"Why should the government protect the churches? They are no longer needed as social organizations. The hundreds of fraternal societies that are in sympathy with the world have the strength, energy, and brotherhood of the church, and thus supply the people with the required social life of communities.

"Is any sick among you? Who watches by your bedside? The Church or the Lodge?

"If you should die, who will take from your wife the burden of the funeral expenses? The Church or the Lodge?

"Are you a widow? Who gave you the two-thousand-dollar check that kept the family together? Who banished anxious years? The Church or the Lodge?

"Happiness is the prize every family seeks. Where is it found to-day? In the Church club or the Fraternal chapter?

"The Lodge has on her altar the Bible and at her desk a prelate; thus, in substituting lodges for sects, the world has given due honor to the wornout church by incorporating those things that are good—the ancient Scriptures to be revered, and a chaplain to say prayers for the people. Add to these three graces of humanity, honesty, courage, friendship. Add to these, the teaching of morality, and the door of the lodge opens into a society good enough for any community. The voice of the lodge speaks a religion good enough for any man."

The author has an able chapter on evolution considered from a scientific standpoint. He pricks some of the bubbles of those who prefer "science, falsely so-called," to the Bible. He has also a chapter on "the mark of the beast and the number of his name." The adoption of these emblems was made obligatory by edict of the antichrist, which was generally followed by the world, but rejected by the churches as a body. He concludes with a wonderful description of the coming reign of Christ.

The work as a whole is well worthy of perusal. Price, $1.50. Yours,

H. H. Hinman.

ENEMIES OF THE GOSPEL OF CHRIST

BY EVANGELIST J. E. WOLFE.

Paper No. Three.

"Masonry is a system, teaching symbolically piety, morality, science, charity, and self-discipline."—Webb's Monitor of Freemasonry, page 7.

Freemasons generally deny that Masonry is a religious system; but all their lexicons, monitors, manuals, assert to the contrary. Masonry is undoubtedly a religious system. This is manifest in its prayers, its numerous ceremonials, mystic rites, its hymns of praise, its altars, its burial and baptismal services, its consecration and dedication ceremonies, its priests, high priests, and all its varied religious formulas, declare it to be a religious institution. The writer has frequently heard Masons assert that "Masonry is a good enough religion for me." Or, "If a man lives up to the teachings of Masonry he will get to heaven."

Perhaps it would be well to quote a few extracts from Masonic authorities showing very clearly that Masonry proposes to save men from their sins and fit them for heaven. In the forefront of all stands the Masonic claim to the power of regeneration, or the new birth. Mackey, in his "Manual of the Lodge," page 20, says:

"There he stands, without our portals, on the threshold of this new Masonic life, in darkness, helplessness and ignorance. Having been wandering amid the errors and covered over with the pollutions of the outer and profane world, he comes enquiringly to our doors, seeking the new birth, and asking a withdrawal of the veil which conceals divine truth from his uninitiated sight."

The doctrine of the new birth is the most important truth to be found in the word of God. It is the only entrance into the Kingdom of God. It is a matter that relates distinctly to the personal salvation of each soul, and therefore of the deepest moment to every mortal being. The sin of Adam and Eve in the Garden separated them from God. In that sin they died to God, and in them we also died to Him. The whole human race died in Adam, their federal head. All are therefore born in sin, Rom. 3:10, 12; 5:12. The "flesh," namely, fallen, old Adam nature, "cannot please God;" it is utterly corrupt, Gen. 5:19, 21. The

J. E. WOLFE AND WIFE.

question then arises, how can any such be united to the Holy Savior, and "enter the Kingdom of God?" Our Lord Himself gives the answer: "Ye must be born again," John 3:7. Then in the same chapter He shows the method of this new birth, from the 14th to the 18th verses. The work is the work of the Holy Spirit; it is a work "from above." As it is put in the first chapter of John's gospel, the 13th verse: "Which were born (that is, who received their sonship), not of blood (not by natural descent), nor of the will of the flesh (not by process of human generation), nor of the will of man (not by any human appointments or ceremonies), BUT OF GOD." It is very humbling to the proud heart of man to hear that there is nothing in him that God can accept, for he is always proudly imagining that he can do something whereby to gain heaven; he vainly supposes he can work his way back to God, to the position from which Adam fell; but this is a fatal mistake. Every good thing cometh "from above," James 1:17; and therefore, it is only in the new nature, given from above, that a man can do anything "well pleasing to God," Phil. 4:17, 18; Heb. 13:21—both addressed to

believers; for what comes from above will work its way upwards, even as water which finds its own level.

All the foregoing Masonry proposes to accomplish without the aid of Christ, totally ignoring His atonement wrought out on Calvary's Cross, despising His blood, having no use for the ministry of the Holy Spirit in effecting this wondrous change in the soul. As a prominent anti-Masonic author tersely puts it: "According to Masonic teaching the new birth is to be accomplished in every candidate without any exception whatever by the influence of the Masonic religion and through means of the initiatory ceremonies of the Masonic degrees." And it is also represented that every candidate —rumseller, infidel, or doctor of divinity —up to that time, has been "covered over with the pollutions of the outer and profane world;" that he has been "in darkness, helplessness and ignorance," and that during all his life previous he has been "wandering in error," and that now at last he comes to the only place where "divine truth" can be found; where his "darkness" is to be changed into marvelous brightness, where his "helplessness and ignorance" are to be removed, where the clouds of "error" by which he had been heretofore enveloped are to be dispelled, and where he is to be accepted into the joyful companionship of the "sons of light" and receive the glorious privilege of the "new birth." What a position this, for a Christian minister to occupy, and what an exalted opinion Freemasonry entertains of his Bible, his church, his knowledge, his Christianity and his God, when it thus degrades him to the level of the rough, the rumseller, and the dancing-master, and yet this same minister takes fifty-four solemn obligations never to tell anybody anything whatever about this, and to be strictly obedient to all the "laws, rules and regulations" of the system, "whether right or wrong." Does a child of God need to go to a Masonic lodge for divine truth? To have his mental darkness dispelled, and his helplessness and ignorance removed? Or does he need to pass through the sham jugglery of Masonic initiation, in order to receive the "new birth?"

The word of God distinctly declares that "there is none other Name under heaven given among men, whereby we must be saved," Acts 4:12. Yet Masonry excludes that All-Powerful Name. This Christ, who is the true light, which lighteth every man that cometh into the world, John 1:9; this Christ, who is "the Root and Offspring of David, and the Bright and Morning Star;" this wondrous Being who declares, "I am the Light of the world, he that followeth Me shall not walk in darkness, but shall have the light of life," John 8:12; this Holy One of God is "carefully excluded" by Freemasonry, from "the lodge and chapter," and His mediatorship repudiated, His atonement rejected, His gospel denied and disowned, His religion and His Church frowned upon. No wonder that a well-known seceding Mason should write the following biting but truthful testimony concerning the false religion of Masonry:

"It ignores the Holy Spirit and sets up for itself a spiritual empire, a religious theocracy, at the head of which it places the G. A. O. T. U.—the god of nature—and from which the one only living and true God is expelled by resolution, and by virtue of the silly ceremonies of this religious system, it professes to renew man's nature and secure for him in the hereafter a happy immortality in the "Grand Lodge above." If Freemasonry, then, according to its own showing, be not antichrist, it is impossible to understand what antichrist means; and every man, minister, or layman, deacon, or drunkard, class-leader, or gambler, initiated into Masonry, swears to maintain and support this terrible spirit of antichrist forever."

Freemasonry is a religious institution. In the "Manual of the Lodge," page 35, we read:

"The speculative Mason is engaged in the construction of a SPIRITUAL TEMPLE IN HIS HEART, PURE AND SPOTLESS, fit for the dwelling place of HIM WHO IS THE AUTHOR OF PURITY; where God is to be worshipped in spirit and in truth, and whence every evil thought and unruly passion are to be banished as the sinner and the gentile were excluded from the sanctuary of the Jewish temple."

General Daniel Sickles was a thirty-

third degree Mason, and author of one of the ablest of all the Masonic text-books, "The General Ahiman Rezon, or Freemason's Guide," in which, on page 71, he remarks:

"Masons are called moral builders. In their rituals they declare emphatically that a more noble and glorious purpose than squaring stones and hewing timbers is theirs —FITTING IMMORTAL NATURE FOR THAT SPIRITUAL BUILDING, NOT MADE WITH HANDS, ETERNAL IN THE HEAVENS. The pyramids were mausoleums in which the bones of the mighty dead might repose in imperial magnificence, Masons are erecting a structure in which the God of Israel shall dwell forever."

In the "Manual of the Lodge," by Dr. Mackey, page 39, alluding to the hoodwink worn at initiation, he says:

"Applied to Masonic symbolism it (the darkness) is intended to remind the candidate of his ignorance, which MASONRY IS TO ENLIGHTEN; of his evil nature, which MASONRY IS TO PURIFY; of the world, in whose obscurity he has been wandering, and from which MASONRY IS TO RESCUE HIM."

Paul, in writing to the Philippian saints, exhorts them thus: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling: for it is GOD WHICH WORKETH IN YOU BOTH TO WILL AND TO DO OF HIS GOOD PLEASURE." These Philippian believers had already come into possession of salvation, and now they were exhorted to work it out, for it was God who was working within them. Again the Apostle declares, "Ye are God's husbandry, ye are God's building," I Cor. 3:10, and they were the saved and sanctified ones referred to in chapter 1:2, who had built upon the foundation that was already laid, namely, Jesus Christ, the only and true foundation —THE ROCK CHRIST JESUS—and all true believers are called LIVING STONES, built up by the Holy Spirit—NOT BY MASONRY—into a "spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to Jesus Christ," I Peter 2:5.

A very clear expositor of Freemasonry has aptly remarked:

"This, and this only is God's appointed means, to save men on the basis of pure grace, through the merits of the finished work of Christ, but Masonry has a different plan. The Jew, the Mahommedan, the Chinese, the Budhist, the Parsee, the wild Arab, the American savage, and the worship of Deity under any and every form may and do harmoniously combine in the Masonic work according to Past Grand Master Morris, of Kentucky, and each one of these pagans and unbelievers is "engaged in the construction of a spiritual temple in his heart, pure and spotless, where God is to be worshipped in spirit and in truth," and each one of them, before the close of life, is supposed to have succeeded in constructing, adorning and completing this temple. This is surely more blasphemous and wicked because couched in language more calculated to deceive, than the very worst and most abusive tirades against Christianity of either Voltaire, Volney, Rousseau, or Tom Paine and Ingersoll."

Truly the leaven of Phariseeism has reached the climax of perfection in our day.

MYSTIC WORKERS OF THE WORLD.

Incorporated under the laws of Illinois in 1892, to pay death and disability benefits by means of mutal assessments. * * * Those unable to pass the required physical examination may, if elected, become social members. * * * The founder of the Mystic Workers was a member of the Masonic fraternity, of the Knights of Pythias, Modern Woodmen of America, Knights of the Maccabees, and Woodmen of the World. * * * Its emblem includes two columns or pillars surmounted by two globes, and between them an open Bible, the scales of justice, a plane and square. The ritual emphasizes charity, as described in I. Corinthians xiii.

—Cyclopaedia of Fraternities.

If we would take more time to pray we would have more time to work.

Sophistry is the poorest sort of shelter for an honest head.

News of Our Work.

ORDER OF AMARANTH.

Originally intended as higher degree in the Order of the Eastern Star, to form the third of a series of which the Eastern Star degree and the Queen of the South should be respectively the first and second. As Chapters of the Order of the Eastern Star did not approve that plan, the Amaranth remains a distinct order, to which only Master Masons in good standing and women who are members of the Order of the Eastern Star are eligible. * * *

The institution of courts of the Order of Amaranth began about five or six years ago (1893 or 1894), but the growth of this order has not been rapid, total membership to-day (1899) not exceeding five hundred. The ritual is based on incidents in the lives of several characters in the New Testament. In the beginning an attempt was made to incorporate a mutual assessment beneficiary feature, but it was abandoned soon after. The objects are largely benevolent and social.

—Cyclopaedia of Fraternities.

THE LODGE GIVES UP THE GHOST.

Good Reading for Cynosure Readers.

The American Tyler of July 1st gives the following sorrowful news from Roland, Iowa:

"The strenuous battle waged for years between a Masonic lodge and the Lutheran church, in Story County, has just resulted in a victory for the church with its anti-Masonic views, and the lodge gives up its ghost. Four or five years ago a Masonic lodge was organized at Roland, a small place of about eight hundred people and a good surrounding country. The fight has been waged since the inception of the Masonic lodge, and at every turn the church has sought to undermine the fraternity. After battling against great odds, the Masons have given up the struggle and will join a neighboring lodge. The fight has split the town into factions, and the bitterest feeling has been engendered as a result of this fight for supremacy."

Your humble servant has been along and conducted several meetings in Roland, and is consequently interested in the outcome of this struggle. It was at this place that a Mason admitted that the speaker had the Ecce Orienti, the cypher ritual of the Masons, but said it did not help him any as he could not read it. The audience was then asked to choose a committee of three to come forward and examine whether the speaker could read it or not. This was done. About fifteen minutes' reading and explanations satisfied the committee that the speaker could read the Ecce Orienti. One of the committee declared that he should learn to read it himself, with some help to start the reading. Rev. Smedal, the pastor of the Lutheran church at Roland, has ever since been turning the gospel light on this plant that sprouted up, with the result that it has withered away. Let the good work go on!

Yours truly, (Rev.) O. T. Lee.

Northwood, Iowa, July 7, 1905.

Roland, Iowa, July 13, 1905.

Mr. Wm. I. Phillips, Chicago, Ill.:

Dear Sir and Brother—In response to your kind inquiry in letter of 11th inst., in regard to conditions in our churches as the result of the warfare against the secret societies and what plan I consider the best to pursue for a pastor who is confronted by lodges, I wish to say:

Out of a communicant membership in my congregation of 737, only two young men joined the lodge. One of these has moved away and the other will probably soon leave the lodge.

The other large congregation in town disciplined its members who joined the Masonic lodge, which led to the establishment of a new congregation for the accommodation of the Masonic and other secret society element in town. But this new congregation has also been compelled to take its stand against the lodge, out of pure necessity and policy. And this led to the disruption of the Masonic lodge—the only secret society lodge in town—and the transfer of its charter to a neighboring city.

The town is now without a lodge

and our congregations almost without lodge people. The factious and bitter feeling is disappearing day by day, and I am looking for the time soon to come when we will be back to the conditions which prevailed before the secret society curse set in. But we will be enriched with many interesting and useful experiences.

In order to understand the situation, it must be remembered that our population is very homogeneous, consisting of Norwegian Lutherans, people on whom the old Christianity has a firm hold. This accounts for the exceptional good results of the warfare.

As to the second point of your inquiry, what plan I consider the best to pursue for a pastor who is confronted by lodges, it is my humble opinion:

(a) That he must cry out against the secret societies, in season and out of season; (b) that he must secure assistance by experienced workers to come and lecture about secret societies; (c) that he must furnish his people with books and pamphlets which can give them information about the lodges; (d) that he must pay special attention to those of his people whom he suspects of being under the more direct influence of the lodge members and their solicitations.

And thus the pastor will work up a public opinion against the lodge, which will permeate all parts of society. He should always remember the old adage that "one ounce of prevention is better than a pound of cure."

It is exceedingly difficult to get people out of the lodge, but it is a comparatively easy matter to prevent them from joining it.

A pastor must not believe those who tell him that his work will only tend to advertise and help the lodges. He must not fear the temporary personal opposition and pecuniary loss of his warfare.

With best regards and wishes for your good work, I remain, your humble brother in Christ. (Rev.) G. Smedal.

The productive power of a day is doubled by doubling the capacity for prayer.

A good many people seem to have mistaken the simple life for the silly life.

"WEEDS" SOWN,

On Hilltop and in Valley.

Schuyler Lake, N. Y., June 24, 1905.

Mr. W. I. Phillips, Editor.

Dear Sir: This is, as you may recall, my third missionary visit to this place at intervals of five years. This town with something less than a thousand souls is situated at the foot of a crystal lake (from which it derives its name) reaching northward six miles to Richfield Springs, a watering place of no inconsiderable celebrity.

Some of our readers know that provision has been made for periodical missionary and colportage tours through this locality. As I visit churches, schools or homes in these valleys or upon the hilltops, I am but following your own trail, or in the footsteps of the Stoddards, Rathbun or the sainted Kellogg, and others whose names are remembered and revered or reviled by the people, according as they accept or reject the truth concerning secrecy.

Since my last visit, a trolley road has been built from Mohawk, on the New York Central, south to Oneonta, a distance of something more than fifty miles. This roadbed meanders, twists and corkscrews its tortuous way through the valleys for the accommodation of Oneonta, Hartwick, Index, Cooperstown, Toddville, Schuyler Lake, Jordanville, Henderson and intermediate towns nestled among the hills. To me these everlasting hills have ever been bewitchingly romantic and beautiful, and never more so than now in their wealth of summer verdure.

Cooperstown, the county seat of Otsego County, eight miles down the valley, was the home of James Fenimore Cooper, the distinguished story writer, and author of "The Deerslayer," "The Pathfinder," and some thirty other volumes. No doubt nature's weird and fantastic surroundings contributed much to the enchantment and inspiration of the writer of the "Leather Stocking" tales. His townsmen are very proud of his history and have done much in the way of perpetuating his memory.

Dairying seems to be the chief occupation of the people. The schools will

possibly average with the educational facilities of other parts of the State.

So much for the physical condition of the locality.

Of these valley towns Mr. Moody would have said, "They are lodge-ridden;" and axiomatically the churches are correspondingly enfeebled. I attended the weekly prayer meeting of the Methodist church at Schuyler Lake. The new, young pastor and five young misses were present. Not a man (besides myself and the pastor), boy or mother was present. The lodges were reported to be in a flourishing condition. The boyish pastor greeted me heartily and said there was great need for the reform I represented.

The Baptist church is without a pastor, and seems to be in its death agonies. I attended the regular Sunday afternoon service and found fourteen present.

What may be truthfully said of Schuyler Lake churches may be said of scores of towns throughout our land: "FAT LODGES—LEAN CHURCHES." No lens has yet been found of sufficient magnifying power to discover an atom of affinity between the lodge and the church. One is led to ask, If such is the condition of these churches, what might they have been but for the encouragement of the National Christian Association in other years?

On my first visit here, ten years ago, I met at the Methodist prayer meeting a Mr. W., who, though we had been separated for a quarter of a century, recognized me. He had been formerly a member of the First Congregational Church of Chicago, of which the late Dr. E. P. Goodwin was the honored pastor. Grace had done much for this man, and I found him ill at ease in the Masonic lodge. I placed in his hand "Finney on Masonry" and some other helpful literature. From that day until the day of his death, a year ago, he had nothing more to do with "the unfruitful works of darkness."

Though a great and continued sufferer, he refused the fellowship and ministrations of the lodge while life lingered, and when death came to his relief his surviving friends gave him a Christian instead of a heathen burial.

One meets with an occasional incident showing that our labors up and down these valleys have not been in vain.

I tell the people here that I am sowing their hilltops and valleys with "WEEDS," and this is the explanation: The principal literature I distribute on this, my third, missionary visit is that remarkable sixteen-page pamphlet of the Hon. Thurlow Weed on the abduction and mock trial of William Morgan. Thurlow Weed was one of New York's greatest statesmen and journalists, and it seems most fitting that New Yorkers should read what their own foremost citizen of his time has to say upon a question of such signal import.

So far as I have gone, I have run up against nothing to cause me to fall in love with secrecy. It is simply a windbag filled with fog and smoke, and yet people are enamored of it.

"The combat deepens;
On, ye brave!"
Up and doing,
Truth to save!

Cordially, J. M. Hitchcock.

IN THE EMPIRE STATE.

Secretary Stoddard Meets Friends in New York, Minnesota and Michigan.

Syracuse, N. Y., July 18, 1905.

Dear Cynosure: I am glad to report that the anti-secrecy cause still lives in the Empire State. The Morgan anti-masons are largely gone. Their children are not generally as interested as they should be, but there is a goodly number of those who refuse to bow the knee to the lodge Baal.

One Sabbath was spent at Rock Stream, a delightful summer resort overlooking the far-famed Seneca Lake and only a few miles from the noted Watkins Glen. There I attended the Presbyterian church, and gave out anti-lodge literature. The pastor, a young man, said he had been repeatedly solicited to join the lodge, but had always refused. He was glad to receive the information furnished.

Last Sabbath I spoke in the Free Methodist Church, Rochester, N. Y., morning and evening. The evening meeting was unusually well attended.

Five new subscriptions for the Cynosure were obtained and some tracts were distributed.

I was happy in meeting Brother Chillson, of Rochester, and Brother Turner, of Ontario. These are friends of the Morgan type, that can always be relied upon. Father Turner is in his eightieth year, but his love for truth and righteousness does not decline.

The conventions and meetings of other years have not been forgotten by friends in this city, and much advance could be made were there those to lead. I may hope to accept invitations for meetings when the season favors.

Our Covenanter friends here are favored in their new pastor, Rev. Yates. He is all right on the reforms.

The Wesleyan leaders who are in the city are cordial as ever. No paper more intelligently opposes the lodge system than the *Wesleyan Methodist.*

Rev. Tucker, who is starting a Lutheran church here, refuses to join any of the secret societies. He is very glad he heard Dr. Blanchard speak at Northfield on the lodge question.

Since my last report, I addressed three Lutheran synod meetings—the United Norwegian and the Norwegian synods, in Minneapolis, Minn., and the Missouri synod, in Detroit, Mich. There were more than a thousand ministers and teachers at these meetings. It was indeed a privilege to speak with, and to, such a large army of leaders, regarding the work in hand. They see and feel the evil resulting from lodge connection and are not indifferent to it.

During the month of June, I secured over two hundred subscriptions for the Cynosure, mostly at these synod meetings. The requests for lectures were many.

I was glad to speak in a Swedish Lutheran church in Chicago, and to take a good list of subscribers for the Cynosure the day following.

The three addresses given in the Free Methodist and Baptist churches at Temperance, Mich., were largely attended. Much of this success was due to the faithful advertising of our good friends, the Hitchcock brothers. They are reformers from way back.

On July 2, I preached by request in the Brethren church, Washington, D. C. Subject: "Hindrances to Church Growth." Text: "The Lord added to the church daily" (Acts 2:47).

I have reason to praise God for His care during my travels of three thousand miles in the past month.

W. B. Stoddard.

A GAIN FOR HARVARD.

Compromise with Thieves Secures Return of Stolen Goods.

An old secret society at Harvard wearing black buttons or rosettes on class days, and called the "Med Fac," has brought external contempt and internal disgust upon itself by a comparatively recent outrage. It broke into the Brooks House and removed the Phillips Brooks memorial tablet, which was more than the public or the college could endure. One young man seems to have been the actual perpetrator, and in order to save him from expulsion the undergraduate members agree to do all they can to suppress the "Med Fac" nuisance forever, and to restore certain stolen property. This was the point at which the matter seemed to rest not long ago, when the matter was not quite settled. If Dean Hurlbut had let the matter alone and done no bargaining the particularly responsible members of the "Med Fac" would have been driven out of Cambridge by the student body.

STONEWALL JACKSON'S BATTLES.

Stonewall Jackson's negro body servant knew before anybody else when a battle was imminent. "The General tells you, I suppose," said one of the soldiers. "Lawd, no, sir! De Gin'ral nuvver tell me nothin'! I observerates de 'tention of de Gin'ral dis way: co'se, he prays, jest like we all, mornin' an' night; but when he gits up two, three times in a night to pray, den I rubs my eyes and gits up too, an' packs de haversack—ca'se I done fine out dere's gwine to be old boy to pay right away!"

—From Mrs. Roger A. Pryor's "Reminiscences."

Religion, if only a name, is a poor stimulus to a yearning soul.

Editorial.

"PASS-THE-HAT SCHEMES."

An article copied into a secret society organ says in part: "The day of post mortem assessment life insurance is fast passing, and justly so, for such plans carry with them nothing of a permanent nature. The order making an assessment only as money is needed with which to pay mortuary claims is fast digging its own grave. It makes no provision for the future, lays up nothing for a rainy day, and when increased age and mortality come with double head assessments, has nothing back of it, and failure grim and terrible overtakes it.

"Such is the pass around the hat scheme common with many fraternals. When the insured has passed the insurable period of life, either by old age or disease, such insurance becomes expensive in cost and poor in protection. The fundamental basis of life insurance is to charge a rate of premium sufficient to mature the certificate or policy at the end of the member's expectancy of life."

The method thus condemned is distinctively that of lodges. They are like any other enterprises doing business in a cheap or imperfect way; thus losing and always drawing toward ruin. Only, in this business, the patron is also a member of the unfortunate concern, and a loser through the very cheapness by which he was lured in.

The foregoing, written some time ago, but held back, is in point now, where one of the most successful secret orders of the type mentioned is having almost a mutiny while it takes to the life boat.

ROYAL ARCANUM AND EQUITABLE.

It is interesting to observe the reconstruction of methods creating disturbance in two of the most prominent representatives of old line and fraternal insurance. The old line company is condemned for wasting the policy holder's money by extravagance, and using it in ways not contemplated by legitimate insurance business. The managers of the fraternal company say that the insured have been providing too little money to really insure themselves and each other. No one doubts that the Equitable is abundantly able to pay every death claim, bad as the financing may have been, but the Royal Arcanum finds its emergency fund wasting away while its current business fails to pay death claims. Yet a loud protest is made by the insured themselves, when the managers attempt to secure safety for them by making the rates and methods more like those of regular life insurance. The probable result will be to drive out many who have longest been members, and who would be likely to cause death claims soon, because their premiums will be greatly increased. This will lower the death rate until the younger members in their turn grow old. Rates for young members lately joined or about to join, will not be much higher than before. It is those approaching the end of life who will be frozen out.

The Royal Arcanum has outlived a multitude of fraternal competitors who have already gone to the wall, and among secret insurance orders, few, if any, have succeeded so well. Its turn has at length come, as was sooner or later unavoidable, and it must change or die.

No doubt it will survive and do business a while longer, but it will do this by radical alteration or abandonment of the regular fraternal plan. For instance, it now offers its present patrons five options by which they virtually start again and reinsure. The option which the larger number is expected to adopt is an old line feature, namely, "whole life" with "level premium." This new premium will be rated at the present age of the member, just as in old line companies is the custom, in admitting new policyholders. This will jump rates for some older members nearly 100 per cent.

Another option resembles old line term insurance, or extended insurance, in providing for expiration of claim. This is also a "level" premium plan at a low rate, ceasing at the age of 65. After that the brother is no longer insured.

Another option adopts the old line "level premium" method, but introduces the fraternal feature of reducing the

death claim until it has been lowered one-half. Thus a man insured for $1,000 pays the same, but because his age increases and death becomes nearer, the amount lessens annually until it shrinks to $500. The remedy would be to get insured for $2,000 and pay every year the double premium. It remains at 50 per cent provided the insured keeps paying to the end of life his 100 per cent.

Another option is "step rate" insurance to age 65, and "level premium" from that time on, with death claim always at face of policy or certificate.

There have been some interesting local meetings of Royal Arcanum members since the change. The new laws have been condemned as oppressive or ruinous to older members. Strenuous opposition has appeared among new members as well. The rates have been stigmatized as exorbitant and unreasonable. There has been clear manifestation of displeasure. Older members claim with truth that they were drawn in by the appearance of cheapness as compared with old line cost; now they must in advancing years pay about double to keep insured. Some of them may know that the opposite opportunity would have been allowed in old line and feel the situation more bitterly for that reason. They are getting a sharp lesson in secret society insurance, all the better worth learning because the Royal Arcanum is really one of the best, or least bad of all its kind.

Newer members seem to have taken alarm because they could not see why 8 or 10 years hence the same thing might not happen again. They saw no guarantee. Of course this may have been a judgment by those knowing little about insurance, but attracted by the bargain counter.

It is a question whether the secret societies can conform to insurance necessities by following old line in rates and methods, without losing their speciousness and power to draw members in. A second rate article marked up to a first rate price will no longer sell, and the insurance office may lose trade like the store.

As the rose lives by the sunbeam so does the believer by the smile of God.

NEW BLOOD.

If it is a fact that a healthy infusion of new blood reduces the average mortality, would it not be better economy, and sounder business practice for the orders to increase their general fund so as to provide means to employ active solicitors to secure the necessary percentage of increase, than to charge the membership on the average fifty to one hundred per cent more than the current cost of their life protection?—Legion Journal.

A general fund cannot be made out of anything but enlargement of premiums. A fund large enough to produce at three per cent interest means to employ a force of agents, would if formed promptly make insurance cost more than new blood could save. New blood is also one year older every year, and if accessions of membership increase they soon become again annual accessions to the older grade of membership. Thus large amounts of new blood each year for a succession of years, produces at length a large mass of blood, no longer new. Then the relative effect of a year's new blood on this aggregated mass grows proportionately small and affects only moderately the average age.

By and by, what was once the newest blood becomes the oldest; then deaths multiply. All the time liabilities have multiplied, for each new member of the order is not only a new payer of small premiums but also a new possible subtractor of large death claims.

There seems to be no way to get round some things. "Death and taxes" are proverbially certain. Our own impression is that men versed and trained in life insurance conducted as a business, will, on the whole, attend better to the interests of the insured than the class of men who run a rather poor kind of insurance plan gilded over or whitewashed with the taking word Fraternal. New blood goes into all organizations, but no amount of it will nullify financial fallacies.

Whatever, then, may be the faults of regular companies—and they have them—the fault of not having general funds, or active solicitors, or new blood, does not characterize the best of them. But they do not escape the inevitable record of established vital statistics; new blood does not quite rejuvenate the mass of their constituency; and, on the whole,

there hardly seems assurance enough from the best experiments already well tried, to encourage the hope, that, by some scheme, second rate financial organizations can accomplish what first-class ones cannot, and evade the inevitable conditions of business. There may be less than the imagined virtue in new blood when all things are balanced and equalized, and in any case the word fraternal cannot charm away certainties.

DOES IT COST TOO MUCH?

"We sometimes hear it remarked by old members who are paying the highest rates in the A. O. U. W. that it costs too much. They seem to think that they ought to have the protection they are receiving from the A. O. U. W. at a less monthly payment than that at which they are now receiving it. This is a matter that will bear discussion. In the first place it must be observed that according to the mortality experience of the order every member above the age of 58 is paying less than it costs the order to give him his protection. Then, certainly, he is not paying too much for it when he is paying less than its costs the order to give him his protection. Another way of looking at it is that the persistent members get the benefit of the moneys paid in by those who lapse, so that a member in the course of a lifetime does not pay in as much as his beneficiaries receive back. In other words, the order, by the fact that it receives a large amount of money from members who go out, and so make no claim upon its funds, is able to pay $2,000 to the member who endures to the end of life without having first received from him $2,000. In this sense, therefore, he is not paying too much."
—Fraternal Guide.

Plausible yet unsatisfactory is the explanation, for analysis still leaves such an explanation more a condemnation than justification. Because that is worse than stock speculation which makes lapses of unknown rate the security at once of both insurer and insured. Such an asset as variable lapse is not fit to bank on.

Yet if it could be assumed honestly that statistics would enable an actuary to make out a lapse table analogous to a mortuary table, it must still appear that those fortunate enough to hold out get their results by appropriating money lost by disappointed "brothers" who grow old and infirm, are disabled by accident or disease, or miss assessments during their final illness, thus becoming uninsured just before they die. The claim of the foregoing article is that this makes insurance cheap for the "brothers" who do succeed in escaping the misfortune of specially "fraternal" risk, and so get what the other "brothers" have sunk in the treacherous chance. In much the same way Wall street lambs might be comforted with the assurance that somebody else gets the fleece, and they had a chance with the lucky ones until they somehow got over into the unlucky pen.

The moral—if moral—of the article seems to be, that the more risky insurance is the cheaper it is; or the less it insures the less it costs.

And that sounds rather reasonable.

TEN-HOUR LAWS INVALID.

Justice Harlan, who read the minority opinion of the United States Supreme Court, said that the decision declaring the New York ten-hour law unconstitutional was the most important rendered in a hundred years. Its effect is not restricted to the statute of New York, but reaches every law limiting hours of labor for ordinary occupations. An occupation demonstrably dangerous to health is subject to exception, perhaps more particularly when the operatives are women or children. Detriment to health is a rather indefinite limitation, and allows as many hours of exposure as an average man can endure, before law can interfere any protection.

Probably the tasks are few at which men who can be hired to attempt them will not be able to work beyond eight or ten hours without breaking down. However, the decision does not appear applicable to a class of severe occupations of which mining and smelting are specimens. Ordinary occupations, including almost all, have no more statutory protection now than before the enactment of the earliest ten hour State law. Bargains between employed men

and employers or corporations must now be made on the same legal basis, so far as hours of labor are concerned, as they were 50 or 75 years ago.

It will be interesting to watch the effect of this important decision on trade unions. They can no longer pursue any advocacy of State law, but may be able to concentrate on amendment of the national constitution. Whether they can or whether they will advocate such an amendment as will secure the end which the statute attained; and whether they can secure it if framed; or whether they can obtain alteration or amendment of the constitution without delay greatly depriving present workmen of the advantage already lost for the time being, or without opening the way to some offsetting disadvantage, it might be hard to predict so soon.

Another question is concerning the possible strengthening or loosening of ties that bind the better and more intelligent workmen to trade unions. On one hand, cutting off the prospect of lawful restriction of toil might appear likely to alienate men from the union as from an agency no longer useful. On the other, there may transpire a tendency to value the union as more than ever a main refuge, the State having disappeared.

If the new condition created by the new decision has the effect of rescuing the unions from the Medievalism which is one of their chief drawbacks, and if it brings them forward from Europeanism to Americanism, it may after all render service to labor. Once the unions come out into the open and leave the attitude and aspect of conspiracy, they will appeal to all classes of citizens and win overwhelming moral support. Avenues will be open such as mobs and conspiracies cannot find; the public, which is cold if not hostile to its enemies, will reinforce its new friends; and some way will be found to secure the accomplishment of the will of the mass of citizens. Union without clannishness, and activity without conspiracy, will command the respect and confidence of all, and confidence and respect win co-operation. Against the co-operative activity of the whole public nothing can stand. A universal sentiment almost supersedes the necessity of statute, for it becomes itself an inexorable law. Let the unions drop the elements of open violence and secret conspiracy and win to their support this law which requires no court decision.

PATRIOTIC STUDIES, consisting of extracts from government documents relating to Moral Measures in Congress, 1888-1905, compiled and printed by the International Reform Bureau, 206 Pa. av., s. e., Washington, D. C. Octavo, 288 pp. Cloth, 35 cts.

The International Reform Bureau signalizes its tenth anniversary April 6, (which is also the 17th anniversary of the first Congressional hearing conducted by its Superintendent, Dr. Wilbur F. Crafts), by printing a large volume of extracts from public documents, which show the Bureau's legislative work, and at the same time furnish material for "Patriotic Studies," which it is a prime purpose of the Bureau to promote, as the only secure basis for improved political and moral conditions. Black type is used to indicate the acts of government that were initiated by the Reform Bureau—the acts drawn by it, the hearings secured by it, the government documents prepared by it, and the petitions prompted by it. The Reform Bureau had a secondary part in all the other acts of government discussed in this volume except the prohibition of prize fights in the territories, the only moral measure passed by Congress since the Bureau was organized to which its aid was not given—which was because it was not needed. The volume furnished material for a "Topic-a-month course of Patriotic Studies" on Education, Municipal Reform, Immigration, the Sabbath, Labor and Capital, Marriage and Divorce, National Government, Purity, Gambling, Intemperance and Charity. It is expected that these studies will be adopted by ministerial associations, church clubs, Y. M. C. A.'s, young people's societies and fraternities of all kinds. When existing societies are not ready to adopt the course any one who applies, with stamp, to the Reform Bureau can secure a constitution for a "First Voters' Class" or "Patria Club" or "Congress" or "Home Protection League," each adapted to conduct such studies. The volume not only furnishes material for these studies but shows where more material may be obtained, if desired, much of it in free government documents and in free reports of philanthropic societies.

OUR STORY.

THE QUALITY OF MERCY.

SUSAN FIDELITE HINMAN.

CHAPTER VI.—Continued.

Mercy's disposition was far different from her sister's. Very meekly she answered: "I know that I am very stupid and ignorant"—murmurs of dissent from the arm-chair in which Bright had ensconced himself—"but my father gave the subject a very careful study, and he condemned the system utterly. I think it was from him that I heard the expression you so dislike."

"Was your father a Mason?"

"He was not."

"Well, now, Mertie, I'm going to be perfectly frank with you. It's very pretty in you—and thoroughly womanly, too—to look up to your elders as you do and take their opinion in everything. And in this case, you would naturally look upon it as filial duty. But really, now, to be quite honest, your father, if, as you say, he wasn't a Mason, couldn't know any more about Masonry than you do. That stands to reason, doesn't it? I wouldn't disparage your father to you for worlds, but it is the simple truth that none but Masons can know anything about the order."

"I think you must be wrong there. There are books, scores of them. We have some of them in the house now."

"Oh, yes! books written by enemies of the order. If you base your opinion on the prejudiced statements of ignorant and misguided men——"

"Not all the writers on Masonry are ignorant, I'm sure. Some had been members of the order."

"All the worse for that—turncoats and traitors!"

"Isn't that almost as harsh language as 'hideous oaths?'"

"What can you say of men who reveal what they have sworn to conceal?"

"It would depend largely on what that was. Would you call a moonshiner or a counterfeiter who turned State's evidence, a turncoat and a traitor?"

"That's not a parallel case."

"But would you?"

Consistency left him but one reply. "Yes," I would," he said peevishly, "if he had sworn to keep the doings of the gang a secret."

"An oath, of whatever nature, must be kept?"

"M—m—yes; yes, of course!"

"Then Herod's killing of John the Baptist was no murder?"

"Look here, Mertie, if I were a lawyer, I should call this decidedly irrelevant."

"I can't see it so; I think it's quite a parallel case. A king swears to grant a request not yet made known. A man swears to conceal secrets not yet made known. The one oath leads to murder; and if I am not misinformed, the other has led to murder, too."

"Mercy Ryerson, what do you mean?"

"Thousands of well-informed people believe that nearly seventy years ago, Masons killed William Morgan, of Batavia, New York, by drowning him in Niagara River, for disclosing the secrets of the order. The occurrence made a tremendous sensation at the time. Masons withdrew from the lodge in great numbers; many lodges disbanded, and many of the most eminent men of our land denounced the order in the strongest terms. A dozen years ago, a monument, to which my father and many other anti-Masons contributed, was erected to the memory of William Morgan in the town that had been his home."

"H'm! I never heard that story before, and I'm inclined to think there's nothing in it."

"I can give you a printed account ——"

The figure in the arm-chair waved a rejecting hand. "Not the least consequence. Even if this story is true, which may possibly have been the case in that remote and unenlightened time, you can't call this Morgan a John the Baptist. He might have known what to expect."

"Do you mean Morgan or John the Baptist? I suppose they both might have known what to expect. I suppose all 'the noble army of martyrs' might have known what to expect from defying 'the world-rulers of this darkness.'

And Morgan knew that the oaths he had taken as a Mason invoked the death penalty on himself if he should betray them."

"Don't call him a martyr, then," interposed Bright; but Mercy continued without heeding the interruption, "That is why I call them hideous oaths."

"My little lady, don't you know that women can never reason? You are getting positively excited. You've set up a man of straw and knocked it down again. Won't that content you?"

Mr. Bright, like one of his contemporaries, thought he knew women "from Alfred to Omaha," but he reckoned this time without his hostess. The firm but delicate curve of Mercy's chin was resting on her hand, and her gray eyes gazed at him through a mist.

"I don't know how to argue, I know; but I wish you weren't a Mason," she said wistfully.

"Business, Mertie! It's a great help to a man in business."

Mercy was no worshiper of that male divinity, Business. "Let me find some of father's books against Masonry," she persisted.

"Really, it isn't worth while. Prejudice, prejudice, nothing but prejudice. It's unworthy of you, Mertie. This is a liberal age."

"Granted that I am prejudiced; I want to put it aside, indeed I do! I confess my arguments, so far as I have any, are secondhand. Let us each study up the subject and argue it out together quite candidly and honestly the next time you come."

"Bother, Mertie! It isn't a subject for argument; it's a subject to be let alone"—Mercy opened her eyes very wide—"at least by the fair sex. Scores of good men belong. That's sufficient argument in its favor for me, and it ought to be for you."

"Good men might be duped, I suppose, especially when they go on the principle of trading 'unsight unseen.'"

"'Duped,' indeed! That's pure assumption, Mertie. You see, you simply cannot hope to prove to be so superior to the rest of your sex as to rise above prejudice."

"When men join an organization of which they are assured they can know nothing before entering, isn't it probable that some of them may find themselves dupes? Isn't deception a necessary characteristic of organized secrecy? That principle of secrecy alone, it seems to me, is sufficient ground of objection to Masonry."

"But I tell you, you find the same thing in the home—only it's not a formal organization."

"I doubt if I could be admitted to the Masonic lodge—even if I were a man—on the same easy terms on which you entered this home, Mr. Bright!"

Howard Bright made no reply. He was wondering if her words had any deep and subtle significance.

"The little witch!" he said to himself as he left the house; "who would have thought that she had so much independence and pertinacity! To throw down the gauntlet as she did! The little brazen thing!" But admiration mingled with his vexation, as he recalled the misty eyes, the perfect oval of the girlish face flushed at its own daring, and the tender, drooping curves of the pensive mouth. "Faultless, absolutely faultless, except for a few superstitions. The best women have a streak of bigotry. They are made that way, poor things; they can not help it any more than they can help the color of their eyes. Perfect silence on all disputed points—that's the policy. 'Out of sight, out of mind,' with them, whether it's problems or men. Keep yourself well to the fore, Howard Bright—you have some advantage, I hope—and Masonry in the dark, where it belongs, and she'll never give it another thought. I know women!"

Ah! did he?

At his next call, Mercy met him with the winning smile that suggested a blending of tenderness and gaiety, subtle as the lingering traces of an exquisite perfume.

"Are you ready?" was her challenge.

"Ready for what, pray?"

"Ready for your part in the debate. I'm anxious to speak first, because I have so much to say; and if I get the floor first, why, you know, 'possession is nine points of the law.' Please, sir, may I begin now?"

She made so charming a picture that Bright nodded with smiling lips even while his brow contracted in a frown.

A little flushed, a little hesitant, standing before him with hands folded like a schoolgirl, she began:

"First, it claims to be of great age, going back to King Solomon or beyond —some say, even to the Garden of Eden; whereas, in reality, it began in Apple Tree Tavern, London, in the year 1717.

"Second, it claims to be a religion, inasmuch as it has a priest, an altar, prayers, and other religious rites; whereas, if it be a religion, it is a false religion. It ranks the Christian Scriptures with the Koran and the Vedas. It rejects the name of Christ from the passages quoted from the Bible and from the prayers in its ritual. It counts the Bible as a mere piece of furniture, of no more moral value than the square and compass.

"Third, it claims to be a benevolent order; whereas, it rejects from its membership the most needy subjects of charity, women, children, cripples, incapables, and those too poor to pay their lodge dues.

"So much for its claims. Now for its oaths. I maintain that they are despotic, barbarous, immoral, and blasphemous. My evidence is here, if you will permit me to read."

Her manner had gained confidence and force as she proceeded; and despite the simplicity, even crudity, of its presentation, her argument glowed with the natural eloquence of conscious truth. Its effect on Howard Bright was startling.

"I certainly shall not permit—I mean, I certainly do not desire you to read or say another word on this whole wretched subject."

There was a vehemence of anger in his voice that terrified Mercy. She stared at him with a face that went suddenly white.

He pulled himself together with an effort. "I—I beg your pardon. I'm provoked at my own want of self-control. I ought not to have allowed this subject to come up. I had no idea you felt so intensely about it." Yes, Adam, it is always "the woman" who is at fault! "Do let us talk about something else."

At once Bright began resolutely, but with forced animation, to discuss certain matters of local interest; but for the first time he found Mercy unresponsive. The color came and went in her cheeks in a manner that betrayed no small degree of mental agitation; and once the young man, looking up suddenly, saw her eyes filled with tears. In some inexplicable way, the conversation jarred, and he left early.

The vexation Howard Bright felt as he passed out of the door, changed erelong to pity. "Poor little girl!" he thought. "What misery fanaticism causes! She mustn't get absorbed in those grewsome books. I must persuade her that that way lies madness. If I can turn her thoughts into a wholly different channel—and I think I can. It's time things came to a head. Then I shall have some rights."

Before he slept, his meditations crystallized in a note, penned in a clear, business hand:

"My Dear Friend:

"I feel that it was somehow my fault that my last call gave you so little pleasure. I will promise to bring up no disagreeable topics again. Is it a bargain? Meantime, I have something to tell you of deepest interest to myself, and I trust you will find, to you as well. If you do not forbid me, I will give myself the pleasure of calling for you Sunday afternoon at three o'clock, with the new horse and buggy of which I told you. You are to be the first to try them.

"Sincerely yours,

"Howard Bright."

Mercy found this note on her plate the next night when she returned from work to a late supper. She read it confusedly, ate a few mouthfuls without relish, and then pushed back her plate. With restless eyes, she glanced about the dining-room. Barclay had gone out for the evening, as usual. Patience had run over to a neighbor's. The children were playing on the floor. Donald had buried his little sister under a pile of daily papers, and was now celebrating the obsequies by singing with much energy, "Hark, Ten Thousand Sharks and Horses!" Mercy suddenly broke into troubled laughter, whereupon, the corpse was at once restored to life, and began to wave aloft a pair of plump legs.

"O you babes, you irresistible babes!" cried Mercy, capturing a little shoeless foot. Donald aided her in exhuming his

victim, and the three plunged into a mad game of romps. After a breathless time, she set them both down on the floor.

"Now Nanna must think and think and think."

"It's much nicer to play, Nanna."

"Much nicer, Muggins, but big folks aren't made to play always."

"What are they made for, Nanna?"

"To toil and suffer, my lamb."

"Tolensupper! Tolensupper!" chanted Baby Doris, cheerfully.

"Nanna's supper isn't stolen," declared Donald. "Why don't you eat, Nanna?"

"I'm not hungry, chick. Run and play now; 'twill soon be bedtime."

"Nanna, Nanna, don't go upstairs; it's getting dark and Mamma's gone."

"Well, then, you mustn't ask me questions, child."

"No, Nanna."

A brief interval of meditation.

"Nanna!"

"Well!"

"Are Dolly and I twins?"

"No, lad."

"Why not?"

"I can't explain to you now, Donald; and, besides, you were not to ask questions."

"But, Nanna—"

"Donald, what did I say?"

"Only one question, Nanna; mayn't we play we're twins?"

"Anything, anything; only don't bother!"

"Then if we're twins, we must have twin names, like Mazie and Daisie Elliott, you know."

"Very well: your names may be Bangowhack and Whackobang. Now not another word to me or I shall vanish upstairs."

Somehow, the diversion had cleared her mind. There was no mistaking the purport of the note, and there was no longer any question in her mind as to her reply. If Mr. Bright's lodge relations interposed a barrier between them now, what would be the result later? She sat down and wrote simply:

"Dear Mr. Bright:

"I am sorry I cannot go with you Sunday afternoon. Sincerely

"Mercy Ryerson."

"If he wants an explanation, he will ask it," she reflected.

He did not seek an explanation. He was a proud man, and he had felt very sure of Mercy; she was so gentle and yielding! When an intimate friend questioned him as to the sudden break in his relations with Miss Ryerson, he replied in a modern version of the words of his famous predecessor, which were, you remember, that Mercy was "a comely lass, but troubled with ill conditions."

CHAPTER VII.

DARKNESS AND LIGHT.

"If the light that is in thee be darkness, how great is the darkness!" . . . "Giving thanks unto the Father . . . who delivered us out of the power of darkness."

The years slipped by. Mercy went and came, busied in manifold activities besides the toil through which she earned her bread, happy, save for the shadow that overhung the home. Three or four times a year, Rosecrans indulged in his periodical fits of intoxication. At such times, he usually kept out of sight of his family, reappearing silent and morose, after some days, with no appetite and weakened nerves. Sometimes he was employed by men who made allowance for his shortcomings in view of his general efficiency and geniality; at other times his weakness found no compassion, and he was idle for weeks at a time. But for Mercy the family would have known serious suffering. Barclay recognized, with a weak shame that accepted degradation, his obligation to the slight girl who held the breach against the inroads of grim Want; and her influence was stronger with him than that of any other save his wee daughter. Little Doris still wore the look of heaven, which "lies about us in our infancy;" but her ethereal beauty was of the fragile and anemic type entailed by her father's excesses. She inherited his sweetness of disposition; but her unfailing submissiveness, due often to deficient vitality, was an exasperation to her mother. Donald, eager and restless of mind, was her favorite. Doris was slow-witted, but already she was beginning to show herself apt in the little arts that adorn the home. Her fair hair was always in curl; and the white aprons, which she insisted on for school wear, were changed with the first spot, which, to do her jus-

tice, was slow in appearing. Her small arms nightly wound about her father's neck, her soft cheek laid on his, her cooing "Let me love you, papa," were the strongest forces for good in his misguided life.

Patience was, after all, the sorest problem in the little household. When the mother fails, the home is doomed. The fatal mistake of Patience's marriage had reacted upon her headstrong and passionate nature with tragic force. Of late, she had developed a settled tendency to melancholy. Sometimes she would pass several days without addressing any member of her family, or answering a single question put to her. The depressing influence on Barclay and the children was very marked, and Mercy daily grieved over the darkening of young lives, and the added opportunity given to the tempter.

It was a glorious June night. For some days Patience had seemed remarkably cheerful and vivacious. Mercy was led to hope that her ardent prayers in her sister's behalf were being answered. For the first time in months, Mercy had accepted an invitation to a gathering of young people. Returning home, a little remorseful at the lateness of the hour, she had dismissed her escort at the gate, and was hurrying up to the door when she stopped short with a sudden cry. The raised shade revealed Rosecrans with uplifted arm bending in menace over his wife, who cowered on the floor before him.

"I know, Barclay, I've not been true to you. Don't strike me; let me speak first! I deserve all you can do, but don't hurt me, Barclay! What? A knife? No, no; don't kill me—not yet—not till I explain! Wait—Barclay, O Barclay! O God!"

With torrents of vile abuse, such as Mercy had never before heard from his lips, Barclay flashed the knife in wavering circles above his wife's head, then brought it down with a heavy hand.

Mercy sprang in, confronting Barclay with such a look as the guardians of Paradise might have cast on the fiendish Invader. He drew back, paused, trembling an instant, then rushed from the house.

Patience had fallen backward upon the floor, her face drenched with blood. Mercy raised her, washed the blood from the white face, and hastily applied restoratives. Patience recovered consciousness with low moans that gradually rose to hysteric cries.

"I am killed, Mercy! It was a deathstroke! I deserve it all."

"Lie down, dearest, till I can get help. You are not killed."

"Don't leave me! For God's sake, don't leave me! I can't die alone!"

"Dearest, listen: it is a mere scalp-wound, scarcely more than a graze. I will find a doctor to give you something to quiet you and make you sleep."

"Sleep! I've not slept for three nights. I shall never sleep again. It is a judgment for my sins."

With tender and comforting assurances Mercy strove to quiet her sister. The effort had a brief measure of seeming success. The agonized cries subsided. Patience fell into commonplace chat and even grew merry. But there was an unnatural flush on her cheek, a fevered luster in her eye, and a strained and painful intensity in her mirth that could not deceive the scrutiny of love. With difficulty, Mercy persuaded her sister to go to bed, but the night brought rest to neither. The overwrought brain of the elder sister labored with fearful and unnatural activity. After fruitless attempts to silence her, Mercy gave way, thinking that speech would relieve the harassed mind. All her past seemed revolving before Patience's mental vision; especially, with morbid emphasis and exaggeration, did she dwell on her past sins, to which she referred in language that terrified her young sister.

The next two days were like a nightmare. Patience's feverish mental activity rose to frenzy. She asserted with despairing vehemence that she had committed the unpardonable sin and was doomed to endless woe, a woe which was already begun. Her mania reached the danger point, when she sought escape from her despair by attempting self-destruction. Thwarted in this, she declared that duty required the sacrifice of her children, lest they meet her own fate.

But one conclusion was possible. For

the safety of all concerned it was evident that Patience must be removed. The necessary steps were taken with all possible speed, and at dusk of the second day, Mercy saw her sister driven away in a closed carriage, under the care of a nurse and the quieting influence of drugs.

With a weary hopelessness Mercy gathered what remnants of food she could find and prepared supper for the children. Barclay had not been visible since the fatal night. Some impulse drove her to tap lightly on his chamber door.

The voice that bade her enter was almost unrecognizable; so, too, was the speaker, a crouching figure in blood-stained and disordered dress, with face unshorn, haggard, and distorted with agony. His speech was hardly human as he asked:

"Am I wanted?"

"Will you come to supper?"

"What is supper to me? I have eaten nothing in two days. I have lost all desire for food. Tell me, is it over? Is she gone?"

"She is gone." Mercy hardly knew her own voice, for its strange note of bitter hardness.

"Why have they not taken me before? You must have tried to make them spare me as long as possible. It was mistaken kindness. No torture in earth or hell can be greater than that of the past forty-eight hours. I cannot suffer more on the scaffold than I am suffering now."

Mercy turned and scanned him closely. His flesh had noticeably fallen away; his face was corpse-like, and his eyes seemed sunk in caverns of despair. Insensibly her voice softened in reply.

"I don't understand you, Barclay, unless we are all going mad together. I have feared it for myself."

"No, Mercy; when I am gone, all will be right again. You will care for the little ones. They love 'Nanna' so dearly; she will comfort them, I know, and make up to them the little they lose in the loss of father and mother. God bless you, Mercy! Now I am ready. May I kiss my baby, my little Doris, before I go?"

A sob tore his throat as he advanced to the doorway. Mercy clutched his arm to keep herself from falling.

"God pity us all," she groaned; "how can I bear any more?"

Barclay supported her to a chair. "Sister, little one, I will be brave for your sake. I will not make it harder for you than—it must be. Good-bye! Don't come down. God will bless and reward you for all your heavenly goodness to us."

He bent and kissed her forehead with icy lips. She shuddered with a prescience of deeper ill to come.

"Barclay, Barclay! Where are you going? If you ever loved the woman whose life you have blighted, or the children she bore you, wait, wait before you do what cannot be undone!"

"Mercy, dearest sister, I am sorry this is so hard for you. Believe me, I would die twenty deaths before I would have you suffer so. Let me go and have it over."

She caught his arm and held him fast. "Have what over? O Barclay, what is it that you are about to do?"

He faced about and looked at her. "Aren't they waiting for me downstairs?"

"They—who? There is no one in the house but the children and ourselves."

"But my wife—didn't you tell me she is dead?"

"No, no! If it were only death!"

"Not dead? I have not killed her? My God, can it be true?"

He stared at Mercy, who had sunk down sobbing.

"My wife—where is she? You are sure she is not dead—or dying?"

"Oh! if death were only the worst!"

"Listen to me, Mercy; I will tell you all I know. I was so crazed with drink that I scarcely knew what I did; it's all a black dream. And I've brooded and suffered here till I've fancied a thousand horrors. Hear me, and then tell me the rest. I must know all the truth. It can't be worse than my thoughts.

"Mercy, you can swear that you never saw me, drunk or sober, lift my hand against my wife before. Something she said maddened me. I had something in my hand—what was it? I just remember giving her a blow. I saw blood on

her face and the look in your eyes, and it came to me that I had killed her. The thing's been done so often by fiends raving with drink, who've known nothing of it till long afterwards.

"But Patia—where is she? Will you swear to me she is not dead?"

"Not dead, but hopelessly insane."

"Insane? Mercy, tell me, was it the blow?"

"The blow was a mere scratch, but how much the shock may have done to bring on the crisis, no one can tell. The doctor said it was only the culmination of a condition that had been coming on for years."

"Then she must have been raving before I struck her. What was it she said? Did you hear her? It seems—or did I only dream it?—as if she said she had been false. What did she mean—or is it all a delusion to make me hate myself a little less?"

"She said—what you supposed. She meant, I think—if her words had any meaning—false to the higher things. O Barclay, I've tried so hard to understand! The doctor and the nurse have kept saying to-day: 'Never mind what she says; it's all meaningless; she doesn't know what she says;' but I felt there must be a meaning—for her—and I must understand it. The things that racked my poor darling with such awful torture could not be mere nothings! It seemed to me that she was going down in the darkness before my eyes, and I must know how to reach her with some word of sympathy and comfort. How could I comfort her unless I could understand? The one thing that frightened and distressed her most was sin—sin and Satan. Oh! how could she be left—so utterly left—to be tormented by evil powers?"

Mercy's voice, almost apathetic at first, from extreme weariness, rose into a wail. With strong crying and tears, she fell upon her knees.

"O God," she prayed, between her sobs, "we are face to face with the whole stupendous problem of evil. We cannot understand—we cannot! O God, it is as if we had beaten against prison bars till we are faint and sick. Father, pitiful Father, have mercy! Do not put upon us more than our faith can bear. Do not let us, too, go mad with doubting Thee. For what is the loss of faith and hope and love but madness? O Light that lighteneth every man coming into the world, leave us not to perish in darkness! O Daystar, O Hope of the world, shine on our hearts! O Christ, forsaken of God upon the cross, pity us who are also forsaken!"

The sobs which choked her utterance and shook her like a reed, served also to relieve her agony of spirit, and thus in a measure answered the prayer for comfort, whose vocal outpouring they checked. As the sobs lessened, she grew aware of the hoarse voice of Barclay, kneeling beside her, uttering only the publican's prayer, "God, be merciful to me, a sinner."

Calming herself, she joined her petitions to his; and then turned from prayer to exhortation.

"Christ says, 'Him that cometh unto Me, I will in no wise cast out.' Do you believe that, Barclay?"

With a readiness that astounded her own sorely shaken faith, and with the childlike simplicity of spirit which had been his most winning trait, he answered solemnly, "I do believe it."

"Then you are already saved."

Slowly, and with a face on which the light of heaven's own morning broke, he repeated, "Then I am already saved. Thank God!"

There was a long pause, after which Barclay broke into an audible prayer of thanksgiving, so simple, so touching, so fraught with a sense of the greatness of his escape, that Mercy's sobs broke forth anew, but this time they were sobs of joy.

With the deepening of twilight, a silence and a calm fell on their spirits. Mercy rose from her knees and slipped down stairs. On the old couch in the dining-room the two children were cuddling, their cheeks pressed together, and their arms about each other's necks, whispering softly.

"Nanna!" they cried, springing up to clasp her, one on either hand, "Nanna, are we orphans?"

"No, my lambs," she smiled, a quaver in her voice; "Papa is upstairs; he will be down presently."

"We were afraid," said Doris, in her soft, caressing voice, "that we hadn't been thankful enough for our parents, and so God had taken them away from us. Do you think He would punish so hard as that?"

"No, precious. Poor mamma may come back some day, and papa——"

Here he entered the room. The children, gladly shaking off the unwelcome load of unchildlike fear and suffering, leaped and danced about him with exclamations of joy. In the strong reaction of feeling, it was as if he had been given back to them from the dead.

Meanwhile, the transient gleam that had lighted Mercy's grief, died out. "Only a child can forget in a moment," she thought bitterly, as she passed out to her evening duties in the kitchen. These done, in weariness and brokenness of spirit, she sought her chamber. As she passed the children's room, she saw kneeling figures, the father in the midst with an arm about each small, white-robed form. The deep, solemn tones of prayer seemed to come to her from a long way off. Her inner life hitherto had been so evenly tranquil, so securely unperplexed, that the desolating shock of the past two days seemed to rock the foundations of her being. The sunny optimism of her nature seemed prostrated as lightning fells the oak. Calmness might return, but joy could never be again. The long pain of living —when would it ever end?

Morning found her but little refreshed in body, for the deeper and more bitter weariness of soul. With keen eyes she scanned Barclay when he came down to breakfast. His newly shaven face was like that of one recovering from a long and painful illness, but a solemn joy trembled in his sunken eyes. His voice as he greeted her, was deeper and more subdued than she had ever known it before, but it sounded a new note of manly purpose. The children clung to him and fondled him, and the unwonted dignity of his manner was both softened and enhanced by paternal tenderness. As he placed the children's chairs and seated himself, he said quite simply, "Let us bow our heads and thank God for His goodness." He asked the blessing in the words of a child, but in the tone of a man humbly grateful for deliverance from the horrible pit and the miry clay.

Throughout the meal, Mercy watched him with a strange fascination. A sad doubt, the growth of a night, overshadowed her soul. Could such as Barclay be truly saved? Had religion power to conquer the thirst inwrought in the very nerve and tissue of the man? Could the swine and ape be banished? Could he win the purity of heart that would enable him to look daily and hourly with glad confidence into the unveiled face of God? Or, after all, was faith a chimera and hope a mockery? Hitherto the gentlest and most tolerant of souls, she now watched her brother-in-law with coldly critical eyes, as if eager to mark some sign of failure. She found nothing to condemn. His old shallow flippancy was gone. He spoke little, but always in that low deep voice, vibrant with the undertone of newly wakened manhood.

After breakfast, he led the children, who eagerly caught his hands, into the cool, quiet front room, where he took Patience's Bible from a stand and sat down to read. He knew little of the Bible, but he opened it with no fumbling or uncertainty to the fiftv-first psalm.

"Have mercy upon me, O God, according to thy loving kindness; according unto the multitude of thy tender mercies blot out my transgressions."

He began in a voice pitched so low, to avoid breaking, that it was barely audible, but gathering firmness as he read on. A marginal note in Patience's hand directed him to the supplementary psalm, the thirty-second, and he turned to it with trembling fingers. Eagerly he marked the opening words. His eyes kindled and his voice rang out in victorious thanksgiving as he read:

"Blessed is the man whose transgression is forgiven, whose sin is covered."

Finishing the psalm in a clear voice, he knelt and prayed:

"O Lord, our Father, whose love is shown in the face of Jesus Christ, we know there is mercy for returning prodigals, and we dare to claim it. We dare to rejoice in sins forgiven through the fathomless mercy of our Savior. Be thou our hiding-place; preserve us from

trouble, and compass us about with songs of deliverance. Bless and restore the suffering mother; cherish and guide these tender little ones, and bring us all, Good Shepherd, into the everlasting fold; for Thy great and gracious name's sake; Amen."

Rising, he kissed his children good-bye and left the house with firm step, pausing only to tell Mercy that he might not return before night. The children ran out to play in the pleasant summer sunshine, leaving Mercy with leaden heart to rectify the disorder of the past two days. Each room she entered bore witness to Patience's frenzied activity. Drawers were emptied, closets and store-rooms turned inside out, furniture set about in fantastic confusion. As Mercy went about, laboring to undo the work of maniacal strength, and striving to forget in bodily weariness the sickening pain at her heart, she was interrupted by a brisk but heavy tread below, and a bluff, hearty voice calling, "Mercy, where are you?"

Covered with dust and cobwebs, Mercy emerged from a closet and ran down to confront her brother.

"Is that—Rosecrans—here"?

Mercy shook her head.

"It's as well. I could kill him. I've been away for three days—just back. I saw a paragraph in the morning paper—nothing but the barest statement of fact, but I could read between the lines. I tell you, it's all his doings. I can't talk about it; I should swear, Mercy! I've come to take you and the children away before he drives you mad, too, or kills you."

Her brother's vehemence, instead of rousing Mercy, softened her. Justice must be done.

"Barclay is changed, Richard. He feels it as much as we could wish. I only hope——. I couldn't go now, anyway. The house must be set to rights. You were kind to come. I know you want to help, but there's nothing—. Don't Richard, or I will break down. I must keep up for the children's sake. Perhaps Barclay would let them go to the farm for a visit. He's gone for the day, but I might venture——"

"Don't consider him for a minute. Get your things together and pile in at once. I'll take no risks. I should have interfered before. It's no time for scruples or speculation. I don't care about the law. I shall protect my sister's children, law or no law. I dare him to come blustering to me! He can't look any decent man in the face."

"He loves his children dearly, Richard. I think he is beginning a new life. He may need the help of their presence."

"Let him go to the devil, where he belongs! If he plays the whining, cringing hypocrite around me, I'll horsewhip him!"

"O Richard, you don't understand. Oh! if there is any reality in religion, any power to save the lost—Oh! I do want to believe, I do try to believe, but I am so puzzled and distressed! Forgive me, dear, and pray for us, if ever you believed in prayer."

"Prayer! I believe that faith without works is dead! It's time for action now, if it isn't too late. You and the children can be saved, at least. Come with me."

"I will let you take the children for the day at any rate. Then we can see about the future. I? It's out of the question that I should go to-day; don't urge it, please don't! Perhaps, by and by——"

Richard broke in with vehement protestations which only strengthened his sister's resolution. At last, Doris, drawing near enough to overhear the excited colloquy, was espied by her uncle.

"Well, lassie, will you come home with Uncle Richard?"

"To stay?" she asked thoughtfully.

"To stay, and play with Daisy and Ned and Harry and the baby."

"Will papa and Donald be there, too?"

"Oh! Donald will go along with you, I hope."

"But dear papa? I can't go without dear papa. You see, my mamma is sick, and they had to take her away to a hospitable. I think, from something papa said, we were some to blame. I 'member now that Donald and I were noisy a good many times and made her head ache—and perhaps papa was, too; but that was our fault, 'cause we made him play with us when he was home—

bedtimes and dinnertimes, you know. I feel as if I should be very different if I could life my life over again."

The small maiden of eight heaved a profound sigh.

"But now," she resumed, "I think I have a duty to papa. He said to me last night at bedtime that he needed me to help him, and I felt a tear on my hand when he said it. Nanna, could I sew on some buttons for him? I did once."

"But what about coming home with Uncle, Chickabiddy?"

"Thank you, very much, Uncle Richard, but I think I ought to talk it over with my father first. Could you call again to-morrow?"

"I don't know but I'll have to. Aunt Mercy seems to think she must consult him, too. Pity he isn't more worthy of consideration!" he muttered under his breath.

Mercy followed him to the road, begging him with touching sweetness not to be angry.

"Angry! I can never be angry enough with myself for neglecting Patience and the rest of you as I have done. I shall besiege this place night and day, and carry you off by force, if necessary. See that you spend the rest of the day packing your trunks. I shall be back as soon as I can get here after breakfast to-morrow, and I don't know that it's safe to leave you that long."

(To be Continued.)

THE Y. M. C. A. INFECTED.

The Springfield (Mass.) Republican of May 11, had this local item:

"The Springfield chapter of the Phi Alpha Pi, a State Young Men's Christian Association fraternity for social advancement, will hold its annual banquet this evening in the Association building. State Secretary of Boys' Work, H. W. Gibson, the founder of the fraternity, will deliver an address on "The History and Work" of the fraternity. Dr. L. L. Doggett, President of the Springfield Young Men's Christian Association Training School, will also speak, and several of the members will deliver informal talks on the progress during the year. The Boys' Work committee of the women's auxiliary will serve the dinner."

From Our Exchanges.

We are informed that the Illinois State prison officials are much concerned over the condition of their prisoners, some of whom have become insane, and many are threatened with dementia, principally from lack of employment. Over six months ago a law was passed by the State Legislature, at the request of the labor unions, which prohibited competitive manual labor in penal institutions. The result mentioned followed the enforcement of the law.

—Signs of the Times.

LODGES VS PULPITS.

Cannot Be Made Compatible Declares Methodist Minister.

(Special to The Herald, Grand Rapids, Mich.)

Whitehall, Mich., May 17.—The Grand Rapids District Ministerial Association of the Methodist Episcopal Church held a convention here yesterday and to-day, presided over by the Rev. G. D. Chase, presiding elder, of Grand Rapids.

Among the papers read was one by the Rev. Charles Jacakes on "The Preacher and the Fraternal Organization." He declared that a minister could not belong to a secret society and still do his work well as a minister. This paper brought a great deal of discussion, nearly all the delegates having something to say on the subject.

WORLDLY BROTHERHOODS FORBIDDEN.

BY A. J. MILLARD.

As to the question nowadays which society or which order or what organization shall I join, the question to the real Christian should be: Yea, must be, can I join any? The Word of God certainly puts this question beyond dispute. There can be no argument on this subject to a real blood bought saved sinner, as we shall see by the Scripture I shall refer to. And first. I pray not that thou shouldest take them out of the world but that thou shouldest keep them from the evil (of the world). They are not of the

world, even as I am not of the world. John 17: 15, 16. This Scripture reaches down to every one that hath believed on our Lord and Savior Jesus Christ through their word, 20th verse. So, dear reader, this includes you and me, if we hold fast the profession of our faith without wavering. Heb. 10: 23.

Our Lord and Savior laid the foundation, and instituted his "church for his redeemed, his chosen ones. The "Ecclesia" the "called" out of the world. For which cause he is not ashamed to call them brethren; saying, I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee. Heb. 2:11, 12.

Since Christ is all and in all to the believer, Col. 3:11, and complete in him, Col. 5: 10. What more can a person want or desire who wishes to walk with God, and obey him in all of his commandments and teachings? I am utterly astonished at this (said to be) enlightened age; to see so many professed Christian men, that are yoked with unbelievers in ungodly brotherhoods. I cannot account for it in any other way than that they are deceived and deluded; 2 Thes. 2:3-12, and have not given heed to the apostles' warning and have been spoiled through philosophy, and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ. Col. 2:8. The lodge business has become so great and popular now, that you can scarcely meet a man that does not show his sign to what he belongs, and so they are all seeking each other's signs, and that places them where they belong. A wicked and adulterous generation.

The great Geo. C. Lorimer, D. D., lately deceased, once said in his Tremont Temple pulpit, Boston, Mass., while preaching to an audience of 500 Knight Templars, besides his own congregation, "That if the time ever comes when the Masons would have to be expelled and leave the church, that he would leave the church also, and go out with the Masons in a body." That would be on a wholesale plan certainly, but the question is, where would he go. It's easy to make such assertions, when a person is wild with emotion, but to thinking persons endowed with God's Holy Spirit, such language only marks the person to whom he belongs. Yes, he will go out and like Judas, for the betrayal of his Master. He will go to his "own place," where he belongs; no doubt as to that.

Dr. Geo. F. Pentecost says in Book of Bible Studies, page 389: God's Word prohibits the believer from forming alliances with the ungodly in society. Whenever the Christian surrenders himself to the society of the unbelieving world his heart will be led away from God. This is especially true of thousands of Christian men who have deliberately yoked themselves up with unbelievers in all manner of secret societies. This cause of false alliance is doing more mischief to individual Christian men by turning their heart away from God, and his service, and to the church by depleting and robbing her of her male membership "than any other one enemy of Christ."

There never was a time when the cry, "Come out from among them and be ye separate, saith the Lord, was more needed than now."

And now, dear reader, where do you belong; and to whom do you belong? There are but two classes of people in this world, and we belong to the one or the other. We are either with Christ and in his church with the brotherhood of the saints, or we are out in the cold world of sin and iniquity with a brotherhood of the ungodly, which?

—American Baptist Flag.

SECRET SOCIETIES.

Much discussion and controversy arise in our work as to why we preach against and condemn secret societies. Bitterness often results from frequent withdrawals.

In this short article I will not attempt to enter fully into the subject but will give a few scriptures and explanations which ought to convince any considerate person and help many over this great bogmire of worldliness.

In John 3:19-21, we read, "And this is the condemnation, that light is come into the world and men loved darkness (secrecy) rather than light, because their deeds were evil. For everyone that do-the evil hateth the light, neither com-

eth to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

In almost all lodges oaths are administered. God says through his apostle James, ch. 5:12, "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea, and your nay, be nay; lest ye fall into condemnation."

Also to speak very leniently we believe that the great majority of the members of secret societies are unsaved men; many, very many, openly profane. Whoever is initiated into one of these societies is initiated into certain bonds of brotherhood, etc., with all other members of the society. Whatsoever binds is a yoke. The Scriptures saith:

II Cor. 6:14-18, "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with uprighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said I will dwell in them, and walk in them; and I will be their God and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters saith the Lord Almighty."

Rom. 16:17, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." (For explanation of Paul's doctrine read this epistle.) I Cor. 5:11, "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one no not to eat (the Sacrament). Lodges abound with these characters.

Eph. 5:11-12, "And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret."

II Thess. 3:14, "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed."

I Tim. 6:3-5, "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself."

II Tim. 3:5, puts the black cap on them even if the others failed, "Having a form of godliness, but denying the power thereof; from such turn away."

Read these carefully, pronder them prayerfully and act according to convictions. Fear not the fading face of clay for they shall soon be cut down as the grass and wither as the green herb. Do not excuse ungodly members of secret societies by comparing with bodies of professed christians containing Judases. Any church that has not moral courage enough to expel inconsistent members is well prepared for plucking up by the roots.

—Editorial in The Holiness Worker, April, 1905

WILL NOT ALWAYS BE ENDURED.

(From the Chicago Inter Ocean.)

"The public is utterly weary of these invasions of its fundamental rights. In such cases it makes no difference whether capital or labor was originally unreasonable or wrong. The punishment of the innocent is utterly irrational. The situation created by such disputes is one of war. It is a waging of war, inflicting upon the public many of the outrages of war, without public sanction or public advantage, and merely for private profit.

Because of such intolerable situations as that now existing in New York there is no need to jump to the conclusion that there must be public ownership of public services, and that the men who perform such services must be regarded as sol-

diers, in whom desertion of the post of duty is a crime.

But the constant recurrence of such situations is forcing the public mind to that conclusion, and will finally fix it there, unless organizations of capital and labor shall manage to adjust their disputes without making the public a punching-bag, which they hammer back and forth until they choose to end their fights.

The liberty of the capitalist to control his property—the liberty of the laborer to work or not—is precious, but it is of less value than the right of all the people to safe living, liberty or movement, and the pursuit of legitimate vocations.

In New York to-day the liberty of the owners and the liberty of the workers in transportation is used to destroy the liberty of the public. This cannot and will not be always endured."

Though the foregoing was timed for the Subway strike, it is worthy of consideration while the menace remains. It puts into forcible words what thousands had reason to feel, that by such a strike fundamental rights of the public are invaded. By none more than strikers is the public systematically ignored. The public is also violently compelled to pull the conspirator's chestnuts out of the shop furnace fire. Whenever the public gets ready to be heard, it is apt to speak in a tone that is impressive; and it is the coal strike, undertakers' strike and the strike in the Subway that are adapted to promote readiness to speak with emphasis.

DELINQUENT SUBSCRIBERS.

We ran across the statement the other day that a certain reform newspaper published in Chicago had accumulated delinquent subscription accounts to the extent of $12,000. Doubtless several religious newspapers could show an equally unfavorable statement with reference to their subscribers. If a man wants to become a religious pessimist let him examine the subscription list of a religious newspaper. He will be surprised to find that eminent doctors of divinity, church deacons, Sunday School superintendents, presidents of women's missionary societies and ordinary laymen not a few, have not paid the annual subscription price of their religious weekly. Men who would scorn to owe "the butcher, the baker, or the candlestick maker," are complacently willing to allow religious newspapers to wait sometimes for years for the petty amount of a yearly subscription. The owners of religious papers probably receive a smaller percentage of profit than any other class of newspaper publishers. Sometimes the wonder is that they are able to continue publication when so many people, sweet, nice, good people, too, allow their bills to run in arrears even unto the third and fourth generation of dues. We hesitate to declare that the continuation of the religious press is an instance of the perseverance of the saints, but, at least, we submit the case as above.

—The Standard.

WHOLE SECRET SOCIETY TATTOOED.

Faces have been disfigured in secret society initiation but the New York World of Dec. 2, in an article headed, "New York Girls to be Tattooed," tells of a wholesale secret tattooing:

Sailors will be quite au fait in society in a few months from now—at least so far as personal decorations go—for the belles of the inner circle, like the sporty old sea dogs, are going to be tattooed.

Winton T. Lefroy, a professional tattooer of London, who claims to have discovered the secret of blending in tattoo work the seven colors originated by the Mackronnase Islanders, who have practiced the art for several hundred years, has arrived in this city for the purpose of tattooing a number of the most exclusive and wealthy society women.

Came Over on Purpose.

He says he was induced to cross the water by a number of these women, who clubbed together to defray his expenses after seeing samples of his work on the arms and—er, well, on the persons of British society women.

Owing to the rigid rule of demanding decollette gowns for evening wear in society, some of the women Lefroy has tattooed have chosen other parts of their anatomy for his pictures than the arm. He says that if a woman wants certain

initials imprinted indelibly upon her person she does not always want the fact known, and so—well, there you are.

Operation Painless.

One well-known society woman in London has a work of art in seven colors done right under a dimple that adorns her left shoulder. Her gowns are so cut for evening wear that just the very tiniest edge of the picture can be seen.

Lefroy, who is stopping at a fashionable hotel in the city, said to-day: "The operation is absolutely painless, and I use seven different colors. After I have finished my work in this country I am under contract to go to Germany and Austria. Once I tattooed a whole secret society of thirty-five members in Paris, but of course I was bound to secrecy in the matter and the design they adopted has never been used since."

"MATTER OF WIDE INTEREST."

In a May issue the Springfield Republican said:

"After an agitation lasting over a year it has apparently been decided that the fraternities and sororities at the University of Chicago high school shall be forced out of existence. The parents of the pupils have had the matter submitted to their vote, pamphlets pro and con being prepared for their information, and they have now voted, 389 to 172, against the fraternities. This is a matter of wide interest and some considerable concern to both parents and teachers in all cities."

Springfield has a new sorority in its own high school which has lately held its first banquet at the Massasoit Hotel. Sixteen members of the Sigma Eta Phi were present and the guest of the evening was a girl from Pennsylvania, who brought greetings from an Alpha chapter. The following toasts were given:

Charter members; Beta chapter; Alpha chapter; Omicron Pi Sigma; Fraternities; Faculty members; Graduate members; Undergraduate members; The Alphean; Sororities; The Freshies; Boys.

Let us hope that these school girls disgrace themselves by none of those more senseless or brutal proceedings which have been more than whispered of some others.

GOD'S VOICE FROM WALES.

Who would have looked for the Savior in little Bethlehem and despised Nazareth? Who would have expected lessons concerning a world-wide revival from hidden and obscure Wales? And yet in such ways the Sovereign God has always displayed Himself. He chooses the foolish things to confound the wise, and weak things to confound the mighty. Probably 80,000 people in Wales have been born again during the last few months. All of this has been done without the noise of machinery, without great choirs or great singers or great preachers, without prearranged plans or approved methods or human advertising. The best we can do is to see what God hath wrought and keep silence before Him.

A few lessons from Wales stand out boldly before the Church of the Living God:

1. The Sovereignty and Supremacy of the Holy Spirit. "He breathes" where He wills. He speaks of the Word, by impressions, by visions.

2. The Power of Prayer. The Holy Spirit has inspired much prayer from the beginning.

3. The Exaltation of the Cross. The New Theology and Unitarianism and religion without blood have had no place in this genuine apostolic revival. Jesus has been uplifted on the cross and multitudes have been drawn unto Him.

4. The Mission of Song. All the people sing. They sing in the Spirit. They sing "psalms and hymns and spiritual song, making melody in their hearts to the Lord."

—C. & M. Alliance.

An education should be painstakingly sought as one of the essential things in preparation for a useful life, but education without the religion of Jesus Christ is a foundation resting on the sand. When the floods rise and the winds beat it will go down with the freshet.

He who goes to school to Christ will not want for an honorable diploma.

Little souls are known by the language they use and by the letters they write.

Christian Workers' Tracts

Why I Left the Rebekah Lodge.
Mrs. Elizabeth M. Rull.
6 pages, postpaid, each 2 cents.
A package of 25 sent for 25 cents.

Why I Left the Masons.
Col. George R. Clarke,
A Thirty-two Degree Freemason, an Officer of the Civil War, Founder of "Pacific Garden Mission," Chicago, and a Christian Worker of National Reputation.
11 pages, postpaid, each 2 cents.
A package of 25 sent for 25 cents.

Experience of Stephen Merritt, the Evangelist, a 138-degree Freemason.
7 pages, postpaid, each 2 cents.
A package of 25 sent for 25 cents.

Graciously Delivered
From Seven Secret Societies. Rev. E. G. Wellesley-Wesley.
8 pages, postpaid, each 2 cents.
A package of 25 sent for 25 cents.

Church and Lodge.
An Address Delivered at Mr. Moody's "Conference for Christian Workers," at Northfield, Mass., by Pres. Charles A. Blanchard, D.D.
15 pages, postpaid, each 2 cents.
A package of 25 sent for 25 cents.

Baptist Testimonies.
From Rev. S. P. Henson, D.D., Rev. A. J. Gordon, D.D., Rev. Nathaniel Colver, D.D., and others.
8 pages, postpaid, each 2 cents.
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Lodge Religion.
The Fundamental Doctrine, the "Universal Fatherhood of God," Discussed and Refuted.
4 pages, postpaid, 3 copies for 2c.
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Are Insurance Lodges Christian?
The Modern Woodmen of America as illustration.
4 pages, postpaid, 3 copies for 2c.
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The Strange Case of Mr. Goodman.
"Why Are There So Many Good Men in Secret Societies?" The Question Answered.
13 pages, postpaid, each 2 cents.
A package of 25 sent for 25 cents.

The "Good Man Argument."
God's Word or the Other Man's Conscience—Which Should We Follow?
4 pages, postpaid, 3 copies for 2c.
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Masonic Obligations.
Blue Lodge Oaths (Illinois Work); Masonic Penalties; Are Masonic Penalties Ever Enforced? Masonic Arrogance; Masonic Despotism; Grand Lodge Powers; Disloyalty to Country; Our Responsibility as Christians; What Can Be Done?
16 pages, postpaid, each 2 cents.
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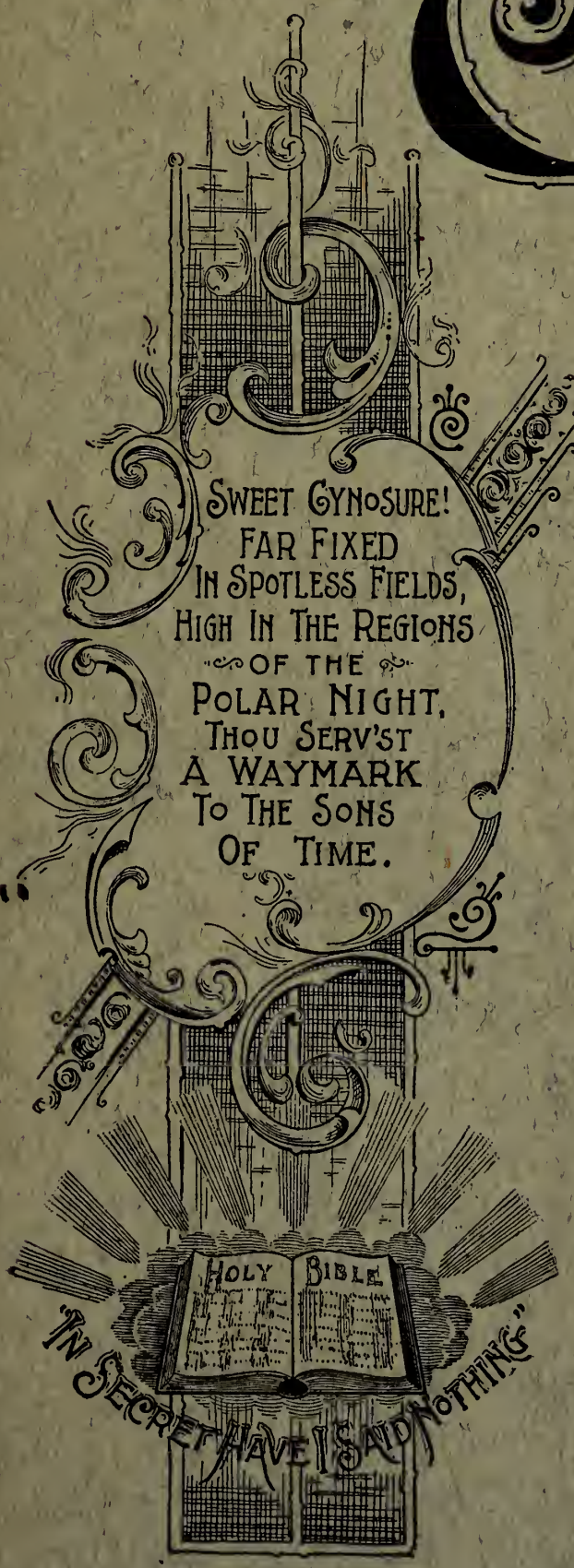

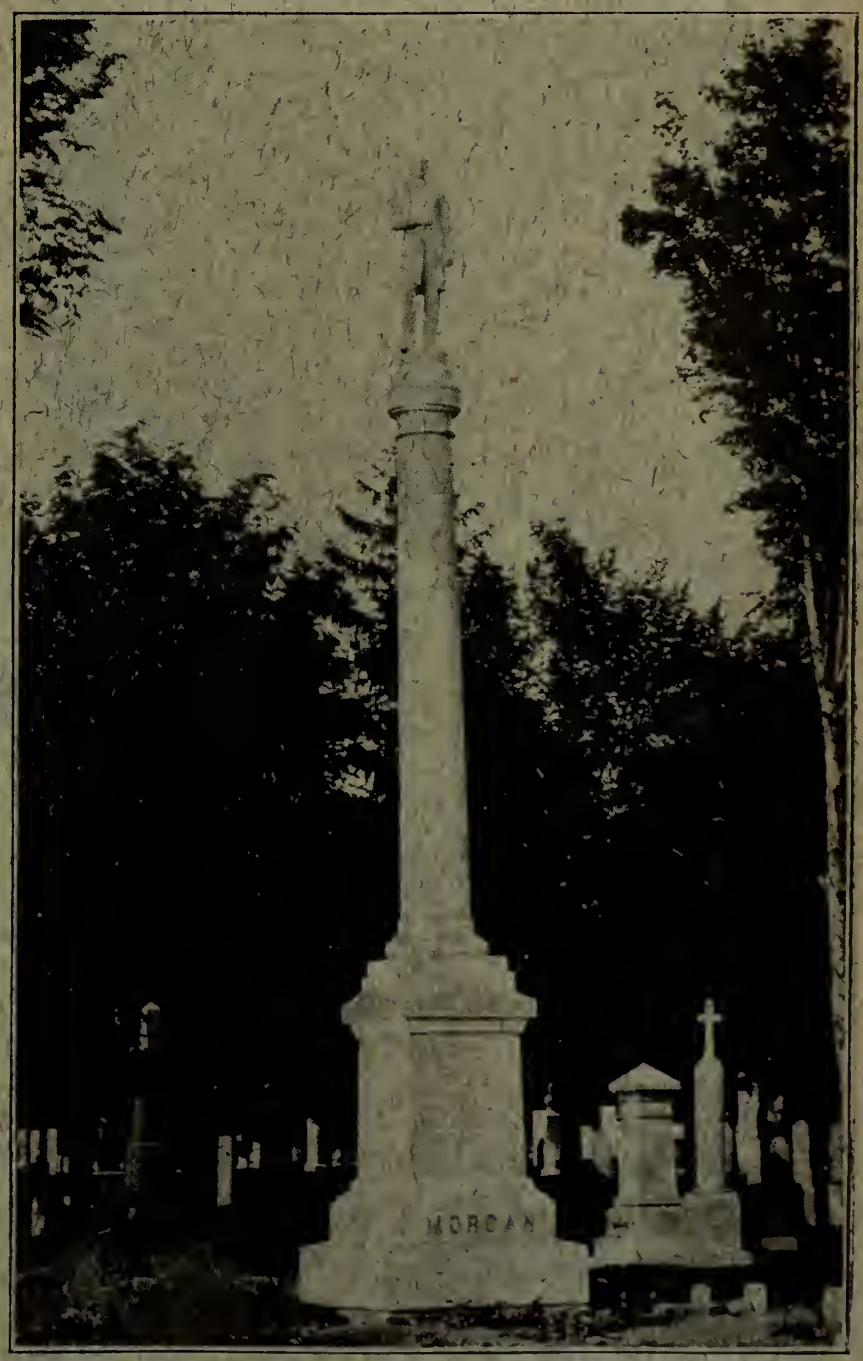

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WILLIAM IRVING PHILLIPS
Managing Editor
221 West Madison Street, Chicago

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XXXVIII. CHICAGO, SEPTEMBER, 1905. NUMBER 5.

The Supreme Ranger's salary for the coming year is to be only $15,000! He is the "heap big Injun" of the Order of Foresters.

Neosho, Mo., July 17, 1905.

Wm. I. Phillips, Chicago, Ill.:

I can bear testimony to the correctness of your expositions (Free Masonry and Odd Fellowship), having fooled most of my life away in these orders, but for a number of years have been graciously delivered by the grace of God.

Your well-wisher in the work.

J. W. Barr.

Whenever an old soldier is asked, "Why not make the Post open, and allow any old soldier who has an honorable discharge to enter?" he usually answers, "I do not understand why it was ever made secret." No better answer can be given to this other question, "Why require a Chaplain and a burial service which declares men saved simply because of their membership in the G. A. R.?"

The example set by the Masons in the abduction and murder of William Morgan has borne much fruit in recent years, and especially here in Chicago. As we write this (August 18), we have before us in to-day's papers the probable murder by labor unionists of R. H. Davidson, building contractor of this city. During the recent teamsters' strike, it is said that fifteen young men, employes of one corporation, were killed by the union slugging committees, and that some five hundred non-union laborers were more or less seriously maimed.

Labor organizations are all right, if formed on right lines. One of the most important is that they should be open, not secret. This change alone would go far towards dethroning the Gompers-Sheas now ruling the unions. If it seems too harsh to call these officials murderers, read the article in this number from the Chicago Post, entitled "Do the Unions Defend Murder?" The great mass of laboring men in the unions, we believe, would rejoice to be free from such leadership. They are overawed and cowed by fear of the "slugging crew."

The latest effort to deceive the people as to Masonic guilt in the abduction and murder of Captain Morgan is the published statement of one claiming to be an ex-Catholic, who during some thirty years past was a priest, and consequently knows all about the taking off of Capt. William Morgan, though his abduction took place some seventy-nine years ago! The Catholics did it, you know, and charged it up to the Masons because they hated them so.

One of the great men of our country during the Civil War was Thurlow Weed. At certain crises Lincoln leaned upon him. Thurlow Weed was a volunteer in the war of 1812; a member of the New York Legislature, 1826-27. No man, probably, ever exercised greater influence in civil nominations and appointments, though invariably declining all such offices for himself. The choice of both Harrison and Taylor for Presidents is said to have depended more upon Thurlow Weed than upon any other man. He was the friend and adviser, throughout his whole career, of William H. Seward. President Lincoln persuaded him to go to Europe in a semi-diplomatic ca-

pacity in 1861, during those dark days of the Civil War. His mission was so successful that upon his return he was presented with the freedom of New York, in recognition of his great service to his country. In 1882 he made affidavit before a notary public in New York City of the facts in the abduction of Capt. William Morgan by the Masons, which has been published by the National Christian Association in pamphlet form. This document ought to have wide circulation and will be sent in packages of ten for ten cents.

A thoughtful consideration of the relation between the church and the lodge will be found in this number from the pen of Rev. J. W. Fifield, D. D., who is at present national secretary of the Congregational Evangelization Society.

Who is a worthy Master Mason? Answer: He is worthy who conceals crime. The Master Mason of New York swears to conceal every crime. He swears as follows:

"Furthermore, I do promise and swear that I will keep the secrets of a worthy Master Mason, when communicated to me as such, as secret and inviolable in my breast as they were in his own before communicated."

In Illinois, he is a worthy Master Mason who swears to conceal every crime, "murder and treason excepted."

The Moody Bible Institute of Chicago is a Bible school that remains open all the year around. In addition to regular courses, the summer schedule is enriched by special courses by well-known Bible teachers. Among those who have already given courses are President W. G. Moorehead, of Xenia (O.) Theological Seminary; Prof. John R. Sampey, of the Southern Baptist Theological Seminary, Louisville, Ky.; Dr. John Robertson, of Glasgow, and Dr. John Urquhart, of Edinburgh. The summer enrollment of students is 130 men and 80 women, not including about 30 pastors and others who come for short periods of study and training. The call for trained workers is far beyond the Institute's capacity to supply them.

The Royal Arcanum was founded in 1877, under the laws of the State of Massachusetts. Several of the founders were members of the Ancient Order of United Workmen and of the Knights of Honor, and some were members of the Masonic fraternity and of the Independent Order of Oddfellows. It has a burial service similar to other lodges. The Holy Spirit commands: "Come out from among them."

WHY NOT?

Masonic Temple Listed as Taxable.

Burlington, Vermont, contains a grand lodge Masonic temple which the board of civil authority has included in the list of property liable to taxation. The meeting in which this was done was marked by heated discussion, which did not prevent a vote of 7 to 4. The grand lodge was represented by H. B. Peck, whom the Mayor, who was presiding, would not allow to speak when he attempted to close his argument. It is said that the case will undoubtedly be carried to the Supreme Court.

A GRAND EXALTED ELK.

Grand Exalted Ruler O'Brien presided in a secret session of the forty-first grand lodge gathering of the Elks at Buffalo, N. Y., July 11, and the representation was estimated at 1,800. The Grand Secretary reported grand success, exceeding the grandest expectations. Fifty-three new lodges had been formed and old lodges had been strengthened. This is truly a rapid growth, being at the rate of a new lodge every week. The increase of membership has been 22,888, and the whole herd contains 200,040 Elks, having 988 lodges. Seven lodges contain over a thousand each, one of which, located in Brooklyn, has 2,059.

June 1, cash on deposit amounted to $111,024.14; and during the year $10,000 had been added to the reserve fund, bringing it up to $40,000. What moral effect the various herds of horned cattle have had during the year on the life of the people does not appear from the foregoing report.

1. Member Paying Dues to Treasurer.
2. Treasurer Meeting Educational Committee.
3. Hiring the Slugger.
4. Murder ! ! !

THE SITUATION TO-DAY.

Our artist has endeavored to picture the labor situation as it really is to-day. The first picture represents a lady, perhaps a member of the garment cutters' union, paying her dues to the treasurer of the labor union. A neat office presided over by a gentlemanly treasurer is presented and the lady obtains her card.

Picture No. 2 shows the treasurer in consultation with the labor committee, to whom he hands money to be placed in their hands and to be charged as given for "Education."

Picture No. 3 represents the Educational committee in a saloon, consulting with the slugger who does the act of killing or maiming the non-union man for the sum of $15.00.

Picture No. 4 shows the hired slugger killing his victim. The foregoing is an actual occurrence in Chicago and the parties guilty of the crimes have confessed the same and have been bound over to the criminal court without bail. This is one of the many crimes of unionism in the last ninety days.

A Few Lessons.

All the labor unions are in a vast federation under national officers, whose orders are obeyed to the letter. Any one

must admit that all members paying dues are co-partners in the crime and therefore murderers. The lady may be a Methodist, Baptist, God's Revivalist or Apostolic. Members of the now almost defunct society, known as Rees' Little Green Church, who are in good standing have been seen marching in public highways as unionists.

A convicted young lady went to Dr. Godbey at the above church; she had been refused fellowship in the Metropolitan Church on account of her labor ticket; Dr. Godbey told her in case it was necessary, she could retain her membership and keep sanctified (?).

We repudiate all the above Godbey, Rees, Revivalist, M. E. Endeavor, Epworth League, Bishop Merrill teaching, and cry shame on these hirelings who flee when they see the wolf coming. The large firms of the city have tenfold more courage than these saltless backsliders who misinstruct these sinners.

Dr. Godbey and Rees are tenfold more dangerous than Methodists and Baptists, because they purport to give holiness instruction.

The union button is only one mark of the beast necessary to obtain good wages and make it possible to make a good living. To resign from the union means to be called a scab, and to draw poor wages, but God will provide for you and take you to Heaven. To remain a member is a through ticket to the union depot of damnation.

—The Burning Bush.

AWFUL REVELATIONS; STRIKERS.

A drinking man in a saloon boasted of having helped kill Charles J. Carlstrom in April and this led to his arrest, then came a confession of C. J. Casey, the business agent of the Carriage Makers' Union, the union which employed the other man, Charles Gilhooley, to assault and murder Carlstrom, and this was followed by the arrest of several other union men who were connected with this affair. It has been ascertained that another man has died of injuries received at the hands of this gang of ruffians, and that another man is seriously injured, and that nineteen similar assaults were made by Gilhooley and his confederates. These men were paid by the unions for doing this deadly work. When Gilhooley was asked to do the work he was offered $8 for the assault upon Carlstrom, but demanded $15 on the ground that the other unions were paying that amount. All that could be charged against Carlstrom was that he was the leader of a set of union men at the Meekey Wagon Works who declined to go out when a strike was ordered. Only a few men went out. One evening as he was approaching the door of his own home where his wife and child were awaiting him he was assaulted and left for dead, and died three days later. If the murderous anarchistic element does not get full possession of the labor unions of the country the better class of men will have to keep awake to prevent it.

—Wesleyan Methodist.

God has proclaimed eternal amnesty to man and it is his own fault if he remains under the power of sin. The will of man must acquiesce in the purpose of God before there can be the blessings of freedom.

The effect of the secret lodge and its obligations upon the minds of its adherents is not easily understood. Edward Joyce was shot during a meeting of his union, Ironworkers and Bridgebuilders, in Philadelphia. Joyce died refusing to break his oath, which bound him to secrecy respecting the happenings at lodge meetings. Members of his union went to jail rather than tell the circumstances. The same condition of mind was noted in Chicago when a union official, Donnelly, was nearly killed by members of his union during one of its sessions. The city officials could learn nothing from members present. The criminals were protected by the very men most interested in their punishment, because, forsooth, the sluggers and slugged were under a secret, oath-bound obligation.

What is there in secret societies to produce such an awful effect on the minds of men? Though we have heretofore quoted the following, written many years ago, it will bear repeating, as it demands most serious consideration.

James McCosh, D. D., LL. D., distinguished theologian and teacher in Great Britain, and later in the United States, president of Princeton University, in his work, "Psychology; The Motive Powers," page 214, says:

"I have noticed that those who have been trained in secret societies, collegiate or political, and in trades unions, * * * have their sense of right and wrong so perverted that in the interests of the body with which they have identified themselves they will commit the most atrocious crimes, not only without compunction, but with an approving heart, and with the plaudits of their associates."

DO THE UNIONS DEFEND MURDER?

One Frederick Bailey has been tried, convicted and sentenced to death for the murder of a nonunion hack driver in Kansas City, Mo.

Cornelius P. Shea, the recently reelected president of the International Brotherhood of Teamsters, is reported as having appealed to the brotherhood in convention in Philadelphia to "spend its last cent, if necessary, to save the condemned man."

And Samuel Gompers, the plausible high priest of a certain class of unionists, stood by Shea and approved his candidacy, even if he did not use his direct influence to secure votes for Shea's defense of murder.

It should be borne in mind that this is not a case of mere indictment for a crime. The man Bailey has been convicted and sentenced to death. No such conviction could have been obtained if there was a reasonable doubt as to the murderer's guilt.

It is true, he did no more than many another union slugger has done in Chicago, often under the advice or instruction of men of the Shea type.

But this man has been convicted. There can be no further attempt to lay the murder to some mythical "sympathizer." He deliberately took another human being's life solely because his victim was a nonunion driver. He committed murder, not because he had a personal hatred of the murdered man, but because he was executing the will of his union leaders in accordance with their well-defined purpose of taking the lives of those who opposed them.

And Samuel Gompers, who has frequently protested that he is opposed to violence in strikes, stands behind Shea and supports his policy.

It is time for the public to draw the line upon the Shea-Gompers class of unionists. Whatever they may say, they intend to use violence whenever they dare to do so. It is really the only argument they depend upon.

Gompers usually hovers around the storm center of a violent strike ready to pull off a compromise when the brutal tactics of his Shea allies has caused the public to revolt against his methods.

Shea is at least frank enough to let his intentions appear plainly. "No nonunion man shall drive a team in Chicago," he asserted. And his meaning was clear to everybody. If nonunion men should try to drive teams here, they would be murdered.

If criminals, whether they are union or nonunion men, be not at once arrested, tried and—if convicted—summarily and thoroughly punished, Chicago may as well abandon the idea that it is a civilized community. It becomes merely a collection of impotent respectability dominated by a lawless minority of crime.

The Mafia has been put down; the Pennsylvania "Molly Maguires" have been suppressed; it is highly probable that a means will be found to eradicate unionism that advocates and defends murder.

—Chicago Evening Post, Aug. 16, 1905.

A PERTINENT QUESTION.

"The expense of the late communication of the Sovereign Grand Lodge held at San Francisco was nearly $60,000, as follows: Mileage, $49,902.30; per diem, $6,240; extras, $2,500; and when the books are made up other charges, such as expressage and incidentals, will aggregate the sum first named. It is impossible at this time to sum up the good the Order will receive for the money spent."—Odd Fellow's Companion.

After you do sum it up, how will the account probably balance?

Seceders' Testimonies.

WHY I LEFT THE KNIGHTS OF PYTHIAS.

In the months of June and July, 1900, while residing at Rensselaer, Indiana, I became a member of the order of Knights of Pythias. I was induced to unite with the order by the arguments that were put forward by members of the local lodge in private conversation. They frequently made mention of the assistance the members of the order are to each other, of the sick benefits the lodge pays to such of its members who become sick and incapacitated for work, and of the advantages to be derived by those who are frequently away from home and travel considerably. All these arguments appealed to me, and, notwithstanding I had for years opposed the lodge system, and had spoken against it publicly and privately, I thought that possibly my antagonism had been due to early prejudice which had been raised in my mind against secret societies, and so had my petition or application for membership, together with the required fee, presented to the lodge by one of its members. In due course of time I was a Knight of Pythias according to the standard of the order, as given with two very slight exceptions in the Knights of Pythias ritual, published and for sale by The National Christian Association, 221 W. Madison street, Chicago, Ill.

I attended the meetings of the lodge with more or less regularity during my residence at Rensselaer, until I removed to Plymouth, where I now reside. Upon my arrival at Plymouth I sought out the brother Knights who assembled in an upper room every Monday night. I did not attend the meetings at Plymouth lodge regularly because I usually did not return from my Sunday appointments until Monday noon, and sometimes later, and I always considered it my duty to spend the evenings with my family after an absence of several days. However, I attended a number of meetings here, especially when there was "work." As I did not care to invest several dollars in the transfer of my membership from Renssalaer to Plymouth, I sent my dues to Rensselaer semi-annually, receiving therefor, besides the receipt of the lodge, an order for the semi-annual password without which no one can enter a lodge of the Knights of Pythias.

From the first I had no relish for the religious part of the ceremonies, and told the members of the lodge so. In my heart I loathed the perfunctory routine of exercises and the Christless and meaningless prayers. But I thought of the "assistance" and the "benefits." In both lodges (for I never was in but the two) there were a number of men who smoked almost incessantly while at lodge, and often on my return home I felt ashamed of myself for being in the company of smokers where my clothes were filled with tobacco fumes, much to the annoyance of my wife.

Who were my "brethren" in the lodge? What was the company in which I found myself? Were they, or most of them, men who were in sympathy with the work in which I was engaged? There were worldly men, skeptics, Jews, and a few church members. They were my "brethren,"—such because we had all gone through the same ceremonies. Yes, those men were my brethren, and I was their brother. Did I enjoy the contemplation of this brotherhood? Far from it. And the more I thought of it the more I doubted the propriety of such association. My former convictions again asserted themselves with renewed force, and my actual knowledge only bore out the views which I had adopted early in life. I say this with no disrespect for the men with whom I was associated. My attendance at the lodge became less regular and less frequent, and finally I left off sending semi-annual dues to the Rensselaer lodge. One day my wife asked me, "Have you sent your lodge dues?" To which I replied that I had not. I did not then tell her that I intended to drop out, but I was fully resolved to do so. Some time afterward when she renewed the inquiry, I told her that I did not expect to pay another dollar into the lodge, giving my reasons for such decision.

I very well knew that non-payment of dues would terminate my membership,

but came to the conclusion that it would be more honorable and perhaps more satisfactory for me to write to the lodge stating the fact that I no longer regarded myself as a member, asking them to erase my name from the roll of members, and giving my reasons for such action.

Having ceased to pay dues, I am no longer a member of the lodge, and the obligations of the lodge to me have ceased. The lodge so regards the matter, and I am content. Being an outsider, I cannot expect benefits from the lodge. This is one side of the matter. The obligations of the lodge to me having ceased, where are my obligations to the lodge? Do they still continue? Do I still owe the lodge the "obedience" that is whispered into the candidate's ear during his initiation as Page? It has no power, as relating to me, to either command or enforce obedience. Am I still obliged to pay dues, assessments and fines? Not at all. Then do my obligations to the lodge continue? Having lawfully ceased to belong to it, I am free from the lodge, and my obligations to it, if I was ever under such, have terminated. In this way the mutual bond existing between us has been severed. Therefore I am free to speak of its signs and grips, passwords, or any other so-called secrets or mysteries of the order at any time or place I see fit to do so.

During his initiation as Page the candidate is asked, "In return for the honors which we bestow, what may be expected of you?" To this he replies (at the suggestion of the one conducting him), "Obedience." What "honors' does the order bestow, and how does it do this? The honors consist of nothing more than three degrees or ranks, of Page, Esquire, and Knight, which are sold to him at five dollars, six dollars, or more apiece. How are these honors bestowed? By causing the candidate to pass through a number of humiliating and shocking performances, entirely beneath the dignity of a man, a gentleman, a Christian. Think of the spectacle of leading a man blindfolded several times around the room, then causing him, amid a lurid light, to kneel before a hideous skeleton, surrounded by a lot of men who level their wooden spears at him. This is one of "the honors we bestow." Is it an honor to a man, a plain man, to say nothing of a Christian or a minister of the gospel, to be in such an attitude amid such surroundings? Let the reader judge. When he has given his "obligation" of secrecy in this position, he is given instructions how to get into the lodge "when open in the rank of Page," and allowed to go home with his six dollars' worth of "honor." In the second "rank" he again gives his "obligation," receives "further instructions," is made to "work his way into the lodge," and to all appearances is now an "Esquire," when he is required to fill out a blank containing, among other things, a space for "the motto of the rank," which he has promised not to commit to writing. Having written the word, or attempted to do so, or permitted the Keeper of Records and Seals to write it for him, the lodge is called to order and the Chancellor Commander states the fact that "the Page has written the motto of the rank," etc.; a discussion ensues, often sandwiched with personal remarks, he is expelled from the order in disgrace, the matter is reconsidered, he is taken back, lectured, and presented to the lodge as "Esquire" so and so.

He is made a "Knight" by "the test of steel," consisting of sharp spikes set in a triangular slab of wood, upon which, at the proper moment, the officer "bids him instantly to leap." This "test" is an imitation of the real one which he previously examined "as to its composition," and contains rubber spikes instead of steel ones. If he refuses or fails amid the dim light to leap upon the test, he is placed upon it by the attendants.

These are "the honors we bestow," and this is the Pythian way of bestowing them. Are they worth implicit "obedience" to the behests of the lodge and the six dollars apiece which is charged for them, and do they warrant the secrecy and concealment required? They are worth absolutely nothing, and should be held to view everywhere so that men might be warned of their folly and avoid them. Little wonder that such performances should require secrecy. They are

some of the works of darkness with which the Christians are admonished to have no fellowship but rather reprove them. It drives the blush of shame to the face to even speak of the things which are done of them in secret.

I wish to say at this juncture that, notwithstanding I solemnly promised that I would never reveal the signs, grips, passwords, or any other secrets or mysteries of the order of Knights of Pythias, I am at full liberty to make any mention of or comment upon those so-called secrets or mysteries that I may choose to make, and in so doing I am violating no obligation. There are no secrets or mysteries in the order of Knights of Pythias. The things that are so called are such only in name, and not in fact. They have been published to the world for a number of years. Then why call those things which are whispered into the ear and preached on the housetops "secrets?" And why sell them to men as secrets at $6.00 apiece, when the entire set, including all the signs, grips, passwords, and every other secret and mystery, except the semi-annual password, can be had for the small sum of twenty-five cents? Reader, and especially Knights of Pythias who may chance to read these lines, is not this obtaining money under false pretenses? I am not under obligations of any kind to keep as secrets things which are no secrets, and am not violating any obligation I ever gave to the lodge. I was made to believe that there were secrets as part of the "work" of the order, unknown to those outside, when there were no such secrets in existence. I was much surprised when I learned that those so-called secrets had been published and could be had so cheaply.

I left the lodge for these reasons:

1. Because there is a double standard of religion to the Christian who holds membership in the lodge. He has one religion as a Christian and another as a lodge member. Such halving of the heart and division of service is incompatible with the position of the Christian.

2. Because that which makes men brethren in the lodge does not make them brethren in Christ, and vice versa. In the lodge it is obligations, secrecy, and obedience. In Christ it is intelligent belief of the gospel, repentance toward God for sin, baptism into the name of Jesus Christ for the remission of sins, and a holy life as essential to salvation.

3. Because the Christian who joins the lodge says in effect that there is more light in the secret society than there is in Christ. As a Christian I cannot afford to cast such a reflection upon my Lord and Master.

4. Because union with the lodge brings men upon the same level with each other. Either the Christian is degraded to the same level with the Mohammedan, the skeptic, and the agnostic, or they are elevated to his plane. They are not brought to his plane, for they are offended at the mention of the name of the Lord. The approach is from his side, and the dishonor falls upon Christ.

5. Either a man is a good lodge man, attending all the meetings and making progress, to the extent that his interest in Christ and the Church suffers a corresponding decline, or he will see the folly of lodge associations, his conscience will assert itself, and he will leave the lodge and serve God with his whole heart.

6. As a Christian I could not endorse the banquets, dances, parades, and such like, furnished by the lodge. No matter whether we ourselves believe in those things or participate in them, or not, if we are members in good standing in a society which furnishes sport for the pleasure seekers, we are responsible for the sinful amusement quite as much as if we actually participated in it.

7. Because the lodge is an enemy of domestic confidence and happiness. The lodge member is obliged to keep his lodge secrets from his wife, no matter how trivial they may be, when there should be no secrets between husband and wife.

In saying these things I do not harbor any personal animosity toward the members of the order in which I was ensnared. I wish to treat them with courtesy and respect. It is against the order and its worthless and useless secrets that I raise my voice. Membership in the order and participation in its ceremonies

make it impossible for me to do my whole duty toward God. I would a thousand times rather be a friend of God, conscious of His approval, though rejected of men, than to be a friend of the world, and an enemy of God. I see so many good things in the service of God, so much to enjoy, such exceeding great and precious promises, such a great recompense of reward, such a glorious destiny, that I willingly and gladly forsake the lodge and its associations and benefits, and devote myself wholly, without any reservation, to the service of the true and living God, to whom I owe my life, my all.

A. H. Zilmer.

Contributions.

THE CHURCH AND SECRET SOCIETIES.

BY REV. JAMES W. FIFIELD, D. D.

No one can visit among the churches of our nation without learning, if he has a mind open to real situations, that the various lodges are a present hindrance to the life and work of the church. This is more noticeable in the smaller cities. There the real difficulties of the church can be learned, the nature of the lodge known. Over the large cities there is ever a confusion of problems and so interlaced are they that one may not understand the real foes which he is seeking to combat. Yet the failure to rally manhood for the enterprises of the church, the failure to do this in any large and vital way, and the witnessing of great multitudes of men in the open and often public demonstrations of secret societies must force the conviction that lodges in our large cities are gaining the men while the churches often lack sufficient manhood for moral and spiritual conquests.

It is ever well to look into details if the real difficulties would be learned. In riding by an orchard one may observe that the trees are largely fruitless and dying. The blighted nature of all may be noted. Yet only as the trees are examined and causes of death learned can one know the foes of the fruits which should be removed. No one can question that the position of the Christian church is one of severe peril. In whole regions the grip of death is upon it. Its services are forsaken. Its ideals are compromised. Its glory is departed. Frantic efforts at rescue are now and again made, but these resorts to the pumps are of little success as the bottom of the ship is crushed in. The church of Christ in this age is being forced to a frank, open investigation of its difficulties and for its life and power there must be the honest meeting of its problems. Looking pleasant while the hidden wolf is eating out the vitals will deceive the multitude, but not after the victim begins to stagger with the loss of blood and life. Secret societies are not the alone peril of the church. They form one, massive, constant, deadly peril. The village reveals this as the microscope shows the bug on the tree.

Few enter secret societies to oppose the church. Indeed the causes for membership are so remote from this that many feel that the declaration that secret societies are a foe of the church is not well founded. Do they not minister to the poor? Do they not proclaim moral standards? Do they not look after their own, building resting places for their aged and infirm? Indeed the religious part of the secret society is not the first appeal to the modern mind. It may find a place in the life, a hiding place when the claims of Christ are urged, but at the beginning the lodge is entered for another reason. The vast multitude enter for one reason only, the promise of personal gain. Membership is taken because of an expected return, usually a financial return. It is one of the modern, gilded ways of securing business or the gaining of some coveted position. Many dislike the initiation. They attend the meetings very seldom. Yet they are there for its promised returns. There is so much in for so much to be taken out. It is commercial. It smacks of bargains. It has the jingle of gold. In the last analysis this is a form of bribery. That which we are opposing in the rebates of railroads and in the base corruption of legislatures is found in a subtle way here. Join the organization and such

business or position will be the return. When a politician joins an order before making a canvass he buys the votes of the members. When a doctor joins the town lodge he seeks thus to gain his patients. When a preacher joins the lodge he is mindful of audiences, salary, the next charge. After long inquiry and much observation I am persuaded that the center of lodge power for the new member is the open or veiled pledge of personal gain. This is the hope given the young men of the nation. The increase of women's lodges is also making it the hope of young women.

But how does this oppose the church? Is not this commercial life quite apart from religion? So some would imply. Yet the real movement of the system discloses the relation. The lodge opposes the church in taking the time and money of its members, in compromising Christian standards, in developing an un-Christian spirit and, at last, in offering a substitute for the church. It is a growing relation in life that results in a growing opposition to the church.

It costs money and requires time to belong to secret societies. The average person apart from business and home has little time remaining. If that is given to the lodge it cannot be used for the church. Those who attend lodges seldom attend prayer meetings. In a busy, driving age, moments are precious and the evenings of the week only too few. If one is eager for the victories of the church its labors will require the time which is free from business and home. And lodges require much money. Good lodge members are not large supporters of the church or Christian benevolence. The many schemes of the lodge require constant outlays and the money goes there. Oh how much better were the money used through the Christian channels! Even the life insurance of secret societies is too costly. If one desires insurance, a worthy desire indeed, he can do better out of the lodge than in it. Safe insurance costs a certain sum and lodge halls, banquets, assemblies, only add to it. Expenses must be paid and if they lower the insurance they make it unsafe. The large number of secret society insurance companies which have failed show that trying to support lodges on insurance money results in failure. There must be extra expense or insecure insurance. It costs to belong to lodges and they take money from the church.

They corrupt the standards of Christians. Ever in the lodge are men who are not Christians and they often desire to do the things which Christian truth condemns. Lodge halls are used for public dances. The Christian is made a partner in the business. Lodges give Sabbath excursions. The Christian may not go but when they desire new members the fact of his membership is used and the one not settled in convictions goes with the lodge because he is a member of it now. Wicked men who are influential in lodges exert a vast and corrupting power in many places. It is the lodge which gives the power. Apart from it they would be despised.

Then, the whole movement of lodge life is opposed to the deeper Christian spirit. It appeals to the pride of man and gives little uniforms and tinsels and swords. The Christian spirit is one of humility, tenderness, kindness toward all. The lodge promotes selfish ambition. The church stands for self-denial and sacrifice. The one has for its symbol a uniform and banquet, the other a lone and naked cross. The movement of these two are opposed and the triumph of the one is ever the death of the other. No one can remain a true lodge man and a true church man. The one will absorb the other as darkness will destroy the light or the light the darkness. If the life be sincere and active, one will at last triumph. Christ will lead from the spirit of the lodge or the lodge will draw away from Christ. It is because of this fact and the moral teachings of the lodge that it often becomes a practical substitute for the church. True, all lodges in this regard are not equal. All require money, time and develop an un-Christian spirit. Some are very dangerous as religious teachers and substitutes for the church.

The force of this fact depends upon the conception of the church which we may hold. If ours be the New Testament conception it will be of supreme

force. As Christians we believe in the absolute trustworthiness of Christ. He is our authority. If the lodge is more helpful than the church then why did He not give it to the children of men? He gave to the world the church. He loved it. He gave Himself up for it. In this world with all of its needs and perplexities it is His body, the institution to carry out His program for mankind. If we are Christlike we will love it and give up ourselves for it. The truths which it supports we will uphold. The evils which it condemns we will oppose. A little practical experience will show how lodges, especially the Masons, are for many poor lives substitutes for the Church of Christ and for them are proving a snare.

The need of the age is to have the church strong, its ideals exalted. In the little whiles of our lives we cannot serve many things. Only as we grow clear in our judgments and strong in our convictions shall we truly serve humanity and if by our separation to the church we may add to her might we shall do well. The old battle call is the new trumpet peal, "Wherefore come ye out from among them and be ye separate, saith the Lord."

MAY A CHRISTIAN JOIN A SECRET ORDER?

BY REV. GEORGE L. MASON.

A young preacher, just from school, asked an old Deacon as to the wisdom of joining a lodge. The conversation was about as follows:

Deacon.—What were your theological professors about that they did not teach you on this practical question?

Preacher.—True, in my three years in the seminary I never heard the subject mentioned. Now the question is up, and I thought you might give advice, having been active in several secret orders.

D.—Well, to begin with, understand that I have only good-will toward all members of all fraternities and toward all men. But I say frankly that the principles and methods of secret societies are wrong. Of course many honorable Christian men have been led into the orders. But not a few of these wish that they were free. And many well-meaning worldly men, knowing nothing of the help of a personal faith in Christ, have blindly sought the advantages of a secret alliance which is also a form of religion.

P.—I have been told that membership will increase my influence.

D.—Is it not better to stand on the broad platform of humanity and be a brother to all rather than to enter a secret oath-bound league with a few? The cheap popularity which one gains in joining becomes often an "entangling alliance" with men of all sorts. The lodge man's associates are chosen for him. In Jonesville our members were mostly respectable people. But in Smithtown, ten miles away, the members of our order included many prominent drunkards and a few whose private lives were rotten. So when our Jonesville brethren invited the Smithtown lodge we found ourselves in very bad company. But we could not help ourselves. Our obligations required us to meet them as brethren in good standing. Instead of our influencing them they dragged some of us down to their low level of smoking, drinking, gambling and obscenity.

P.—I confess to a sort of natural liking for the secret and mysterious. May I not safely indulge this, if my character is strong, for the sake of the advantages of the lodge?

D.—It is manlier and safer to fight your battles out in the daylight and not under cover of any dark-corner cabal. Pardon me, pastor, did you not spend more time in the seminary reading German theories about the Bible than you did studying the Bible itself? Let me refresh your memory with some Holy Scripture. The Lord said: "Men loved darkness rather than light *because their deeds were evil.* For every one that doeth evil hateth the light neither cometh to the light lest his deeds should be reproved. But he that doeth truth cometh to the light." (John 3:20-21.) Binding yourself to others with *secret* oaths looks bad.

P.—But, brother, is there not such a thing as a proper secrecy, as for example in family life?

D.—The necessary and proper privacy of the family, a divine institution, is wholly different from the unnecessary secrecy of man-made cliques formed for selfish ends by men who pledge each other under bloody penalties.

P.—What do you mean by bloody penalties?

D.—Several orders threaten death if the secrets are revealed. This is true in Masonry. In every degree the obligation ends with a threat of mutilation in case the oath is not kept. For instance, in the first degree I took the oath clad only in drawers, shirt and slippers, with a cable-tow around my neck and a hoodwink over my eyes. I swore that I would "always hail, ever conceal and never reveal any of the secret arts, parts or points of the hidden mysteries of Ancient Freemasonry;" and the long obligation ended with this penalty: "Binding myself under no less penalty than that of having *my throat cut across, my tongue torn out by the roots and buried in the rough sands of the sea," etc.*

P.—That is rather strong. I suppose the intention is to impress the candidate deeply at first and that the succeeding degrees are milder.

D.—It would be hard to compare the penalties. All are murderous, inhuman, devilish. The fellowcraft swears "under a no less penalty than of having my left breast torn open, my heart plucked out and given as a prey to the beasts of the field and the fowls of the air." The Master Mason, if unfaithful, agrees to have his body severed in twain, his bowels taken from thence and burned to ashes, etc., etc.

P.—Oh, Deacon, is not your memory at fault? I find it hard to believe that men would take such strong oaths.

D.—Yes, my memory may be at fault in here and there a word, for the wording differs slightly in different States and at different periods. But I give you the penalties substantially as given in my lodge. Examine this pocket manual. It can be bought of any publisher of Masonic works. It is the "Cabala, or the Rites and Ceremonies of the Cabalist," New York, Redding & Co., 1886. It contains in cypher the work of degrees IV to VII. Here are the closing words of the Royal Arch Mason's obligation: A-l th-s I m-s s-m, & s-c p, & s, w-th a f-m, & s-tfs. rs-l. t. k-, & pf-. th. sm-. wth-t. th. ls. e-qcn, mn-. rs-v. o-r. sl-. e-v w-tsv. bn-. m-sl. u-n n-. ls- pn- th-n. t-t o-. hv-. m-. s-k. smt. o-, & m- b-rn x-ps. t. th. sch-g. r-as. o-. th mr-dn. s-n, s-hd I i-n th. l-s. k-nl, o-r. wt-nl vl-. o-r. t-rns-g. th-s m-. r. a- Cablstc. o-b.; s-. h-. m- G & k-. m-. s-tfs. Which, being interpreted is this: "All this I most solemnly and sincerely promise and swear with a firm and steadfast resolution to keep and perform the same without the least equivocation, mental reservation or self-evasion whatsover, binding myself under no less penalty than that of having my skull smote off and my brain exposed to the scorching rays of the meridian sun, should I in the least knowingly or wittingly violate or transgress this my Royal Arch Mason's obligation; so help me God and keep me steadfast." "So help me Devil," would be a more fitting prayer to end this oath.

P.—But, Deacon, if you took these oaths are you not perjuring yourself?

D.—Certainly not. The oaths were imposed under false pretences. They told me in the ante-room that there was nothing wrong in the obligation. But that was a lie. I was ignorant of the cruel penalties. Besides, the men who administered the Masonic oaths were not officers of the Government and they had no constitutional right to impose an oath. It was wrong to give or take such an oath. I did not see it then. I see it now. The oath is not binding. To break it and warn others against it is my Christian duty.

P.—How do you make that appear?

D.—Washington once took a long solemn oath to obey King George III. But when he saw the oppression of the colonies, he broke his oath made to the British King and fought him. Yet you do not say that Washington perjured himself. Again, King Herod (Matthew 14) swore that he would give a dancing girl anything that she might ask. She asked for John the Baptist's head. So Herod, in order to keep his oath, cut off John's head. Herod ought to have broken his oath and thus have avoided

the murder of John. A wicked oath must be broken.

P.—I never before had it shown to me in this light.

D.—Then your teachers have been guilty of neglect. Did they never explain to you the words of our Lord (Matthew 5:34): "But I say unto you, swear not at all?" The holy Apostle James repeats it as an emphatic command (James 5: 12): *"But above all things, my brethren, swear not."* Still more to the point is God's word, in Leviticus, chapter 5, where we learn that every secret society candidate sins when he agrees to swear to an obligation the exact wording of which is not shown to him before his initiation: "Or if any one swear rashly with his lips to do evil or to do good, *whatsoever it shall be that a man shall utter rashly with an oath and it be hid from him, when he knoweth of it then he shall be guilty*, and . . . he shall confess."

P.—Well, really, that does look as if it is not only rash but wrong to assume any obligation without being allowed to read every word of it beforehand.

D.—I look back now with shame that I let flattery and threats hold me and curiosity and selfishness lure me on down into so many degrees of deviltry.

P.—You give some explanation, but I still wonder why so many seemingly good men stay in secret societies.

D.—Judges and other officials in many cases regard their Masonic oaths as more sacred than their oaths of office. They favor Masonic criminals. Municipal grafters escape through secret society tricks. Bold bad men seek for and weak good men are loath to give up the habit of underground wire-pulling. The Christian's duty is clear: "Have no fellowship with the unfruitful works of darkness" (Eph. 5). "A worthless person, a man of iniquity, he walketh with a perverse heart. He winketh with his eyes, *he speaketh with his feet, he maketh signs with his fingers.* Perverseness is in his heart. He deviseth evil continually." (Prov. 6: 12-14.) Thousands have allowed their membership to lapse and thousands have openly seceded from the lodges. Secretism is the same heathen worship of the unclean Baal which Elijah rebuked twenty-eight centuries ago. The doom of the lodge system is sure: "The hail shall sweep away the refuge of lies and the waters shall overflow the hiding place. And your covenant with death shall be annulled and your agreement with hell shall not stand." (Isaiah 28.) See also Prov. 11:25; 2 Cor. 6:14-18.

New York City, Aug. 1, 1905.

SCHOOL FRATERNITIES.

Why School Fraternities Are Not Abolished and How They May Be.

BY REV. H. L. F. GILLESPIE.

That the fraternity social and political system among students is an evil, often of the most reprehensible type, is declared by leading educators; and it is almost universally conceded to be injurious to the finest and highest development of the character of young people and detrimental to the interests of a school by those who, having examined the question, frankly express their convictions upon it. Why, then, is not the unwholesome frat abolished from all American schools, especially from those of avowed Christian principles? A fair question, easily answered.

The direct government of schools is by the faculty composed of the teachers who are employed and elected by a permanent board of trustees. In questions of discipline necessary to be acted upon by the trustees—which are few—the faculty either takes the initiative or its advice is sought. The trustees are usually busy business or professional men whose surroundings fail to press home to them the merits of any question of student life; hence, the trustees cannot be expected to remove the evil.

Faculties of schools have the authority to banish fraternities but do not consider themselves to be reformers or martyrs for the welfare of their students outside the class room but rather as "hired men" whose energies are severely taxed in their respective departments of instruction and sometimes in raising money for the running expenses of the school

or for increased endowments; they deem their sole duty to lie within their scholastic and financial tasks and—as the only possible course to pursue—to make and administer such rules for the discipline and conduct of students as can be enforced without too great difficulty and as the patrons of the school will approve or as they request. College and university presidents and professors have learned that their tenure of office, which may mean their livelihood, depends upon keeping within the public opinion or expressed wishes of the founders and patrons of their institutions; they cannot, therefore, be relied upon to be more than the instruments of reform and as such cannot bear its brunt nor take its leadership.

The life of students is separate and apart from the knowledge and sympathy of the immediate friends of a school almost as much as from the general public. Difference in age, development, occupation, and method and place of living separate students as effectively from the world about them as it is possible for any class of persons to exist by themselves —though the influence emanating from student life is second only to that of money in all the affairs of the world. Parents and teachers are seldom aware of the most important influences acting upon their wards, though those influences stir the youthful soul to its deepest depths and make impressions for good or evil which a lifetime cannot efface. Therefore public interest in the fraternity question ends with a grin at some unusual "prank" of initiations or rivalry that finds its way into print; things are soon hushed up and the event forgotten, and "history repeats itself." Parents or others who gain an inkling of the real state of affairs and the obstacles to a remedy think it better for the student to endure the wrong and injury for the short time of school days than for them to "stir up a rumpus"—with probable ridicule for their pains. The fraternity system is always industriously at work; when one faction overreaches itself and is thrown down its pretended enemy takes up the work, while its votaries conceal the truth, deny evil reports, turn attention to something else and direct favor to themselves. The system is sustained by a carefully devised and thoroughly tested plot founded upon secret oaths or pledges under penalty and inculcated by dint of instruction and practice throughout the school course by senior students under the guise of personal culture and improvement. The social boycott and persecution are its effective penalties for disloyalty. Graduated fraternity men become its active friends and allies among the alumni, the weighty influence of public officials is gained by electing them as honorary members and

parading them upon all opportunities; besides this the thoughtful devotees of Masonry rightly consider the school fraternity their legitimate recruiting ground and it is easily seen why general public opinion is passive upon this most important question.

The alumni and students of fraternity schools, in keeping of their pledges, take good care that the majority of students and as many members of the faculty and trustees as they can discreetly help to place in their chairs are themselves fraternity men or passive in regard to the question; it is an unwavering principle of fraternities that a member shall uphold a brother and his fraternity while absent and while present, both before and after graduation, in every way that he can. If in sober years and from under the fascination of the system a man sees its evil nature he does not speak because he is no longer directly concerned and he dislikes to break his pledge and word honorably (?) given or from the fear of offended brothers who can extend their persecution of blacklisted persons and enemies even into business and political life to the full extent of their ability; when we think what a secret enemy of this kind with its agencies everywhere can do it is readily understood why there are so few backsliders and outspoken reformers against the fraternities of our schools. It is also clear that the alumni and immediate friends of a school will not give a faculty the satisfaction they might feel from a request to remove the Greek Letter Chapters from the school.

Students upon entering higher institutions of learning are usually fair minded, they are also ambitious and have the strongest social longings of any time in life—their minds are not fixed, and they are untaught in the ways of the world. When they come in contact with the fraternity question they naturally revolt against it. At this time in life the youth generally gets his first insight into the double dealing of the world from an intimate acquaintance and friendship with some older student and fraternity man delegated to pledge him as a candidate for his lodge. He may rebel but the chapter gets to work, he finds out first by honeyed words that he must join the fraternity or stand no chance for student honors, offices or the "best" society. It is effectively conveyed to his mind that even scholastic honors and future success in the world are largely in the power of the fraternity to give or withhold and that outsiders, contemptuously termed "barbarians," are kept down and out because they are poor or stingy or lack intelligence and qualities of mind or grace of features necessary for honorable and refined society. On the other hand the inducements of warm and reliable friendship among strangers, a good introduction into society, confidential advice as to conduct and "grooming" for his new surroundings, the surety of congenial company of the opposite sex and superior advantages in gaining honors and success before and after graduation with a tacit understanding for protection in student escapades by bringing the influence of the whole fraternity upon the faculty—all is presented and few are able to withstand the assault for any length of time, especially as the honeyed words will be effectively demonstrated within a few months at farthest. Nevertheless the evils are so great and repugnant to manhood that students would eventually abolish the fraternity system but for the fact that it is sustained by continued systematic work under skilled leaders and can only be overthrown by similar work. Those who fight the frats do not get fairly started before their leaders go away at graduation and those who come after have to begin all over again, but in the meantime the chapters have kept on without interruption, being directed by undergraduates delegated and trained for the purpose with the pledged support of their hirelings at their beck and call; regular meetings are held at frequent intervals and scouts keep the fraternity well informed of everything. For these reasons a student body cannot be expected to free itself from its greatest enemy—even though the majority of students might gladly wish to do so.

There are teachers of social science and philosophy but they feel obliged to mark fraternity students high in class work and to pass them with "brilliant prospects" though they may know that

these same students are so deficient in understanding of their studies or in principle that they daily practice the opposite of their instructions in the class room and will probably do so throughout life; we cannot, therefore, look for remedy to the class room.

Many institutions of learning have an influential ministry among their constituencies, but the ministry is too busy with local cares to interest their people in a subject which seems of the most remote concern to them; yet every minister could see to it that the boys and girls of his flock, prospective students, are warned and instructed and the influence of their parents enlisted to fortify them against evil and temptation, but in doing this a minister would almost certainly provoke the lodgemen in his church to think that a change in the pulpit was getting to be desirable to them; therefore, the ministerial constituency of education can scarce be expected to abolish the school fraternity.

Fraternalism is a fad but it will not run its course and die out as some fads, for it is like the perpetual advertising humbug which proves that a fool is born every minute. There must be a general elevation of character and a direct, widespread campaign of education upon the principles and practice of the school fraternity. Ordinary efforts but cause it to thrive by stimulating its friends, frightening the weak into their band wagon and by a peculiar law of what some people name "contrariness." A "solar plexus" blow now and then only destroys a segment of the thing for its whole body is alike, it has no vital center for it lives as a parasite upon the vitality and substance of society.

In my humble opinion there should be a concentration of all available forces for a clean, honorable and fearless compaign, well planned and thorough, always with a sincere desire for the welfare and happiness of the fraternity members just as much as for others. Some thoroughly good people, intelligent and loyal, are among the members and friends of fraternities, never having for a moment thought of the question nor having any one to give them practical instruction in the deeper principles that pertain to it; others like them are indifferent for the same reason. Victory must not be sought for its own sake but for humanity and especially for the happiness and true education of our young people. In the hands of the good and pure fraternities would quickly be stripped of their fallacies and wrongs, but grown people are not all unselfishly devoted to human interests, nor do they all have understanding of the higher principles of life and society, much less, the inexperienced and untaught youth—and we must take students as they are as a whole in seeking their best interests.

The most available and effective method, I think to be the sending of specially prepared and periodical literature at judicious intervals to all teachers, officers, trustees, friends, patrons and alumni of the higher schools and colleges and as far as possible to primary educators, also to civil officers, ministers and other influential persons. Students and prospective students should have warning and instructive literature prepared for them and placed in their hands before and during school years. Special correspondents should be sought in every school to keep periodical literature fresh and interesting and to keep the "strategy board" and the generals in close touch with the "front," and the local and general press could be made a great power by supplying it with the news of the campaign—an easy matter in college towns.

This procedure would quickly line up the students and all concerned, mostly, at first, upon the fraternity side because of its prestige and popularity, but that would make no difference for the thing to be done is to keep the facts before the public—the very thing that fraternities fear the most and against which they put up their best fight for they well know that an open contest for supremacy will end in their enlightenment. Incidentally the whole question of fraternalism, secrecy, theism, infidelity and the growth of churches would be brought clearly before the people as it has not yet been done in the very places that would do the most good for man. If the sinews of war are not enough for as wide a work as is desirable it is to be remem-

bered that concentrated, well planned and brave effort upon the Lord's side is able to overthrow any Goliath that threatens Zion.

Manchester, Iowa.

Editorial.

The Board of Directors have taken steps to engage more field agents. We trust many will unite in prayer for the success of their efforts.

Secretary W. B. Stoddard is again able to take up the field work, for which we are sure many will unite with us in giving God thanks.

The Board of Directors recently voted Mr. Joseph P. Shaw a life member of the National Christian Association. He had been nominated to this honor by the Wheaton College Church, whose contributions to the association this year have amounted to more than fifty dollars.

This month is the seventy-ninth anniversary of the abduction and murder of Capt. William Morgan. We show upon our cover a picture of the monument raised to his memory in the Batavia (N. Y.) cemetery, upon the sides of which the following is engraved:

South side: Sacred to the memory of Wm. Morgan, a native of Virginia, a captain in the war of 1812, a respectable citizen of Batavia, and a martyr to the freedom of writing, printing and speaking the truth. He was abducted from near this spot in the year 1826, by Freemasons, and murdered for revealing the secrets of their order.

East side: Erected by volunteer contributions from over 2,000 persons residing in Ontario, Canada, and twenty-six of the United States and Territories.

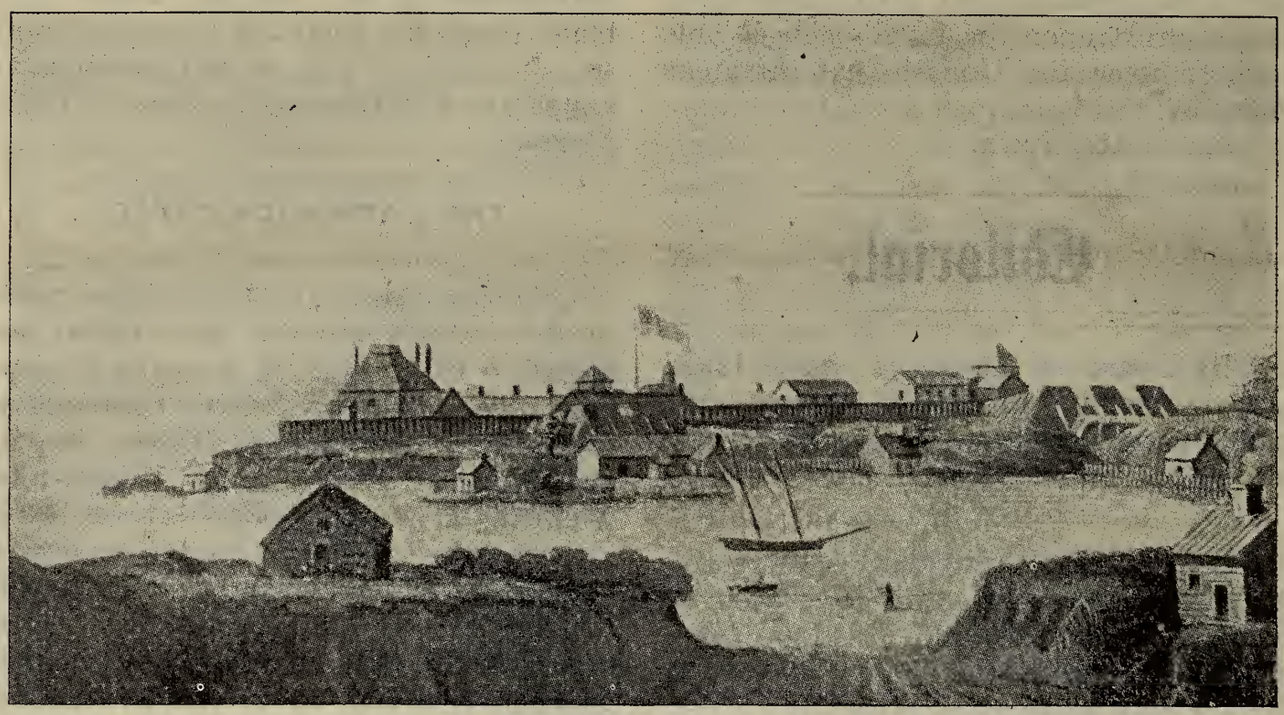
North side: The court records of Genesee County, and files of the Batavia Advocate, kept in the Recorder's office, contain the history of the events that caused the erection of this Monument, Sept. 13, 1882.

West side: "The bane of our civil institutions is to be found in Masonry, already powerful, and daily becoming more so. * * * I owe to my country an exposure of its dangers."—Capt. William Morgan.

THE CATHOLICS DID IT?

Correspondents from different parts of the country recently have called our attention to a book by Bernard Fresenborg, who claims to have renounced Catholicism after having been in its priesthood for thirty years. Whether he was ever a priest or not, he probably is a Freemason, and has added a chapter in his book, "Thirty Years in Hell," devoted to the murder of Capt. Wm. Morgan. He rehashes the old statement that Morgan was sent to Montreal, Canada, and after a while went to Asia, where he was seen and identified years after. The unreliable character of his statements may be seen from the following quotations:

"The fact of the matter is, that the book was prepared by the Catholic Church for electioneering purposes" (referring to Morgan's exposition of Freemasonry). "Wm. Morgan became the issue for the campaign, and it was narrated around that Morgan was conveyed in a carriage from Batavia to Niagara by Freemasons and drowned in Lake Ontario. A body was produced near the mouth of the Niagara River, but a friend of Wm. Morgan, who knew him well, by the name of Mrs. Wm. G. Barr, denied that the body that was found at the mouth of the Niagara River was that of Morgan; and a devout Catholic remarked at the post-mortem examination that: 'It was a good enough Morgan until after election.'" "This Mrs. Barr states that before Morgan disappeared he had written a letter stating that he had been persuaded to leave the Masons by Catholic priests, and that he, to his sorrow, had followed their advice, and that these priests had written a book and insisted that he should publish it, but he never did give his consent, and stated that he never would; however, the book appeared, and the fact of the matter is that is was a clumsy forgery by the priestcraft of Catholicism."



OLD FORT NIAGARA.

CAPTAIN WILLIAM MORGAN.

New York Anti-Masonry.

It must be conceded that the people of western New York, particularly those in Batavia, were in a position to know the Morgan abduction when it was fresh news. Many of them were acquainted with him and with others related to various things occurring at that time. They knew the buildings occupied, the highways traveled, and a variety of current facts and events pertaining to the Freemasons, to Mr. Morgan and Mr. Miller, and to the removal of one and the attempt to make away with the other. They were conversant with accusations and allegations, denials and pretences, confessions and exposures. Afterward they had time to reflect when the facts were no longer new and the natural excitement had subsided. From thorough knowledge at first and protracted reflection afterward, proceed the best qualification for permanent judgment. It would be presumptuous for observers at a distance and in a remote period of time, to assume better knowledge of the facts concerning William Morgan or sounder judgment of them. No new evidence has come to light, but the facts and testimony are what they were then. No discussion of fact or testimony has changed the aspect of the case. Therefore assumed reversal of the plain sense of the matter possessed by men of that time would be flippant foolishness or crass presumption.

It is a remarkable fact that Freemasons as well as others repudiated Masonry after the murder of Morgan, the publication of his exposure, and the other occurrences consequent upon these. This is notable, also, in connection with the fact that the people living there at that time became radical anti-Masons, and afterward continued to hold the opinions then formed. A judgment thus formed by both parties at the time and on the ground, surviving the excitement which accompanied its foundation and abiding as a positive one never effectively contradicted, holds the vantage ground and stands, itself, as proof conspicuous and convincing.

The head may be pillowed on hard stone; but it is just as liable to see golden ladders and visions of angels as if it were resting on the softest spot. We furnish our own pillows, but God sends the visions.

There is no mystery where there is complete mastery.

STRIKES AND UNION MEMBERSHIP.

A recent bulletin of the New York bureau of labor statistics reveals the apparent fact that recent strikes have reacted upon labor unions disastrously. For within the six months ending with last March the number of labor organizations dissolved in New York State reached the large number of 165, while only 99 new ones were organized. This leaves the net reduction in number of unions 66; an average disappearance of 11 unions a month or one every three days. In the same half year the membership also fell off to the extent of about 17,000 workmen. This is an average of toward 3,000 a month, about 2,900, or say, 900 a day. The loss probably followed no regular average, however, as several strikes are credited particularly with causing great losses in the membership of unions. This may illustrate the tendency of things to balance themselves and rectify aberrations in the course of time. We would like to see a trade union reorganize in an open way upon a popular basis instead of disbanding. The new open union may tend to bring this about.

A DREADFUL CHARGE.

August began as a hot month for Worcester Pythians. The uneasy ghost of Rathbone flitted around the "Heart of the Commonwealth" all the first evenings, startling spoony couples up in Institute park, and making the shadows of Elm park shiver. It ruffled the moonlit lake in shimmering transit and here and there darkened suburban electric cars for a horrifying moment while the trolley pole itself danced in powerless agitation.

For had not Kelso of Damascus Lodge charged that Gilliam of Freedom Lodge had negro blood in his veins, and had not the very last evening of July been devoted to a solemn hearing in regard to this astounding charge against a Pythian lodge?

A surprising feature of the excitement with which the "heart of the Commonwealth" of Massachusetts has pulsated has been the very audible whispering of men in other K. of P. lodges that the trouble about the Damascus Damon and Freedom Pythias comes out of jealousy between lodges, after all.

Mr. Gilliam was a charter member of his lodge, has been active and hard working, and has passed the chairs until he is duly entitled to a place in the K. of P. Grand Lodge itself, where he has actually represented Freedom Lodge. He is an active member, too, of the Past Chancellors' Association of Worcester. But now the startling charge has been made that he was of colored parentage and Worcester city records show that he was born at Newbern, North Carolina, and it is a law of the noble order that there can be no swarthy Pythias to make an incomparable pair with the white Damon.

IN THE WOODS.

At a meeting in Boston, Aug. 2, an attempt was made to reform the insurance rates of the Romanist order of Foresters, but it failed, although 112 delegates voted in favor to 97 against reform. For a two-thirds vote was required, and the majority was ineffectual. Afterward the matter was referred to the State and provincial jurisdictions. The high chief ranger was to range round and prepare plans and recommendations to be presented in the next meeting in St. Paul, Minn., in 1907. The delegates seem to have thought that a surplus of over one million ought to count in warding off the evil that is inevitable when obligations in excess of resources are assumed.

MICHIGAN ROYAL ARCANUM.

A convention of the Royal Arcanum was held at Detroit, July 18, by delegates from local councils in the State of Michigan, which, while still passing a resolution affirming confidence in the principle of fraternal insurance, strongly condemned the recent action of the Supreme Council basing assessments upon the ages already attained by members when they were initiated. The Supreme Council was asked to rescind, and members were requested to delay judgment, pending decisive announcement of final action.

Such resolutions appear to assume that

the matter is really in the hands of the Supreme Council, which, by an act of will, can determine rates of insurance. This, however, is never true of the managers of any insurance organization, for the death rate determines the cost rate. Estimates and promises are things of which little account is made by the King of Terrors. The blame rests, not on those who are trying to extricate the Royal Arcanum or its beneficiaries from peril, but, rather, on those who earlier planned it in a fallacious way, sure, sooner or later, to bring the society into imminent peril. The management ought not now to be asked to do anything that cannot be done.

HONOR OF KNIGHTHOOD.

After the Royal Arcanum comes another order with a pretentious name, joining in the same fraternal squeeze of the elderly brethren. This is the Knights of Honor, whose supreme lodge announced, July 17, a change of insurance rates not affecting younger men, but adapted to force out those who, for many years, have sustained the older, but are now tending toward the end when death claims will have to be paid. Only five years ago the order was overhauled and reconstructed upon a step rate plan.

This was presumed to put it on a safe financial basis, and the society was expected to meet all claims by means of rates then established. The maximum by the step rate plan was eight dollars, reached at the age of 60. But now, after the first of September, the decade between 60 and 70 is brought within step rates, and the maximum rate is reached at 70 instead of 60, when it has increased from $8 to $15. Thus, in those years between 60 and 70 the premium almost doubles. It is said that 10 per cent of the members are over 60 years old.

The plan of five years ago was an improvement, but was yet faulty in making the younger step rates too low. They no doubt ran too near the line of actual cost, rate by rate, but they needed to be made high enough to provide for the level rate beyond 60. To be sure, this would have caused a slight loading of the premiums under age 60, but this would have been far better than overloading the older patrons as will now be done.

An option will be offered the older men, allowing an annual 5 per cent reduction of the benefit, until, after ten years, it is reduced one-half. In this way a man choosing at 60 to continue the level rate of $8 will be half as well insured at 70; *that is, will have half the original death claim.* Otherwise he must pay more and more, until, at 70, his premium is $15 instead of $8; or else he must become uninsured. This is what these former members were not expecting during the earlier years, and it brings a new burden on those who have longest sustained the order. It makes the society less inviting, and, besides, these occasional earthquakes are adapted to repel the population bringing in new blood.

INSURANCE BUSINESS IN CONGRESS.

What effect national insurance legislation might have on fraternal orders it is not easy to predict, but secret societies are so much involved in life insurance, and this attraction has so much to do with drawing numbers in, that every new movement of importance is of interest to anti-secret watchers. William F. King of the New York Merchants' Association might not say now what he did at the time when the Ryan movement was at a different stage, but some time ago he was saying:

"National control of the insurance companies to the extent of restricting investments to issues of bonds, and examinations the same as national banks, is the only true solution of this great problem. And the absolute control of these companies by the national government will make them a bulwark of protection to the nation."

Mr. King predicted that the movement so to place the insurance companies of the country would be an issue before the convening of Congress this fall. It was asserted that he had substantial backing for his ideas among financiers as well as among men not interested in Wall street deals. The matter is surely one of national importance if the number and distribution of citizens whose interests are

critically involved can make it so, and in view of the revelations in connection with the Equitable, and the standing trouble in secret orders to which efforts to improve conditions add fresh trouble, as in the case of the Knights of Honor or the Royal Arcanum, federal consideration of so important a business appears almost more than justifiable.

NOT A MERE FREEZE-OUT

The Royal Arcanum has been accused of raising rates for the purpose of freezing out older members, and the fact that it costs more to carry the old membership makes the suspicion natural. But there is a more respectable reason, bearing less severely on the managers but more on the kind of insurance they have to manage. By as much as the blame is lifted from persons by so much it is more heavily laid upon things; excuse of one is condemnation of the other.

The Knights of Honor furnish a little fresher case, though both are current, and it is part of the history of that society, that, in the last five years actual death claims have been made on account of persons who have died at 60 years of age or upwards, aggregating one million nine hundred and fifteen thousand four hundred and seventy-one dollars and ten cents more than all the members of that age, living and dead, have paid in during the same five years. Where was this almost $2,000,000 to come from? Or if it came from nowhere, what was the situation of the beneficiaries?

A stock answer might be: From new blood; but what can new blood do for the class over 60 when by the distinctive claim of this type of insurance, this new blood is asked to disburse only enough to cover its own death claims, with none to spare for an older section? The rates above 60, were, then, necessarily changed, so that, instead of being eight dollars from 60 upward, they continue to rise as below 60, until at 65 they reach $9.60 and at 70 they arrive at $15. Inasmuch as many survive that age, and the prospect of life is several years, the business demands a higher rate than eight dollars whether it be step rate or level.

AN IRENIC MOVEMENT IN BOSTON.

Much is to be hoped from the organization to promote industrial peace not long ago effected in the chief city of New England. If all is accomplished which is undertaken the ultimate influence must be more than local. The mere attempt in that city is itself an encouragement. We take the liberty of copying the Springfield Republican's statement of its aims and methods at the time when the new federation was formed:

The Civic Federation of New England has been duly organized and headquarters opened in Boston. Although an independent body, it is allied in purposes and methods with the general movement for industrial peace which has been carried on for several years by the National Civic Federation. The promoters of this movement, as is well known, believe in evolution rather than revolution. They would make practical the idea that personal acquaintance, mediation, conciliation and direct agreements, rather than strikes and lockouts, are the proper methods of settling industrial differences; and hold that when a better understanding is sought in season it will usually avail to prevent strife. The Civic Federation does not intervene in industrial difficulties except by request or consent of both parties. Its educational campaign along these lines is pursued through general meetings, committee and other special conferences, publications and direct personal work, and is wholly independent of particular differences between employers and employes. There is no membership fee, maintenance of the movement being wholly by voluntary contributions. The officers and members of the executive committee of the Federation are chosen equally from three bodies of citizens—the employers, the employes, and the general public as distinct from the two first bodies. The president of the Federation is Lucius Tuttle, president of the Boston & Maine Railroad, and the vice president Frank H. McCarthy, president of the Boston Central Labor Union. Senator Crane heads the list of the members of the executive committee chosen from the general public, while others are Bishop William Stang, of Fall River, of the Roman Catholic church, and Bishop Lawrence, of the Episcopal church. Plans for the immediate future include the formation of local conciliation committees in all the important industrial centers of New England. Hayes Robbins is secretary of the Federation, and

its headquarters are at 101 Tremont street, Boston, where full information in regard to the movement is on tap.

The present management and operation of the Grand Army of the Republic, we are told, is less and less secret. It is said that some Posts, at least, allow any reputable old soldier to be present, whether a member or not, and have no Sentinel at the door.

A Christian gentleman told the writer recently that he seceded from his Post in Chicago when dances at one of the hotels became the regular thing. As a Christian, he could not stand for the dancing parties connected with the Post. But now these dances have been given up. Another Christian brother boasts to his comrade of his superior course in staying with the G. A. R. Post and, as he says, "fighting the dancing." We surmise that the old soldiers have at last reached a time in life when it is rather difficult for them to dance, and that if this brother did not fight during the Civil War any more vigorously than he fought the dancing of his Post, his value as a soldier was questionable.

THE FRANKLIN BI-CENTENNIAL.

Two hundred years ago next January Benjamin Franklin was born, and a movement is started among societies in New York to commemorate the event. Initial steps had been taken by a Pennsylvania society a few days earlier. It is said that the commemoration will probably "take the form of a great public meeting, together with an exhibition of Franklin books, portraits and such personal relics as may be preserved in New York." Look out now for some old Masonic apron brought forward as the very one he wore, and so on and so on, with a speech by some Mason recounting Franklin's zealous prominent Masonic activities.

Possibly the orator of the occasion will omit to mention that when a nephew of Franklin showed an inclination to consider the notion of joining a Masonic lodge, Franklin answered him: "One fool in the family is enough." Like Washington, with whom he was contemporary, he must have regarded much of Freemasonry as "child's play." Have the Masons decided that it is not wise to evoke Washington's discount on Masonry and practical avoidance of it from years before the revolution, and are they now trying the scheme of substituting Franklin? If so, it may be in point to remind them that one folly is enough.

DAUGHTERS OF LIBERTY.

In reply to a correspondent, we quote the following description of the Daughters of Liberty: "A patriotic, native American social and benevolent secret society. It was founded at Meriden, Conn., 1875. Total membership (1900), 60,000. Its objects are to promote fidelity, patriotism, and integrity, the maintenance of the public school system and the noninterference of church with state. White native American women sixteen or more years of age and members of the Senior and Junior Order, United American Mechanics, are eligible to membership."

RECOMMENDABLE REFLECTIONS.

Love lives to give and gives to live.

Man digs in the earth while he lives, and he falls into the hole when he dies.

Sweet is the price of knowledge, and education is the harvest of toil.

The wise man takes pains, and then enjoys pleasure; the fool takes pleasure and then suffers pain.

Some men are so busy solving the labor problems that they have no time to earn their own living.

No man was ever pulled down by lifting another up.

Mansions in the skies are not built out of mud slung at others.

The only man who can be trusted with wealth is the man who puts no trust in it.

There is no use talking of sitting together in heavenly places when we are trying to sit as far apart as possible here.

Men do not reject the Bible because it contradicts itself, but because it contradicts them.

It takes more than sermons about angels to keep men from being devils.

News of Our Work.

Mrs. A. W. Bock writes: "We have a noble Christian friend who was once enslaved in lodges but is graciously free now. He said the Cynosure fell into his hands years ago, from which he learned that he must leave the lodge. He had only one copy; he showed it to a brother Mason, who asked to take it away with him, and he never returned it; so this friend of ours never saw another copy; but the one copy saved him from lodgedom. Praise the Lord, a little seed here and there does spring up and bear fruit."

An evangelist writes:

"Christian Cynosure, Chicago, Ill.

"My Dear Brethren—Please find enclosed thirty-four dollars and fifty-one cents of the Lord's money, which you may apply as I further direct. This is tithe money, and I promised God to use it in scattering anti-secrecy literature. I am a minister of the gospel. You may expect further orders from me before the present year is out (D. V.), for I have promised to use the tenth of my income the present year in scattering anti-secrecy literature among the people."

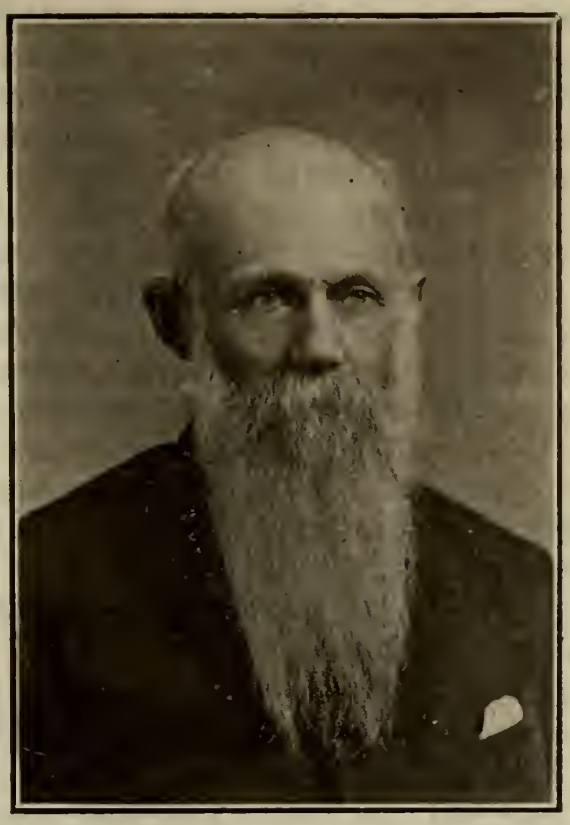
Rev. M. A. Gault recently read a paper before the Ministers' Association of Wahoo, Neb., on "Freemasonry Identical with Ancient Baal Worship." Several Masons were present and the paper provoked a lengthy discussion. The Baptist and Presbyterian pastors both strongly endorsed the paper.

Wetumka, I. T., May 18, 1905.

Dear Brother Phillips: I have agitated our reform privately until there is a demand for public lectures against secret societies. Pray the Lord to help me turn on the light. Yours and His,

S. F. Proctor.

If the mind is kept fully occupied with good thoughts there will be no room for evil ones. The cell that is full of honey has no room for anything else.



EDWARD BRAKEMAN.

Geneva, Ohio, June 14, 1905.

Dear Brother Phillips: Since I last wrote you I have been actively engaged in the distribution of Brother Post's anti-secrecy book, "Mystical Life," 275 copies of which I have sent to that number of Methodist preachers, and a lesser number to other religious nerve centers. To others I have mailed anti-secret books and many N. C. A. publications. I am now in my 83d year and what more I do in war against the Secret Empire I must do quickly. Since I quit a secret, oath-bound clan, I have been opposing such organizations and every year with increasing ardor, but I am warned that my day's work is nearly done.

E. Brakeman.

July 18, 1905.

Wm. I. Phillips, Gen. Secy., Chicago:

Dear Brother—As to the books you sent, will say that I received them two and a half months ago, and have scattered them as the Lord bid among leading men and ministers, and also poor people.

Will say that I will send for a small order in next month, D. V. I am praying God to prosper the work in your hands, and I believe yours to be among the greatest reforms of the age. Through you people (The National Christian As-

sociation) the spirit of the Lord has raised up a standard against the secret empire. I believe that secret societies in all their various forms are doing more harm than any other of the devil's society. May the day soon come when all God's ministers will see the light and cry aloud and spare not against this institution of hell. If there is any way that you can help me, which I know not, to help expose this crimson hand, I assure you, in Jesus name, that it will be gladly accepted. Will give the expose of the C. M. A. as soon as possible. Yours and His.

Frank Hopkins.

Winthrop, Ark.

Long Island, N. Y.

My Dear Brother Phillips:

I received the tracts you sent me by express all right, and please accept my heartfelt thanks.

A Masonic lodge met in a body in the Bushwick Avenue Congregational Church, Brooklyn, to hear their pastor preach. As soon as I received the tracts you sent me, the first Sunday after, I went to the church and the church was full. I distributed about three hundred tracts among the congregation.

At a communication of Advance Lodge, F. and A. M., No. 635, arrangements were made to accept the invitation of the Rev. Mr. Webb, rector of the Church of the Reedemer of Astoria, Long Island, to attend services in that church in honor of St. John's day. Sunday evening I distributed about two hundred tracts among that congregation.

Jesus said: "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." Matt. 5:14-16.

God says: "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it." Isaiah 55:11.

I do not know any other way to reach these people than to distribute anti-secret tracts, as they would not allow me to occupy their pulpits, and their pastors will not let the light shine.

Pray that God will use the tracts to open the eyes of these people.

Charles A. Lagville.

PRESIDENT'S NORTHFIELD LETTER.

Dear Fathers, Brothers and Friends: I am impressed this morning here among the hills of East Northfield to recall to your minds the real basis of our contention and strong hope of victory.

We set ourselves against the lodges of our country primarily because they set themselves against Jesus Christ our Savior. They sometimes ignore Him, sometimes they blaspheme Him, always they set Him aside.

The whole force of the secret society movement of our time is in operation to separate men from our Lord Jesus Christ. Satan, the god of this world and the inventor and master of secret orders, knows the power of Jesus. Baffled and beaten he left Him on the hills of Judea; on the resurrection morning he knew that as to his main effort there was no hope.

But every man whom he can keep away from Jesus Christ is ruined, and so he bends to this one point his energies. Money, pleasure, pride, learning, anything which men can be brought to rely upon instead of the only Savior, will serve.

The lodges with their pagan prayers, and moral lectures; with their shameful initiations and blasphemous oaths; with their appeal to vanity, to ambition and greed, and with their promise of heaven to men living and dying in sin, are the great instrument used by the devil to keep men away from Jesus and hence to ruin them for time and for eternity.

The fact that this question is so fundamental is the reason why men so dread to have it raised. I have, in the good providence of God, been privileged to know as friends most of the great evangelists and many of the preachers and teachers of my day. I do not know a man of spiritual power in the whole number who is not opposed to secret societies, and I do not know one of them

who has not felt that in touching the lodge system he has come in contact with the most powerful agent of evil of our day.

It lays hold of everything which it thinks will help on its dark designs. All forms of selfishness, all forms of good except one. Love of country, love of kindred, anything but love for Christ. Lodges for men, for women, for children. Money for the greedy, offices for the ambitious, friends for the weak, regalia and titles for the vain. The whole field of human weakness and sin is swept by this awful demon power.

But this which is the source of our adversary's strength is also his weakness and our encouragement to labor. Satan, the god of lodgeism, is a defeated foe. He is in this world by tolerance, not by right. Before him is the pit and the lake of fire, and this he knows better than we. This also he dreads with an unspeakable agony.

As saved saints we share in the victory of Jesus Christ, our Lord and Savior, over this master of evil spirits. The effect and force of this victory we often lose because we do not humbly and boldly claim and appropriate the victory Jesus has gained. This we ought to do for ourselves as individuals and for the Christian enterprises with which we work.

Mr. Webb Peploe, in his address on Ephesians, spoke of the Christian as seated with Jesus in the heavenlies. That is, he said, the Christian fights down on an enemy that seeks to rise. He does not struggle and fight up against an enemy that is above and seeks to keep him down.

So much for the general truth that comes to my mind respecting our work. If we live right, pray right and testify as we ought, lodge men will be converted on every side. Those who are godless and evil will die, their eyes will be put out, their property will be lost, they will go to prison in a thousand ways. God will vindicate His truth and put his enemies to confusion and shame.

But you will wish to know a little about this great meeting. It is larger than ever and is a rare gathering. As usual, the godly men are opposed to secretism. At my table sits an earnest Christian man who joined the Heptasophs, a beneficiary organization. When he learned what it was he left.

Nearer me sits a delightful young man, a Christian and a senior in Yale College. I asked if he had joined a fraternity. "No," he answered; "I saw all I wanted to of that in High School." On the other corner is a devoted man from New Jersey. He joined the Masons several years ago, but left them soon. I had a long conversation this morning with one of the most distinguished preachers and revivalists in our country. He was a three degree Mason, but left the order and says it is simple paganism.

He has promised an article for publication telling his story in his own way, so I will not spoil it for you here. One incident only I will relate. He was invited to go into an organized charity movement and, looking at the proposed charter or constitution, he said, "Why is there no recognition of Christianity here?" A gentleman said that Jews and others objected.

"Well," he said, "I object to omitting the name of Jesus Christ, and I shall move to put it in." "You will be beaten," said the gentleman. "Then I will have nothing to do with the movement," he replied.

At the meeting of the committee he made his motion. The Jews hissed. He turned to them and said: "Gentlemen, you hissed Him once before, but you were beaten. You may hiss Him now, but you will be beaten again." The vote was taken and the amendment inserting the word Christianity was lost.

The gentleman rose and left the meeting. Three hundred men followed him and about thirty remained. They were so discouraged they never even organized.

Several weeks later this gentleman needed two thousand dollars for his work. He put a notice in the papers saying that he would ask for it at the next Sabbath morning service. Before the time came he had received four thousand one hundred dollars and the collection never was taken. Afterward he received five thousand dollars more.

Dear brethren, our unbelief and inac-

tion are the difficulty; let us rouse up and give ourselves with courage and faith to our work and we shall be astonished to see what God will do.

Only let us remember our position with Christ in the heavenlies. Let us fight downward our beaten foe and we shall be more than conquerors through Him that loved us and gave Himself for us.

In Him, very truly yours,

Charles A. Blanchard.

REPORT OF SECRETARY W B. STODDARD.

East Northfield, Mass., Aug. 17, 1905.

Dear Cynosure: The story of my work during the past month is brief. Shortly after my last report, a chill, followed by fever, told of the malaria which has since hindered. At the home of my tried friends, Brother and Sister Woodduff, at Binghamton, N. Y., I found the help needed, until able to return to my family. I was permitted to again address the mission conducted and largely sustained by this brother. The making known of my work brought to me some new friends.

The Sabbath at Washington, D. C., gave opportunity to hear our staunch friend, Rev. J. E. A. Doermann, of the Lutheran church, in the morning, and to participate in a service in the People's Mission in the evening. The theme of the morning was the contrast between the house on the rock and that on the sand. The pastor did not generalize, as so many do, but stated clearly and distinctly that those building on the foundations offered by the lodges were building on the sand.

In both Washington and Baltimore, I found those glad to renew their subscriptions to The Cynosure and cheer the worker on his way.

Christian Workers' Conference.

For one week it has been my privilege to enjoy the atmosphere of this delightful, heaven-honored place. The attendance at the Conference, though for years large, is thought to be increased this year. The addresses are able, the prayers fervent, and the music uplifting. This afternoon's program includes an address by Dr. Blanchard on "The Bible." I notice in the audience Rev. E. D. Bailey and wife, of Brooklyn, N. Y.; Philip Bacon, of Springfield, Mass., and many pastors who have for years been associated with the work of the National Christian Association.

The constant seed-sowing of anti-secrecy literature at this place by my honored father has helped much in carrying a knowledge of the lodge opposition to the ends of the earth. There are no less than ninety missionaries, representing efforts in nearly all the benighted lands, here at present. I am glad to report the New England agent in good working order, and "constantly at it."

As we enter the fall campaign, shall we not pray that God will greatly bless and further the efforts put forth in His name?

W. B. Stoddard.

FRIENDLY WORDS

North Star, Mich., July 12, 1905.

Wm. I. Phillips:

Dear Brother—I regard the Christian Cynosure as one of the heralds of truth and reform and am edified in reading it.

Yours in the Lord,

(Rev.) E. D. Root.

Oskaloosa, Ia., July 11, 1905.

I wish to say that we very much appreciate the Christian Cynosure and would not think of doing without it. May the Lord bless you in heralding the truth to the world, is my prayer.

(Rev.) W. P. Sopher.

Philadelphia, Pa., June 22, 1905.

Wishing you success in the good work of imparting knowledge to the rising generation. The Cynosure should be in every home. Yours truly,

Thomas Dougan.

Brookville, Ohio.

Dear Sir: The lodge has most of our churches here by the throat, and is strangling the life out of them, and consequently some of our preachers are being choked too; not on bread, butter and chicken, but on the fuss and feathers of the lodge. But there has been a struggle and some have pulled off the hoodwink and kicked the goat and nearly knocked

the wind out of him. Yours respectfully, Henry Miller.

Jonesboro, Texas, June 7, 1905.
Mr. Wm. I. Phillips:

Dear Sir: I now send for some more anti-Masonic books. I did not know there was such literature in existence as you publish. I think they are a godsend.
P. H. Montague.

Oakwood, Wis., May 10, 1905.
Wm. I. Phillips, Chicago:

My Dear Sir: I wish that the Christian Cynosure was not only read by all clergymen but by every citizen of our dear country. May God bless your work and keep your good work going. Yours truly, Rev. Dr. J. B. Bernthal.

From Our Exchanges.

KOPP CANNOT GET BACK.

Masonic Fraternity Judicially Decided to Be a Religious Organization by New York Court of Appeals.

Masons throughout the State of New York were greatly interested yesterday in learning that the Court of Appeals had finally decided against Robert Kopp in his suit against George W. White, as Grand Treasurer of the Grand Lodge of the State, for reinstatement in the order.

Mr. Kopp's case has been in litigation for several years, and the court has ruled against him at each step he has taken. His troubles began in December, 1897, when he was elected Master of the Lodge of Strict Observance, No. 94, F. and A. M., and began an investigation of alleged financial irregularity. A charge of arbitrary conduct was preferred against him.

In the course of correspondence that followed, Mr. Kopp, in 1899, wrote to W. A. Sutherland, then Grand Master of the State, a letter deemed very insulting, in which he spoke of persecution and star chamber proceedings and said he would not stand idly by while a Grand Master used in his case in the fraternity the same political methods that he was using on the outside. For this letter he was expelled from the order, and he has been fighting ever since to enforce what he believed to be his legal rights.

In his brief to the Court of Appeals Elbert Crandall, counsel for the Grand Lodge, said:

"The right to membership in the Masonic fraternity is very much like the right to membership in a church. Each requires a candidate for admission to subscribe to certain articles of religious belief as an essential prerequisite to membership. Each requires a member to conduct himself thereafter in accordance with certain religious principles. Each requires its members to adhere to certain doctrines of belief and action. The precepts contained in 'The Landmarks and the Charges of a Free Mason' formulate a creed so thoroughly religious in character that it may well be compared with the formally expressed doctrine of many a denominational church.

"That the right of membership therein is not a right of which a civil court will take cognizance has been frequently adjudicated. The civil courts cannot decide who ought to be members of the church, nor whether the excommunicated have been justly or unjustly, regularly or irregularly, cut off from the body of the church."

Mr. Kopp said yesterday he was satisfied with the result, and he believes that the judicial declaration makes the Masonic fraternity a religious organization, as none of those in authority has protested against the designation of the lawyers.
—New York Herald, June 1, 1905.

As the bee sips the honey but leaves the flower, so we should use life as not abusing it.

The restrictions of the Sabbath law bear hard on those only who are disobedient to the law of God.

Victory is for the valiant and honor among men is for him who is leal in heart.

OUR STORY.

THE QUALITY OF MERCY.

SUSAN FIDELITE HINMAN.

CHAPTER VIII.—Continued.

THE ENIGMA OF JOB.

"Is it good unto Thee that Thou shouldest oppress, that Thou shouldest despise the work of Thy hands?"

The children frisked about like dancing motes in the sunlight, but Mercy plodded to and fro with leaden feet and a growing numbness at her heart. Dinnertime came, but no Barclay. After dinner, Donald and Doris volunteered their services for dishwashing, the former swathing himself in the voluminous folds of his mother's apron, and the latter turning back the sleeves daintily from her dimpled wrists.

"Now," said Donald, "I'll wash and you wipe; but we won't call it that. We will play it's a battle in the Revolutionary War; I'll be American and you'll be English, because your dress is red. If I pile up dishes in the dripping-pan faster than you can wipe, then I'm beating; but if you get it empty before I have another dish washed to put in, then you're beating. I should beat in the end, of course, only I have to wash the kettles and frying-pan, and you don't have to wipe 'em. Sometimes Nanna does those, though. I wonder if she will to-day?"

"Shame, Donald Rosecrans! The idea, when Nanna is so tired. You ought to be English, if you're so mean as that" —and before he knew it, his little sister had slipped off the despised red dress and was tying it by the sleeves about his neck.

Mercy smiled involuntarily at their kittenish play and thanked them for their willing service. This task done, they clamored eagerly for more; and their cooperation, while not conducive to speed, lightened a little the heaviness of Mercy's heart.

Supper was over and the children in bed when Barclay returned. His prolonged absence had caused Mercy some anxiety. In her present mood, she expected the worst, and it would not have surprised her, had Barclay come home intoxicated. His brisk, firm step dispelled that fear.

"You look worried, Mertie," he said; "I'm sorry. I've been out of town, and I couldn't well get back before. I went to see Merton, of Merton & Dinsmore, the contractors. I did some work for him once, and he seemed to take a liking to me. I should have been a made man, if I'd had the sense to appreciate his kindness. One time when he was making out his bid for a contract, he thought I could make better terms for a certain line of supplies than he could, and he left the business—that is, that part of it—to me. I felt so proud of being trusted by Dudley Merton, that I proceeded at once to show my untrustworthiness by 'setting 'em up' all round. You know the rest, Mertie, without being told. I was drunk when I went to do the business. The party I had dealings with took advantage of me, and then tried to make me a partner in the squeeze by slipping a bill into my hands as I was leaving. I never knew the denomination of that bill. I have a vague notion it was spent in a night 'with the boys.' Merton paid half as much again for those goods as he should. He had trusted me so fully in the matter, and prices were fluctuating so at the time, that he never suspected anything amiss; and I was too much of a coward to tell him.

"Low as I've been, I've always thought myself an honest man; but last night it came to me that I must go to Merton and make that right. I heard he was out at Glenmouth, so I went out this morning and looked him up. He was a little cool at first.

" 'Yes,' he said, 'I learned all about the deal just a little too late to do me any good. I was a fool to take any stock in one of your stripe. I thought there was the making of a man in you; I wish I could think so still.'

"You don't know what it is, Mertie, to face a good man's contempt. I can't tell how I found courage to answer as I did: 'Even now, I dare hope so, through the mercy of God.'

"He looked at me sharply. 'What's

your motive in all this? What do you want?'

"'Nothing,' I told him, 'but to be an honest man.'

"His voice and manner changed. 'Sit down,' he said, 'and let me talk with you.' And then he gave me an hour of his valuable time.

"Mertie, that man is a Christian. I knew he was a deacon in the church, but it's not every church member that has Christ in him like that man. He grasped my hand when I left and said, 'God bless you, brother!' in a way that meant volumes of sermons. He gave me a job that will last all summer, and I began to-day. The forty-minute ride back and forth every day will be rather trying and expensive, but I'd rather work for Merton on the hardest terms than for any other man on earth. It's worth something to a man like me, to know a real saint!

"But now, about you and the children."

"Richard was here to-day and wanted the children and me to come out to the farm for a while," put in Mercy listlessly.

"He is very kind. I don't know but it would be trespassing to let the children go." For Barclay could not forget his brother-in-law's frequently expressed hostility.

In the end, however, regard for his children's interests conquered. Richard, coming next morning in fulfilment of his promise, found a small trunk on the back veranda, and two excited children prancing about in fresh attire, with arms full of miscellany, which they fancied might not be procurable "in the country."

"I hate to go to-day, Uncle Richard," said his small niece, as he lifted her into the light wagon, "'cause I have my doll's summer clothes to make, and Mazie Elliott says clothes made in the country have no air. I don't quite see why, when there's so much air in the country; but Mazie knows, 'cause she's third grade and I'm only second."

"We are going to take our canary, if you please," put in Donald, who had been superintending the loading of the wagon with the air of chief inspector of public works.

"Yes, and please, Uncle Richard, if it's not too much trouble, will you stop at the grocery to buy him some lettuce? He needs something green, to keep his little stomach right."

"Pooh, Dolly, birds haven't stomachs. I guess you never had nature study in the baby room."

"Why, Donald Rosecrans, we did! Don't you 'member my pet silkworm that my teacher gave me? And I'm 'most sure she told us that cabbage and lettuce and such things was nec'sary to keep the birdies' stomachs in good condition."

Uncle Richard averted a threatened conflict by assuring the children they would find plenty of lettuce in the country. Other farm attractions, at which he hinted darkly, called forth excited "Ohs" and "Ahs" from the children.

"Now we're ready," cried Doris, bouncing happily on her seat, as her brother signified his approval of the loading by hopping up behind: "Goodbye, Nanna!"

"Wait a bit," interposed her uncle; "there's to be no 'Goodbye, Nanna,' if I have my way. Where are your traps and calamities, young woman?"

"Oh! not now, Richard. I thought that was understood. There are things to do here, and I telephoned Mr. Anthony I thought I should be back at the office the last of the week."

Her face as she spoke was very white, and her brother was unrelenting. "Take off that big kitchen apron and do it up in a bundle with your Sunday frock and some pocket-handkerchiefs, and come right along. Don't think for a moment I'll let you off. I'll fix Anthony. Doris, tell your aunt that she would be a tremendous care to you if she fell ill, as she seems likely to, and that it is her duty to take passage at once for Ryerson Sanatorium."

Mercy was surrounded with loving violence, beseeching, entreating, insisting. They drowned her protests with an eager chorus of expostulation and laughter; they fairly drove her into the house to make ready.

"I am outnumbered and surrounded," she admitted; "however, like Catiline, 'I go but to return.' If I don't slip away

on the road, like a witch, I'll vanish on my broomstick as soon as we reach the farm."

Either the freshness of the balmy air, or a growing sense of her own weakness, changed her purpose. Annie, the brightest, bonniest, cheeriest little dumpling of a woman, stood awaiting them, her chubby baby clinging to her skirts, and the rest of the eager train swarming about in not inhospitable curiosity.

"You poor lost lambs!" was her greeting, as she embraced each in turn. When she held up her arms to her tall young sister-in-law, both were perilously close to sobs. Annie checked herself at once with a somewhat labored cheerfulness.

"Well, now, if it isn't like the good old times to have you here again! It's a comfort to think I shall have somebody now to talk to. Richard might as well be deaf, for any satisfaction there is talking to him. Still, you may have no more interest in the house than he, after all those years in that dismal office. I judge from what Richard says it never saw a broom, much less a mop; and as near as I can make out, it's a combination lion's den and Black Hole of Calcutta. Anybody but you would have died there ten times over, but you've got one of the old-fashioned, iron-clad constitutions—thanks be! I better not brag too loud, though, or I may be taken down a peg; for I declare, I never saw your face have such a bleached-out, unwholesome look. I shouldn't wonder if you hadn't been properly fed. Say what you will, there's nothing like country victuals to build a body up. Everybody come in and have some cookies and a glass of milk."

To Mercy's great relief, Annie made no allusion to the recent tragedy. In a day or two, she even ceased looking upon Mercy in the light of an early Christian martyr, and their intercourse was resumed on the footing of nine years before, with a trifle—and only a trifle—of allowance made by Annie for Mercy's added wisdom. Side by side in glowing kitchen or cool milk-cellar or quiet sewing room, the two worked in congenial and helpful companionship. Mercy speaking but seldom, but Annie loquacious as a twittering sparrow, and with fingers as busy as her tongue.

It was a glorious summer. From exhaustless bowls of crystal they all quaffed daily the most sparkling of tonics, nectar-laden air. Even through the heats of midsummer, the heavens rippled and rang with countless bird songs. The wheat fields, swept in long undulations by summer breezes, changed from green to a golden sea. The lilt of care-free young voices resounded from orchard and meadow and wood. The breezy mornings and long, sleepy afternoons melted into amethystine twilights of caressing softness. Sturdy, sunburnt toil ruled the farm, but so did simple, homely joys, and deep tranquility of mind.

One mind only, found no healing sympathy in the charm of rural nature. Mercy did not wholly escape the cumulative spell of the simple and wholesome life; a warmer color tinged her cheeks, and her arms, bared for toil, grew plump and dimpled; but nothing seemed able to "pluck from her memory a rooted sorrow." Daily she mourned for her sister with a silent but passionate intensity. Daily her soul sent up the hopeless and painful query, "Why?" All her prayer-life centered in that one word. Any other trial she felt that she could have met without faltering or fear; but this was a cup too bitter for her lips.

One afternoon, she had braved the midsummer heat in a walk to the city to make a few necessary purchases, and was returning with brisk step but preoccupied mind. Footsteps halting beside her roused her from her revery. She looked up to meet a hat courteously lifted, a pair of keen dark eyes, and a mellow voice inquiring, "Pardon me, but can you tell me whether I am on the right road to Mr. Ryerson's?"

"You are. I am Miss Ryerson, and I am on my way there now."

"Miss Ryerson! Is it possible? Your father was a warm friend of mine. You must be his younger daughter. My name is Lorimer."

"Ah! Professor Lorimer, of Wilmar; my brother will be glad to see you."

Mercy was still shy with strangers, but the genial courtesy of Professor Lori-

mer melted her reserve. He had that rare and winning charm which speedily establishes friendly relations with each new acquaintance through the medium of common interests. Mercy had not the analytic powers of her sister, but a second glance into the eyes of David Lorimer showed her that they were the eyes of a seer.

After a brief silence, she spoke quickly with a sort of desperate courage:

"Professor Lorimer, I have heard of you from my childhood. My father spoke of you often as one having gifts not granted to common men. I believe" —the words were too deliberate and solemn for flattery—"I believe that you are one who can see things as God Almighty sees them."

She paused, but David waited in silence.

"I want to see, oh! I want to see!"

The low note of misery in her voice was more piteous than sobs.

"It is not given to any of us," he answered, "to see at all times; else there would be no need of faith."

"Professor Lorimer," she burst out wretchedly, "how can I trust God when He has cast off my only sister?"

"You are sure of it?"

"She says so."

"You think she is in a condition to understand and judge?"

"She feels that she is cast off; is not that the same as if she were?"

"The miner in his dark underground chamber sees no blue sky above him. Are the heavens, then, blotted out?"

"Yes, for him."

"Comparison breaks down in dealing with deep spiritual truths. The miner may be forced to his dark toil; but no human spirit is forced to remain in the dark, while 'God is light, and in Him is no darkness at all.'"

"But if God withdraws and leaves her?"

"Is it with Him?"

"There is 'outer darkness;' we know it."

"Only for those who choose it; would she?"

"Never, oh, never!"

"My friend, she may even now be crying in triumph: 'Rejoice not against me, O mine Enemy! When I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me.'"

"Oh; if I could believe it."

"Miss Ryerson, are you more compassionate than God?"

"I am very ignorant, but I have thought perhaps God might be bound by the laws He has made, so that He cannot be so kind as He would like."

"What is law?"

"I don't know."

"Isn't it the way God does things? As a rational being, mustn't He act in a rational and orderly way? Isn't His order dictated by infinite love and wisdom combined? Why should we think of law as something apart from God? Why should we suppose there are three factors in human destiny, God, man and law? There are only two, God and man.

"Let me tell you of a quaint sermon I heard recently. The text was, 'The Earth Helped the Woman.' You remember the context—that dramatic scene in the Revelation where the woman, flying to the wilderness, is persecuted by the great red dragon, with seven crowned heads and ten horns of power. The woman is the church, or, taking it more broadly, all forces and institutions that make for righteousness. 'The earth' is the material universe, all the forces of nature. Mankind now is waking to see that the old belief that matter is inherently sinful and degrading, is dishonoring to God. We no longer separate life into two distinct spheres and say, 'This is secular and that is sacred; the two have nothing in common.' We are learning to see 'every common bush afire with God.' The truth is, that the universe is one and under one Master. The whole order of the universe is a moral order. Every force in nature is making for the triumph of the Kingdom of God, and the overthrow of evil. Can you doubt it?"

There was no doubt in David's eyes and voice. His tone rang with the great Hallelujah Chorus of the Triumph Day, and his eyes were kindled with the light of the rainbow-circled throne. Mercy walked beside him in awed silence to her brother's door; then she raised her eyes, softly said, "Thank you," and vanished.

Professor Lorimer's errand to Arcadia City was to present another phase of reform than that which had been his theme ten years before. The saloon power, long dominant in local politics, had become so defiantly lawless, that the better elements of society had been stirred to action. A vigorous campaign had begun; and Professor Lorimer, at the earnest solicitation of an old friend in the Brotherhood of Reform, had promised to give a day or two en route between other engagements, to help the forces of righteousness.

Mercy did not hear him speak. She staid at home that night with the children. She had received her message, and wanted to think it over quietly. Richard reported the meeting as a magnificent success. The obloquy and persecution of ten years ago were nowhere in evidence. Lorimer's splendid talents, enriched with ripening manhood, claimed the admiration of the most critical, while his fearless Christian patriotism stamped his glowing words with the seal of inspiration. Escaping the ovation that followed his address, he left to take the east-bound train.

As it thundered by, Mercy, lying in her quiet bed, was repeating: "'Rejoice not against me, O mine Enemy; when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me.'"

(To be continued.)

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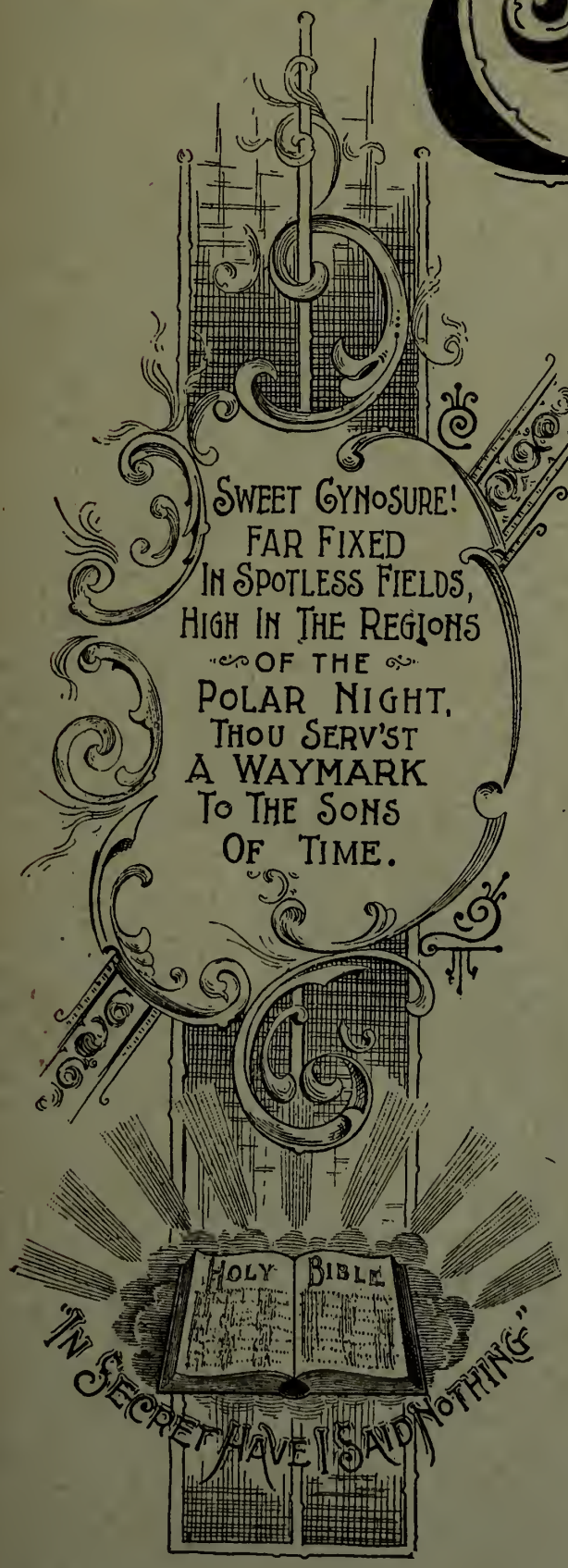

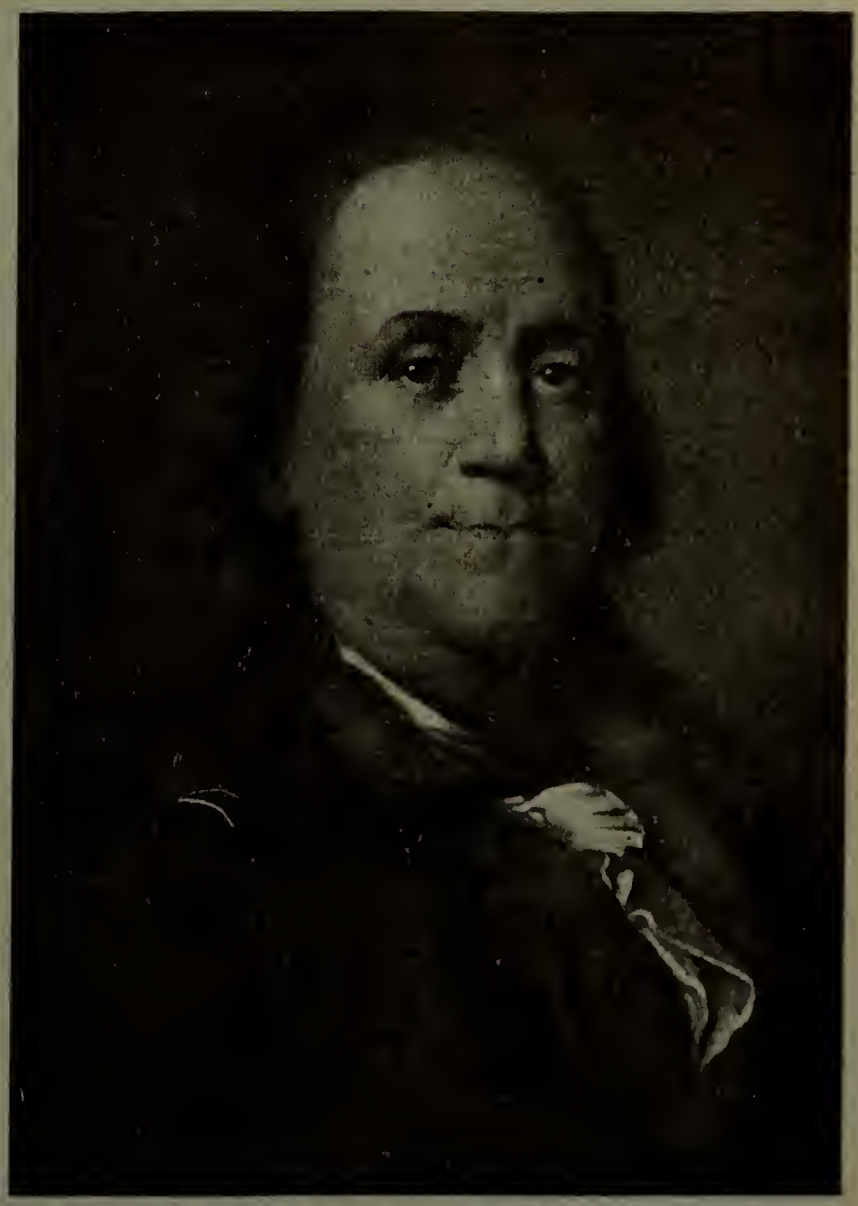

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This booklet is especially a notable compilation because of the number of portraits of, and quotations from, prominent members of the Methodist Episcopal Church, expressing their sentiments on secretism. It contains the portraits of John Wesley, the founder of Methodism; Dr. J. M. Buckley, editor of The Christian Advocate; Bishop E. O. Haven, Bishop J. N. Fitzgerald, Rev. Stephen Merritt, the well-known evangelist of New York City; Rev. John Collins, Chancellor D. W. C. Huntington, of Nebraska Wesleyan University; Rev. Daniel Steele, minister and author; Rev. C. B. Ward, missionary in India, Presiding Elder for Godavery District; and Rev. Gideon F. Daper, missionary in Japan.

The booklet is not confined to the testimonies of Methodists, but contains also those of many eminent ministers, educators and statesmen.

The compiler calls his booklet "Thrilling Views of a Mystical Life."

ADDRESS

NATIONAL CHRISTIAN ASSOCIATION

221 West Madison Street, CHICAGO, ILL.

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Masonic Oaths Null and Void: or Freemasony Self-Convicted. 207 pages. Postpaid, 40c.

This is a book for the times. The design of the author is to refute the arguments of those who claim that the oaths of Freemasonry are binding upon those who take them.

Freemasonry Symbolized in Revelation. By Rev. Jas. P. Stoddard. 30c. each.

This is an attempt to answer the question whether there is "a prodigious system (drawing into itself and unifying all minor conspiracies) symbolized in the 'Book of Revelation,'" and is there now in active operation a system approximating the description given in Revelation. This is a book both instructive and interesting

Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XXXVIII. CHICAGO, OCTOBER, 1905. NUMBER 6.

FRANKLIN AND HIS CONTEMPORARIES

Several men who became eminent in the early history of our country were at some time drawn into the Masonic lodge. Among these were Benjamin Franklin and some who were active with him when this new country was formed. Circumstances led some of these to express themselves concerning Masonry, and while not all were apparently very active anti-Masons, surely some were not very active Masons. Nor was all they said about the order very laudatory.

Franklin himself, when consulted by a relative with reference to becoming a Mason, replied: "One fool in a family is enough."

A Freemason of New York, William L. Stone, addressing John Quincy Adams in a public letter, mentioned "a remark made by General Lafayette at the time the Masons were pulling the good old general about in this city, striving among each other for the honor of giving him some of the higher degrees. 'To-morrow,' he said, 'I am to visit the schools; I am to dine with the Mayor; and in the evening, I suppose, I am to be made very wise by the Freemasons.' I never shall forget," added Mr. Stone, "the arch look with which he uttered the irony."

Chief Justice John Marshall wrote, when above 75 years of age, that he had been in the lodge but once in forty years. As a biographer and friend of Washington he denied all knowledge of "any acts of Washington or any documents written by him to Masonic bodies approving of Masonry." He also wrote: "I do not recollect ever to have heard him utter a syllable on the subject."

Cadwallader D. Colden, mayor of New York and Member of Congress, a younger contemporary of Franklin, admitting that he had been a Mason many years, and had received very high Masonic offices and honors, yet claimed that for a great many years he had ceased to have any connection with Masonry because he believed it was "productive of more evil than good;" an opinion which he still retained when, at the age of 60, he wrote: "I have long entertained my present opinion that a man who would eschew all evil should not be a Freemason."

His agreement with Franklin appears when he writes: "I have never known a great Mason who was not a great fool."

William Wirt, LL. D., who was assistant in the prosecution of Aaron Burr, as well as United States Attorney for the district of Virginia, and Attorney General three full terms within the administration of two of the early Presidents, was also one of the younger contemporaries of Franklin, and a little younger than Colden, who was 21 the year Franklin died. He had permanently left the lodge not later than when he was something less than 30 years old.

and when he was almost 60 he published the fact that he regarded Masonry as "at war with the fundamental principles of the social compact, treason against society, and a wicked conspiracy against the laws of God and men, which ought to be put down."

Washington, to whom reference has already been made, wrote in a similar way, indicating that he absented himself from the lodge for thirty years before his death. Once during that time, a lodge in his vicinity made him nominally Master for a year, yet the chair was always filled by a deputy, and it is Masonically stated, that during the year he was never in the lodge room.

When the second Governor Jonathan Trumbull was aid-de-camp of General Washington he improved an opportunity to ask advice about becoming a Mason. Washington said he could not give him any advice, yet he did tell him that Masonry could be used for the "worst of purposes," but for the most part was merely "child's play." This characterization agrees well with the word used by Colden and Franklin, for child's play enjoyed by an adult certainly suggests the tastes and capacity of a "fool."

The following poem, which I have never seen in print, I find in a manuscript collection of Whittier's early poems, in the possession of his cousin, Ann Wendell, of Philadelphia. It is a political curiosity, being a reminiscence of the excitement caused by the mystery of the disappearance of William Morgan, in the vicinity of Niagara Falls, in 1826. It was written in 1830, three years before Whittier became especially active in the anti-slavery cause. He was then working in the interest of Henry Clay as against Jackson, and the Whigs had adopted some of the watchwords of the Anti-Masonic party.

—Samuel T. Pickard.

NIAGARA, THE GRAVE OF MORGAN.

BY JOHN GREENLEAF WHITTIER.

Wild torrent of the lakes! fling out
Thy mighty wave to breeze and sun,
And let the rainbow curve above
The foldings of thy cloud of dun.
Uplift thy earthquake voice, and pour
Its thunder to the reeling shore,
Till caverned cliff and hanging wood
Roll back the echo of thy flood.
For there is one who slumbers now
Beneath thy bow-encircled brow,
Whose spirit hath a voice and sign
More strong, more terrible than thine.

A million hearts have heard that cry
Ring upward to the very sky;
It thunders still—it cannot sleep,
But louder than the troubled deep,
When the fierce spirit of the air
Hath made his arm of vengeance bare,
And wave to wave is calling loud
Beneath the veiling thunder-cloud;
That potent voice is sounding still—
The voice of unrequited ill.

Dark cataract of the lakes! thy name
Unholy deeds have linked to fame.
High soars to heaven thy giant head,
Even as a monument to him
Whose cold unheeded form is laid
Down, down amid thy caverns dim,
His requiem the fearful tone
Of waters falling from their throne
In the mid-air, his burial shroud
The wreathings of thy torrent-cloud,
His blazonry the rainbow thrown
Superbly round thy brow of stone.

Aye, raise thy voice—the sterner one
Which tells of crime in darkness done,
Groans upward from thy prison gloom
Like voices from the thunder's home.
And men have heard it, and the might
Of freemen rising from their thrall
Shall drag their fetters into light,
And spurn and trample on them all.
And vengeance long—too long delayed—
Shall rouse to wrath the souls of men,
And freedom raise her holy head
Above the fallen tyrant then.

The above poem, and the paragraph introductory to it, are taken from the new book, "Whittier-Land," descriptive of the Haverhill-Amesbury neighborhood, compiled by Samuel T. Pickard, author of the biography of the poet, in two volumes. The poem is deserving of a place in Whittier's authorized works, as well for its phrases descriptive of the

beauty and grandeur of the great cataract, as for the topical importance of the more immediate subject matter relative to the martyred victim of Freemasonry. Why it was not included in the original collection of "Poems of Freedom" may never be known.
—Josiah W. Leeds in The Friend.

During the campaign of 1888 President Harrison wrote Secretary Phillips as follows:

"In answer to your question permit me to say that I have never been a member of any secret society except the Greek literary society in college and the G. A. R., if the latter can with any propriety be called a secret society, though I do not think it can. Very truly yours,
"Benj. Harrison."

Some young men are standing outside the United Presbyterian Church because they have a hankering for the secrets of some lodge or other which would first blind their eyes and then bind them hand and foot to eternal secrecy. How much better is it to stand in the glorious sunlight of liberty and truth, where no false oath blasts the soul! To every young man we would say, with Paul, Gal. 5: 1, "Stand fast in the liberty wherewith Christ hath made us free and be not entangled again with the yoke of bondage."
—Christian Instructor, Aug. 22, 1905.

CONTEMPT OF COURT.

The Christian Statesman, under the caption, "A secret oath obstructing justice," reports concerning a dispatch to the Post Standard of Syracuse from Glenn's Falls, New York. The president of the Hudson River Water Power Company declined to answer questions of an attorney, believing that having obtained his knowledge as an attorney by means of a confidential communication it was his duty not to answer. To his refusal to answer he added "with considerable feeling": "And I state further that I have taken my oath not to divulge it." The Surrogate imposed a fine of $100 and imprisonment for contempt, the imprisonment postponed for reflection.

At the time the article was written it was regarded as probable that the Appellate Division of the N. Y. Supreme Court would be compelled to pass upon the question whether such a secret oath should be at all regarded in the operations of justice.

Mr. Ashley declared that if the Appellate Division sustained the Surrogate he would cheerfully give the information. So his Masonic oath does not wholly override his judicial oath after all.

A NEW WISCONSIN LAW.

Wisconsin deserves praise for its new insurance law prohibiting deferred dividends for longer than five year periods, but it might have been better to rule out all but annual distribution. The whole deferred dividend scheme is wrong all the way from five year distribution back to the old Equitable Tontine of years ago. Straight life with annual dividend for mutuals is clean business, though we are hardly sure that even this is better than the low premium straight life without dividend, of a solid stock company.

Exposure of insurance secrets during the last few months has introduced new questions, or old ones under new light. Secret orders may try to find reinforcement of their claims, but this answer can be made: Horrible as are the conditions exposed, the face of every policy is still assured to the widow and orphan, while no aged patron has rates lifted above his reach just before he dies. Lack of possible profit is the worst an individual can suffer; there is no forfeiture. All that is pledged will be paid, and more.

Outrageous as the condition of the Equitable has been, the fraternals have been in actual effect far more inequitable. Either is an abomination.

APPEAL FROM UNION TO STATE.

A Holyoke, Mass., band was engaged to parade with the Knights Templar in Boston not long ago, although most of the bands belonging to the Musicians' union refused engagement because some of the commanderies had engaged Uni-

ted States Army bands. The Holyoke band having thus violated the boycott of the Templar parade, the Musicians' union imposed heavy fines on the members. These in turn brought suit asking an injunction to restrain the union from action against men who played for the parade.

DISLODGED.

BY REV. D. H. KENNEY.

First he joined the Mason brothers,
Then Oddfellows took him in;
After that he entered others—
Joined in fact 'bout everything:

Went into Royal Arcanum,
Next the Woodmen, then the Gids,
Then 'twas "Pityus and Damon"—
Never pitied me and kids:

Joined a German lodge called Bingens,
Then the Mucky Mucks of Rome;
Went into a lodge of "Injuns"—
Lodges everywhere but home:

Golden Eagles, Elks and Grangers,
Know Nothings, Plugs and New Lights,
Mystic Circle, Bucks and Rangers—
Ne'er ranges 'round home at nights:

Looks, they say, like chief of Zulu,
With his gun and sword swung on;
'Spose we'd take him for a hoodoo,
With his toggin's all hung on:

Does his talking all by motion,
Grips and signs—a language dead—
And, somehow, I have a notion
Something's dis-lodged in his head.

WARNING CIRCULARS.

Lodges in Iowa do, or at least should, all receive copies of the "Warning Circulars" issued by the Masonic Relief Association of the United States and Canada. These circulars should be preserved and placed in scrap book form for handy reference to protect the lodge from impostors traveling over the State.—Iowa Masonic Library Quarterly Bulletin.

If Masons are and must be good men and true, then these impostors cannot be Masons.

If Masons recognize strangers as Masons, only by means of grips, signs and words, only through challenges or responses duly given, what need is there of warning circulars concerning impostors or pretended Masons? Let any who imagine that only Masons know Masonry try to answer.

NOW IS A GOOD TIME.

Just now is a good time to set about gathering a club for The Companion. The year will soon close. A new year will begin and with it begin your reading of it. Our terms for clubs and lodge subscriptions are exceedingly liberal. It may be you have a friend to whom you would like to make a Christmas or New Year present—a year's reading of a good fraternal paper is a very acceptable present. There is so much of good to be gotten out of a year's reading that a single number may be of great benefit to brother and family. Write us a postal card and we will give you rates, and write now, so as to begin with January.—O. F. Companion.

If children of darkness can be thus exhorted to be wise in their generation, how much more the children of light. Substitute the Cynosure, the pole star of reform.

THE REASON WHY.

Wishes Baptists to Read the Blanchard Book.

A writer in the Pilgrim Banner, published in Georgia, says:

"In this issue of the Banner will be found a notice advertising a book, "Modern Secret Societies." I have a copy of the book, and I want every Baptist who can, to send and get a copy and read it. It is nothing to me, only I want the truth known. Especially would I recommend it to all who are staying out of the Old Baptist church on account of secret societies. Read it and see why we do not belong to any of the lodges. Don't forget it now. Send right on and get a copy. I want everybody to read it."

Baptist ministers are apt to be freer than some others from secret society entanglement, but such books as "Modern Secret Societies" are good reading for both pastors and laymen.

The wise man adjusts his theories to the facts; the fool manipulates the facts to suit his theories.

Contributions.

THE SPIRITUAL MAN.

BY REV. H. A. DAY.

A train of thought was started in my mind recently while in conversation with a minister of the Baptist church on the subject of Freemasonry. He referred also to a conversation which had recently occurred between himself and one of the most prominent members of his church, Deacon D——. The minister stated that this brother had recommended Freemasonry, and claimed that it is all right, etc. "Now," said the young minister, "you know that Brother D—— is a very spiritual man," and from thence were drawn deductions as to the rightness of Freemasonry and the perfect consistency of the child of God being affiliated with the lodge, and all the other conclusions which might be reached by arguing from a wrong premise.

The wrong premise, in this instance is this: The brother referred to is not spiritual, therefore his judgments concerning spiritual things are not correct.

But my train of thought ran along from this incident on this wise: Are we losing sight of real spirituality? Have we forgotten in what it consists? Did the average church member, or even the average minister ever know? Are we in a fair way to ever know? Which way are we tending?

I was startled by my own cogitations. Spirituality never seemed so important before. I never realized how much stress was placed upon it in the word of God. Beginning with the new birth as a foundation, and following with the teaching as to the walk in the Spirit, being led of the Spirit, being spiritually minded, having the mind of Christ, etc., I was stirred in my spirit by the thoughts which came.

There is such a thing as wandering far away from the right road without realizing the situation.

Have the people of God so far turned aside as that a man considered spiritual can deliberately recommend the mummeries of Freemasonry, its mixed associations, its blasphemous rites, together with its terrible oaths, and blood-curdling death penalties, to a young minister? And is it possible this young minister may go into this Christless institution, and though a preacher of the word, yet discover nothing out of character in it? Oh, Daughter of Zion, awake, and shake thyself from the dust!

Grand Rapids, Mich.

PRESIDENT'S LETTER.

Dear Brothers and Friends:

I sent you my last letter from Northfield, Mass., where I was surrounded by the crowds of devoted people who love God and rejoice in the study of His Word. As I was coming home, I found added proofs of the proposition that spiritually-minded men are naturally and inevitably separated from secret associations. For example, I met one day a clergyman on the train. As we were seated together, I learned that he was pastor of a church in a city where one of our own men is also in charge of a congregation.

I asked him how the churches were getting on in this city. He said, with that hesitating look and tone which are so common when such a question is asked, "Oh, pretty well."

I said, "How are the lodges getting on?"

There was no hesitation in look or speech as he said, "The lodges? Oh, they're getting on well."

I said, "Do you belong to any of them?"

"Yes," he said, "I have joined two. But I do not have any time to attend them. One meets Monday evening, another meets Wednesday evening. Wednesday evening is my prayer meeting, Monday evening is my home evening, and therefore I cannot attend either."

I said, "Do you notice any great spir-

itual loss to yourself in this deprivation?"

He smiled and said, "No. In fact, that was the real reason that I ceased to attend."

As we went forward in the conversation, he admitted that the lodges were opposed to Christianity, and were, perhaps, the greatest obstacle that there is to the progress of the Christian Church. Yet it is safe to say that he has never been accustomed to bear testimony in his congregation to this fact.

Is this the proper attitude for a Christian minister or a Christian man? Is it the road to success? I feel sure that it is not, and I earnestly exhort all those to whom this present writing shall come to consider whether or not they are doing their duty to the souls of men in the way of personal testimony.

Christian Masons.

I find in reading my notes two incidents which I think I will give to you in this letter. In August of 1903 I was at the Northfield Conference, as I was this year. During my visit, I met a pastor from East Orange, N. J., who told me that he had been a member of four lodges and that he had come out from them all. He said that at one of the last Masonic banquets which he had attended a minister was present who drank his wine and smoked his cigars with the men of the world who were present. A young man far gone in liquor came up to my friend and said, referring to this minister who smoked and drank, "That's the sort of a minister I like. He is no bigot. He can have a good time with the rest of us."

My friend said to the young man, "If you were dying to-night, is he the man you would like to have hold your hand and pray for you as you passed away?"

The young man replied, "I'll be damned if I would!"

The gentleman to whom he was speaking went home and felt so keenly his false position as a Christian minister, yoked up with godless and wicked men, that he soon came out from all lodges, and is now a free man in Christ Jesus.

As I finished speaking on this occasion at Northfield, a young man passed me, grasped my hand and said, "It was II. Corinthians 6: 14 that pulled me out of the Masonic lodge."

I hesitate to write the profane expressions that these lodge men use, but on reflection I set them down in order to open the eyes of Christian men who are unequally yoked with them. In the following incident, the profanity is something frightful, yet it was the language of a man who told me that he was a Christian and who wore the badge of a Knight Templar Freemason. Every now and again, somebody tells me that Knights Templars are all Christians. I wrote the interview immediately on the subject, and I could make my oath, if necessary, to the truth of the report. Let all men who are in doubt respecting the character of lodgism read and reflect and understand and act.

It was at Rockford, in August of 1903. I was waiting for a train for the East, when I observed standing near me a gentleman who looked like an ordinary business man. As stated before, he was wearing a Knight Templar's badge, and this suggested our conversation. He told me that he was a member of the Blue Lodge, Chapter, and Commandery, but knew nothing of the Scottish rite. I asked him if he was a Christian man, and he said he was. I asked him if he thought a Christian man could be a Mason, and he replied that a man could not be a Mason without being a Christian. I called his attention to the penalties of his oaths—throat cut, tongue torn out, heart torn out, body cut in two, top of skull

smitten off, and head cut off. He said that these penalties were all right; that Masons had to have them to protect themselves from outsiders. I insisted that these penalties called for murder; that the breaking of Masonic oaths was no offense calling for death penalties; and if these penalties should be inflicted, the persons who inflict them would be murderers, both according to the law of the land and the law of God. Then he began to swear.

"By God," said he, "a Mason don't have to belong to your churches! If he lives up to Masonry, by God, he is all right, and don't need the damned churches!"

"Yes," I said, "he may not need the churches, but he does need Jesus."

"Damned if he does," he answered. "Jesus was all right, but He is a back number. He was two, three, four or five centuries before His time; but if He lived now, He would not be in it!"

Now think of these two men; this one half or two-thirds drunk at a Masonic banquet, talking with a Christian minister and swearing that he would not care to have the tobacco-smoking, wine-drinking Masonic preacher help him to die, and this business man, standing on the platform of the Chicago & Northwestern Railway in the beautiful city of Rockford, Illinois, declaring himself to be a Christian and a member of three Masonic bodies, and using the language which I have written down just as it fell from his lips. Then think of the ministers who belong to those same organizations, who meet with that same profane and wretched man and who encourage him to hope that with that vile heart of his he can die in peace and enter Heaven.

Remember also that most lodge men are so ignorant that they do not know the difference between believing in God and believing in Jesus Christ. Though they say no infidel can be a Mason, yet men like these are honored members, oftentimes officers, of these lodges, in city and country throughout our whole land. Can any thoughtful man doubt that such a system is from the pit of hell, and that it is ruining by tens of thousands worthy men who, in ignorance of its real character, become yoked up with the godless people who so largely support and control it?

The Need for Charity.

I am moved also to say another word to the dear brothers and friends to whom I write. We give aid and comfort to the enemy when we designate as lodge men good people who hate secret societies, but who have joined some insurance lodge for the protection of their wives and children. I have this week spoken with two persons of this class—one of them a minister, the other a mechanic. Neither one of them had ever been inside a secret society. Neither one of them had ever taken any oath of secrecy. Both of them had accepted membership in some lodge insurance company and were paying their dues from time to time. Both of them disapprove of secret societies; both of them united with these organizations solely for the insurance, and had no part, lot or fellowship with them, except as above stated. The minister said to me, "In my ministry, the greatest obstacle I have had to contend with has been the fraternities, and the little fraternities, like the Woodmen, the Royal Arcanum, and so on, have hurt my churches more than the older lodges, and I am in entire accord with your church in its position on that question."

Now, there are good friends of mine, conscientious people, who tell me that these two men are secret society men and they would consider and treat them as such. This seems to me an absurdity,

which would be laughable if its results were not so tragic. "The letter kills, but the spirit gives life." We have no right to serve Satan by seeking to force into lodge fellowship men who declare that they do not want it. We make the same mistake when we admit the false and foolish claim of lodgeism that a man who has once been a lodgeman always remains so. The doctrine of repentance is that one who sincerely repents of his sin and accepts pardon through Jesus Christ is no longer a sinner, but a saint. In the reckoning of God, he is exalted to sit in the heavenlies with Christ Jesus. It would be just as proper to call a man of this kind, who has humbly repented and put away his sin, a sinner, as it is to call a Mason, an Oddfellow, a Knight of Pythias, or a member of any other lodge, a lodgeman after he has repented his connection with the order and abandoned it. In place of making it difficult for our brothers who have been trapped and snared to escape, we should do what we can to help them. Distrust and untruthful charges are not the way to help men out of the snares and pitfalls which Satan prepares for their feet. Let us remember that if Jesus said, "He that is not with me is against me," He also said, "He that is not against me is on our part."

We should also always bear in mind that when men are turning to God they are not usually so strong as they will be after they have associated with Him for a time. "Babes in Christ" is what the Holy Spirit calls them; and babes should be tenderly cared for and nurtured, if we expect to see them grow to man- and womanhood. We are not to suppose a person who has been blinded by the satanic system called lodgism to see as clearly or to feel as strongly at the beginning of his new life as he will at the end. We ought to hail with delight every token of sincerity and faith on his part. We ought to encourage and strengthen him in every step which he takes toward liberty; and when he says that he does not go to lodges, that he does not believe in them, that he does not want anything to do with them, we should believe what he says until we know that it is untrue.

Fraternal Insurance.

Lodge insurance is a miserable thing. It is bait used to coax men into secret societies, just as the promise of office, the promise of employment, the promise of clients, of patients, of patrons, and of immunity in case of crime, are baits. Only, the insurance belongs to one of the noblest characteristics of men. The lodge says, "Come to us and we will protect your wife and children." Oftentimes the lodge does not do this. It is demonstrable that the lodge method of insurance is unreliable and will break down just at the time when it is most needed. That is what has killed hundreds of insurance lodges, and what will, in time, kill the rest; but it is not a sin for a man to make a blunder about insurance, and we ought to know this fact and appreciate it at its full value. While we urge men not to associate themselves in any way, even in a business way, with lodges, we ought to be thankful for those who, while they mistake in regard to insurance, nevertheless detest and abominate the faults and sins of secret societies as we do.

I desire, in closing this letter, to publish for the benefit of brothers who have not known where to get mutual insurance without paying tribute to some order, one or two companies which I believe to be fully reliable that sell insurance without the initiations, prayers, and other religious mummeries which the fraternal lodges attach to the insurance contract. The German Mutual Benefit

Association, office 189 La Salle street, Chicago, Ill., is reported to me to be a worthy fraternal insurance company with no lodge attachments of any kind whatsoever. These men sell insurance and not religion. It is reported to me that there are other organizations of the same kind which are equally reliable. Among them is the New Era Association, Grand Rapids, Michigan, which furnishes "fraternity and protection without the lodge." I therefore exhort and urge all men who are at present holding this relation with secret societies to transfer their insurance to these companies, which are honestly attending to that work without any mixtures such as we have been considering.

With best regards to you all, and praying that this year may witness, for you personally and for the community in which you live, triumphs of grace such as you have never hitherto known, I am,

Fraternally yours,

Charles A. Blanchard.

WAS THIS FOUNDED ON THE BIBLE?

Hans Matson, in Mystic Light, a Masonic publication, says that he was the honored guest at a Masonic lodge meeting in the third degree in the great temple at Calcutta. About 150 Masons were present of various nationalities and religions. Three fellowcrafts were that night advanced to the Master's degree and thus made Masons. One called a Christian took his obligation or was sworn on the Bible; another being a Mohammedan was sworn on the Koran, and the other who was a Hindoo was obligated on the Shastra.

These oaths were administered by an Englishman, assisted by the grand secretary, a Parsee and follower of Zoroaster. Mr. Matson says of Masons in India: "They meet before the Masonic altar on bended knee before the Great Architect of the Universe." And now the question arises, Need we send any more Christian Missionaries; also need we send more Bibles except just enough for the non-pagan brethren to swear on?

ANCIENT ORDER OF GLEANERS.

This order is ten years old, and has a membership of about 45,000. Farmers only are accepted as benefit members. It has 826 local organizations scattered through the States of Michigan, Indiana, Ohio and Iowa. Its headquarters are at Caro, Michigan.

It is a secret insurance association with Supreme Arbor (lodge) and local arbors. Among its objects is to give material and moral aid to its members. If a member fails in the payment of an assessment within thirty days after it is levied, he stands "suspended from all the rights and benefits of a benefit member in the order."

Its officers are Chief Gleaner, Vice-Chief Gleaner, Secretary and Treasurer, Chaplain, Conductor, Conductress, Lecturer, Inner Guard, Outer Guard.

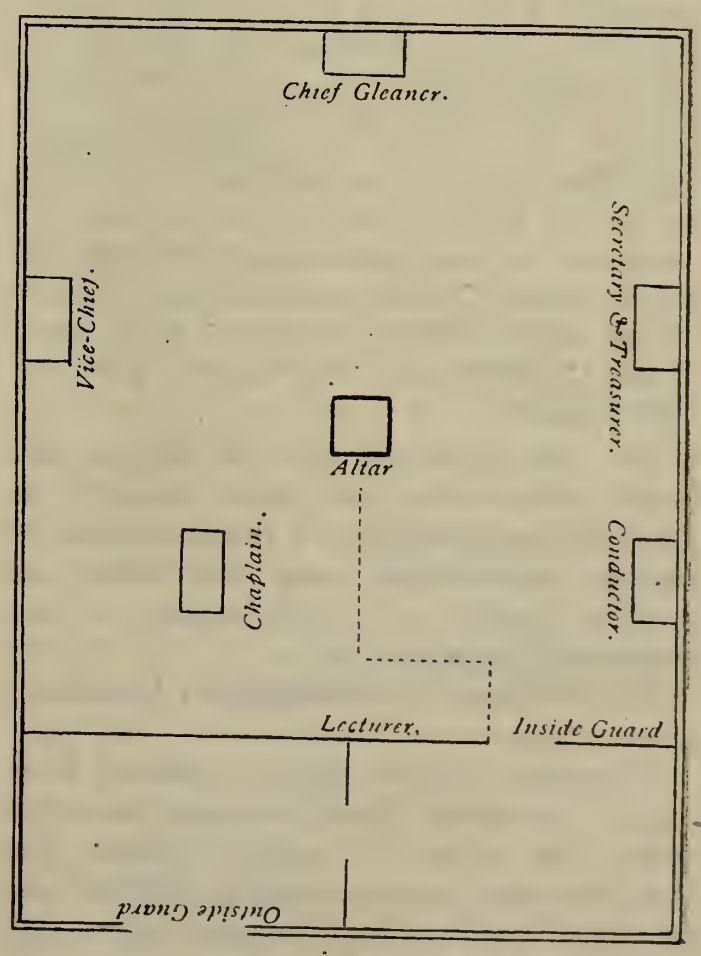

DIAGRAM OF LODGE ROOM.

Showing position of officers and lodge room furniture.

Dotted lines shows path to and from altar in entering or returing from Lodge while in session.

From the Secret Ritual of the Ancient Order of Gleaners.

Pass Word.—The pass word must not be communicated by one companion to another. The Chief Gleaner is the only officer authorized to give it. When a new pass word is received it is the duty of the Chief

Gleaner at the next meeting to ask that the Secretary call the names of those who stand clear upon the books. As the names are called the companions should go singly to the Chief Gleaner, who will communicate the pass word to them in a whisper. Should any companion in arrears be present, unless he is reinstated by the payment of all amounts charged against him, he must leave the lodge room.

Visitors—When a visitor is present asking admission to an Arbor, who is not known to any of the members, it shall be the duty of the Chief Gleaner and the Chaplain to retire to the ante-room, leaving the Vice Chief in the chair, and by a careful examination satisfy themselves that he is a Gleaner and in good standing in his lodge by examining his receipts, etc. When these officers are satisfied he should be compelled to work his way into the Arbor.

First Degree—This part of the work is to illustrate the journey from Moab to Bethlehem and the scene is laid entirely outside the lodge room. During the journey the room should be darkened, and perfect silence among the companions present. The Supreme Council of the State Arbor requests that nothing but the work laid down in the Ritual be used and the Chief Gleaner is cautioned to allow no stranger to take the degree who will not peacefully and quietly accept of the lessons taught. Ladies must not be required to take but part 2 of the Degree Work.

(At the opening of first degree the usual ceremonies are gone through, of determining the right of those present to remain, and questioning the officers as to their duties. A few examples of the latter will be given.)

Chief Gleaner: Companion Chaplain, your duties?

Chaplain: To see that the Sacred Volume is upon the altar; to open the same when the Chief Gleaner declares the Arbor open for the regular dispatch of business, and to close the same when our labors are concluded.

Chief Gleaner: Companion Conductor, your duties?

Conductor: To guide the feet of the uninitiated; leading them in the well-beaten path, that they may finally find rest and fellowship among the members of this Arbor.

Chief Gleaner: Companion Lecturer, your duties?

Lecturer: To endeavor to increase interest among the companions in the meetings of this Arbor and to present through the local press and the Monthly Gleaner such matter pertaining to the benevolent work of our noble order as will tend to enlist the interest of the unintiated.

Chief Gleaner: Companion Vice-Chief Gleaner, what are the duties of the Chief Gleaner of an Arbor of Gleaners?

Vice-Chief Gleaner: To preside at all the meetings; and he should so govern his Arbor with Charity, Firmness and Kindness, that those who enter may be better fitted for their many duties as workmen in life's harvest after having received the instruction here imparted.

Chief Gleaner: In this spirit I shall endeavor so to preside. That our labor may be successful, let us ask a divine blessing from the Lord of the harvest.

Note—The Chief Gleaner gives three raps calling members and officers to their feet.

Chaplain: Merciful and beneficent Ruler of the universe, we halt in the midst of our life-work, crowded as it is with the duties we owe to ourselves and those dependent upon us; and humbly acknowledging that Thou are the source of every good and perfect gift, we do implore Thee to deal mercifully with us. Guide us in our walks of life, so that when death's harvest overtakes us we may be likened to the golden grain ready for the sickle; having lived a life so pure and noble that we may be gathered in the garner with the perfect seeds of Thy harvest.

Initiation; First Degree.

Note—First degree is conferred upon male candidates only.

male candidates only. It will be noticed while second degree is a fitting sequel to this degree, it is at the same time independent. No person's policy shall be delivered until after taking second degree, although after taking this degree, male candidates' policies are in force.

Preparations for First Degree.—The candidate having paid the fees required will be prepared in the ante-room. The hoodwink will be adjusted so as to be quickly removed and replaced. He is then conducted to a chair within the inner door of the lodge room, the room

having been darkened by turning down lights.

Appointment of Actors.—On election, the Chief Gleaner shall appoint members to act as first and second Robbers and two assistants. The part of Hermit will be taken by the Chaplain.

Conductor: (Standing near Chaplain's station) The day is done. Night casts her sable mantle over the landscape and findeth me with my journey but begun. I must push on, though small encouragement be given me, and alone I tread this narrow path. (Sees candidate.) Another belated traveler, a stranger in these parts it seems, has doubtless lost his way and now uncertain where to turn, sits down to meditate on his misfortune. Friend, where goest thou, and why art thou at this unseemly hour so far from human habitation? 'Tis plain thou knowest not thy situation. To turn back is impossible, nor can we allow delay; no man can stay the hand of time for one brief moment. Thou hast chosen thy course and must proceed. Before lies life's pathway, with its trials, uncertainties and troubles; and let us trust that at the end, if our good efforts and strong courage but merit it, our compensation may be found. Come, let us join resources and travel together.

(Takes position with crook on right of candidate.)

Conductor: My knowledge of this road gained from those who have gone before hath partly prepared me. Temptations, I am told, are many and a multitude of dividing paths entice the weary traveler from his true course. To follow any one of these deceiving paths is death, though pleasant do they look to human eyes along the earlier portion of their length.

(Conductor halts and hesitates.)

Behold, before us does our path divide, and which way we shall turn I cannot say. Upon our right there runs into a close and dreary wood, a narrow road; upon our left, a pleasant thoroughfare, well paved, invites, yet have I many times heard the better seems the harder way.

Which say you, stranger; the right or leftward path? Why hesitate in your decision; the sky is already thick with clouds of the impending storm. We will pursue our journey along the path leading to the right. Our way leads into the ravine and through the thicket. The long impending storm is upon us; take a firm hold upon me and let us strive to push our way through this thicket. Step carefully upon the jagged rocks and broken limbs. We no sooner pass through one difficulty than another is upon us; how are we to cross this mountain stream? Fortunate again, some traveler has prepared this slender bridge and we can cross to the other side in safety. Step carefully. At last another difficulty is overcome. See, our way leads over yonder jagged cliff. Let us push to its summit and from that elevation we may be able to get a glimpse of the City of Bethlehem. Let each step be sure; guard well every move, careful, careful; a slip of the hand or foot means certain destruction. At last we have reached the summit. See? Way to the eastward point heavenward the temple spires in the ancient City of Bethlehem. Beyond us lies but one ravine, and when that is passed our way will be clear. Now to retrace our steps. It would be impossible to return by the niches of the rock by which we gained the summit. Must we remain here, where human assistance is improbable, with the close of our journey in full sight? No, I will tear my mantle into ropes, by which we can make the descent with safety. (Conductor tears cloth with which to make a rope.) All is now ready. Grasp this rope with a firm hand, and then hand over hand let yourself down to the solid rock, many, many feet below. At last we are once more ready to pursue our journey. Refreshed by having caught a glimpse of the end of our journey, we will hasten on. By those who've traveled all the length of life's uneven way we learn that every good resolution is followed by difficulties hard to overcome, but leading to their well-earned reward. We have now reached the ravine. Once through this, and the way to the coast is clear. (Conductor suddenly halts.) Alas, alas! we are lost! See, beyond yonder thicket a band of robbers; an ambush has been prepared for us. Let us take this by-

path. It is possible we are yet unseen. No, they come; they come! (Conductor and candidate hasten on and are captured by robbers; after which a struggle takes place.)

First Robber: All that's valuable on thy person must be. ours. Comrades, seize the travelers and make search.

Note.—As this order is given Conductor starts with candidate to escape, they are seized and as seach is being made, the following dialogue is given:

First Robber: Take from them all their wealth; aye, all their clothing that has value, and throw their bodies down that rocky cavern as food for vultures of the air.

(Conductor and candidate are carefully searched.)

Second Robber: My liege, more careful search discloses but the poverty of our prey. Nothing of value find we in their raiment.

First Robber: And start you on a journey without gold, or have you met our kind before, who took it from you?

Second Robber: It may be they are but friends who've gone in search of those with wealth more than their need.

First Robber: They have no pike nor sword, and think you they were wont to rob with fingers for their weapons? Nay, they are none of us. But as their spirit seems as strong as body, what may they say to leaving off a life of poverty to cast with us their lot, and take their share of captured riches. What answer, friends?

Conductor: Two words, sir. We refuse.

Second Robber: My liege, time presses, and as neither fealty nor gold is here, we should make haste. Comrades, we will chain this man (touching candidate) and throw him down from yonder cliff. The spokesman of the two we hold for ransom.

First Robber: Agreed. We'll take him step by step to that cliff's highest point, and throw him on the jagged rocks below.

Note.—(Candidate is taken to cliff and he is carefully swung off at the words given below.)

Now; down, down, down! No fear of ever hearing more of him. Now, with our captive we'll be on our way.

Note.—(Robbers walk around lodge room, each time more quietly until sound of their footsteps die away, and they enter ante-room and close door. After pause, Conductor appears at side of candidate who is lying chained.)

Conductor: Ho! friend, are you here, and are you injured? (Examines body.) His pulse still beats; he lives! I'll loose thy chains and we will hasten hence. The villains left me bound. A Gleaner chanced to pass that way, and with his sickle cut my bonds. Fortunate, indeed, that we are able to pursue our journey.

Conductor (as they pass along): It seems that every firm refusal of the wrong but strengthens us to make our journey on. A fearful storm is coming on. Behold! our way lies in a cavern, the entrance being nearly barred with undergrowth and branches.

Note—(Conductor and candidate have a little trouble in getting through narrow pass into cave. After entering, pauses a moment and continues):

It must have been sometime since any man has traveled through that pass. It was a most severe and trying task to make our way into this quiet cave. A twinkling, tiny flame lights up our way. Some hermit from the world, it seems, does choose to leave the haunts of man, and here has carved for him among these rocks a lonely home, where, far remote from civilization, he lives with only his own thoughts for company.

Hermit: Friends, or foes, whichever ye may be, I have a word to say before I speed thee on thy way. Behold an emblem here of man's mortality. (Shows skull; hoodwink raised.) These empty sockets did once contain the windows to the soul of living man. He thought and lived and moved as you do now. He strove with all his might in all of his battles through the world. At early morn he rose and went abroad to earn his bread. He had ambition; so have you. He met discouragement and strove to overcome all obstacles. At times he failed, at other times succeeded. The constant question that besieged his mind was how to most increase his worldly means and still retain respect of man and

love of God. Like every other one of us, he often chose the way his conscience did forbid, that he might for a time enjoy a transitory pleasure. Years passed, and as to all must come the time of sad farewell, his last sun rose. This man went forth as was his custom into the strife of life with highest hopes. At night his form lay in his narrow bed, his soul had taken flight. His friends looked upon his cold, white form and told their love with tears. What then to him were all his temporary joys; how trivial did success appear if bought at sacrifice of manhood. How foolish do we deem the man who lives but for to-day, without regard to what he shall subsist upon to-morrow, and how much more stupendous is our folly to live regardless of eternity. There's nothing certain in man's life but this, that he must lose it. Look you upon this skull and hold in mind this truth: The richest prize is dearly bought, if to obtain it one atom of thy honor thou shalt sacrifice.

So live, that when thy summons comes
to join
The innumerable caravan above,
Sustained and soothed by an unfaltering
truth,
Thou wilt approach thy grave,
Like one who wraps the drapery of his
couch
About him and lies down to pleasant
dreams.

Note—(Drop hoodwink. Bell heard in distance.)

Hermit: Hark! The bell which ringeth in the tower of Bethlehem. It bids the traveler cheer and tells him that his journey nears its end.

Note—(Conductor and candidate pass twice around lodge room and are suddenly halted by Inner Guard.)

Inner Guard: Stand, strangers, what do ye here at this unseemly hour? The law commands that any traveler found on this highway at night, with no one known to warrant his mission, shall be confined till the day doth break in yonder city's tower. Away with you. (Rush candidate toward door.)

Outer Guard (just within inner door): Hold a moment! By these men's garb I see they are citizens of our country.

Conductor: We are, and law-abiding ones.

Outer Guard: Guard of the gate of Bethlehem, but give these strangers in my charge, and I will vouch for their well doing.

Inner Guard: Then take them in your charge, but mark you well, your life stands as a warrant for their conduct.

Outer Guard: Come, strangers, I will take you to an Arbor of Gleaners now in session, and ask our Chief that you may be admitted.

Note—(Outer Guard takes Conductor and candidate to ante-room where hoodwink is removed. The Inner Guard turns on lights in lodge room. After a few moments the Outer Guard raps and as the door is opened, he says):

Outer Guard: While patrolling my beat before this Arbor, my attention was called to the arresting of two strangers. They appeared to be citizens of our country in need of assistance. I became pledge for their good behavior and now ask that they be admitted to this Arbor.

Inner Guard: Tarry a moment until the Chief Gleaner is informed of your request. (Turning to Chief Gleaner.) Companion Chief Gleaner, while patrolling his beat before this Arbor, our Companion Outer Guard's attention was called to the arresting of two strangers. They appeared to be citizens of our country and in need of assistance. As became a Companion Gleaner, he made pledge for their good behavior and asks that they be admitted to this Arbor.

Chief Gleaner: Let them enter. (Conductor and candidate are conducted to Chief Gleaner.)

Inner Guard: Companion Chief Gleaner, the strangers stand before you.

(Here Inner Guard salutes Chief Gleaner and retires to his station.)

Chief Gleaner: Stranger, is it your desire to receive the privileges and benefits of the Ancient Order of Gleaners?

Candidate: It is.

Chief Gleaner: As a candidate for progression into the Arbor of Gleaners of the field, you will take the position now assumed by me (position of giving

sign of recognition), and take the obligation appertaining to this degree, repeating after me:

Obligation.

I solemnly promise upon my honor that no part of the working of this order, so far as now disclosed to me, shall ever be communicated by me, directly or indirectly, to any person unless lawfully entitled to such information; that I will cherish the lesson here given and strive to apply its principle in all my life.

Lecture.

As our friend and colleague we greet you and rejoice to see and hear that which has happened and that which has been spoken on your behalf and accepted by you in your obligation.

In your future trials of life we cannot but expect that many times you will depart, for the time being, from your good resolution; to err is human; to forgive, divine. Yours shall be the duty from this time forth to strive with all your moral power to live a life of rectitude and honor, befitting your newly made relation. Ours shall be the duty of lending timely aid and encouragement and exercising toward you charity for your failures while giving commendation for your exertions.

(To be Continued.)

WIVES SANG AT HUSBANDS' RAISING.

During a ceremonial session of Goodale Lodge, No. 372, F. & A. M., of Columbus, Ohio, at the Masonic Temple, at which was conferred the Sublime Degree of Master Mason on Peter and Andrew McDonald, their wives, Mesdames Maud Wentz McDonald and Edith Sage McDonald, prominent vocalists, sang appropriate solos at the raising in lieu of the regular dirge. This is an innovation of a most peculiar character, and was a complete surprise to their husbands, it having been pre-arranged by the Master and Wardens that the wife should be admitted to the ante-room at the proper moment, the lodgeroom door being left ajar and lights extinguished, the singing seeming to come from afar.

—Masonic Chronicle.

Weeping would be more appropriate and more likely, if wives knew what the "raising" meant.

Editorial.

COMMUTED SENTENCES.

In the year 1900 two men from Lancaster, Pa., W. M. Jacobs and W. L. Kendig, were sentenced to serve twelve years for counterfeiting and pay a fine of $5,000. They were put in Easton Penitentiary at Philadelphia, and afterward transferred to the government prison at Atlanta, Ga.

Their offense was very serious, for they not only issued a vast number of fraudulent internal revenue stamps but also printed a $100 silver certificate compelling the recall of an entire issue of $40,000,000.

The case was considered a great triumph of the government officers. The man who did much of the work in bringing the two criminals to justice was Mr. Burns, the efficient helper of Special Dist. Atty. Francis J. Heney in the relentless and successful pursuit of the California and Oregon land frauds. Jacobs and Kendig had stood high in Lancaster, their offense was serious and against the national government, and their conviction was accounted a notable achievement.

Yet when a little less than half of the sentence has been served, the Washington secret service officials are astounded to see a sentence of only twelve years for so daring and flagitious a combination of crime, commuted by President Roosevelt under pretext of excessive punishment.

It would be of interest to know whether either of these criminals was a Roman Catholic, or whether either was a Freemason.

A pastor writes: "Two-thirds of my members who belong to lodges make the church secondary to the lodge, and yet these very ones will feel offended if you call their attention to the fact that the lodges are killing the churches. All the young people belong to lodges and say when asked to become Christians: 'The lodge is good enough church for me.'"

SHE HAD BEEN INSTRUCTED.

Every member of an order receives various instructions, and those concerning co-operation and help are included. This is obviously necessary, for every one must be informed as to what he is under obligation to do, while he must also know under what circumstances, to what extent, by what means, and under what restrictions he is authorized to claim aid. We do not insist that members can never misunderstand, forget or wrongly construe an instruction, but they are pretty sure to be instructed.

This can be said emphatically of the Masonic order. Instructions given to initiates seem very plain.

As it is the method of Masonry to give such instruction, the following case appears the more significant. Lately a woman in court remarked that she was a "Masonic lady." Upon being asked what she meant by that, she said she belonged to the Eastern Star;—which some of our readers need not be reminded is a female order into which Master Masons are admitted, and which is instructed by and associated with Freemasonry. When the court asked her if she supposed that would make any difference with her case, she said she could not explain if the judge was not a Mason. This was virtually saying, that, as a member of the Eastern Star, with a portion of the membership Masonic, she had the information that in case a judge was a Mason she could deflect justice or enjoy unusual favor.

DON'T MIX THEM.

The Iowa Odd Fellow has run into politics on a toboggan in this manner:

"We do not desire to use the columns of the Odd Fellow for political purposes, but as the fall election is approaching it might be well for Odd Fellows to study the political situation in their own townships and counties and assist their brethren in that capacity as much as possible. There will probably be Odd Fellows running for office in most of the counties in the State, and where it is possible to do so they should receive the support of their brethren without regard to party affiliation. Probably this cannot be done in some instances, but there is no doubt that Odd Fellows are as capable of filling office as anyone else and they are among our best citizens and should receive the support of the fraternity whenever it can be had conveniently."

To the above we say no—absolutely No! In matters of politics and religion the order should not be used inside or outside of the lodge.—Odd Fellow's Companion, Nov., 1904.

Will you stick to that like a loyal companion of the Cynosure, which steadfastly protests against the religion of the lodge? Will you join your influence against meddling with the Chaplain's prayers? Will you aid us to prevent the gabble of members about a "good enough" religion? Will you frown on the doctrinal teaching and advocacy of Deism, on the deprecatory tone toward Christianity and the law that in the lodge all Christians must suppress what makes them appear obviously Christian?

Or will you fall back, and, like your comrades in the order, demand that the lodge shall have a form of godliness, while denying the power thereof, and whatever happens, surely be non-Christian? Will you yet, like others, consent to have it wrested from your power to say, "Who is on the Lord's side? Let him come unto me?"

RESPONSIBILITY FOR RESULTS

The Wesleyan Publishing House, of Syracuse, N. Y., has issued a book which is praised by an anti-secret contemporary as a vigorous presentation of the case against secret societies. It is gratifying to know that such a publishing house is issuing a book of that kind. This is an extract, which at first may appear overdrawn, but which contains suggestions worth pondering whether fully accepted or not:

"Such is the nature of the Masonic compact, that all Freemasons are guilty of the sins of each and each is guilty of the sins of all. Just as if ten men had sworn to take the life of one, and one of the number should kill him; there would be ten murders committed, one in every heart; and the civil law would hold them all guilty.

"So it is with the Masonic compact extending over the world. Are you not a partner to every crime and every mur-

bership of Washington No. 1 decreased until, in July, 1864, less than eighteen months after its formation, this first lodge surrendered its charter and ceased to exist. For years, the easily ruffled and unsteady Rathbone was the recognized head of the order, although a member named Plant obtained prominence, and at one time undertook to pose as the founder. The Grand Lodge settled the matter and Plant acknowledged Rathbone's right to the position of founder.

Mr. Burnett, the first scribe, at one time dropped his membership, but resumed it afterwards. Two of the founders had died, including Rathbone, and while Mr. Burnett was unaffiliated none of the original five were active members. K. of P. lodges have become numerous and the membership is now very large. The order, like others, has dabbled in life insurance, and appears to have encountered some of the usual trouble following that undertaking in its secret society form.

IMPRESSIVE BURIAL SERVICE

Over a 33d Degree Mason, Who Was Interred at Midnight.

Not often is the opportunity to witness such burial pomp as accompanied the laying away of the remains of a Minnesota Mason of the 33d degree. This service attended the body of Judge John Richard Carey, of Duluth, last week. The Kadosh services were held in the Scottish Rite auditorium of the Masonic temple there, and the body was buried at midnight. There were 1,000 persons present when the doors were opened at 8:30 o'clock. From that hour until the end, guards stood by the coffin, which was placed on a bier directly in front of the stage. Until the services began, four guards, in the uniform of the Knights of Kadosh, stood with drawn swords, like statues, at each corner of the coffin. They were changed frequently, as their rigid attitude was wearying. The doors of the temple were closed at 9:30, and twelve guards were marched in under a captain and lined up on each side of the bier. The curtain was then raised, displaying a stage-setting of a mausoleum in a forest. The services were conducted by four Masons who had reached the 33d degree. They appeared from behind the scenes bearing torches, which they placed in receptacles at the corners of the bier. The venerable master was also a Mason of the 33d degree, and each was attired in a black cassock and cowl. What followed was most impressive, and strangely alien to the usual funeral exercises and is thus related by a Duluth newspaper:

The services opened by the venerable master announcing that Brother John Richard Carey was dead, and that he would be tried. The master asked any knight, who held aught against the dead, to boldly stand forth and proclaim his wrong. The senior warden replied that God alone could judge: that He alone knew of the career of the dead, and was alone fitted to pass upon its events. The venerable master said it was his bounden duty to so require judgment, and again asked any knight who had been wronged by the deceased in life to so declare. Receiving no response, he said:

"Since there is no accusation, there can be no judgment. Does no one accuse the dead?"

To this the wardens responded. "God is his judge and ours."

The venerable master then asked. "When will God judge him?"

"In His own good time."

"Who will be his accuser?"

"His conscience."

"Who will be his defender?"

"No one."

The venerable master then directed that the body be prepared for burial, at which the officers removed the lid from the coffin, and it was discovered that on the head of the body lay a chaplet of laurel and vine, to show that man lives for pleasure and honor; a Masonic jewel was upon the breast, to show that the deceased had reached honor in life; a bunch of violets was also upon the body, to show that the dead was loved and remembered; and the hands and feet were tied with cord, to show that in life man is bound by conventions. These were removed one by one, the questions of the venerable master and reasons in each case going to show in these things the dead has no pleasure. The venerable master then ordered that the grave be prepared, and the senior warden advanced to the portals of the mausoleum.

"How looks the grave?" asked the venerable master.

"Deep, dark, narrow and cold," replied the senior warden.

"Even such," said the venerable master, "will it be for each of us; yet there the wicked cease from troubling, and the weary are at rest."

At the command of the venerable master each officer gave the body a blessing. "For,"

said he, "although the dead cannot come back, mayhap he can see and hear."

The lid was then placed upon the coffin and the body borne to the tomb, accompanied by the "Dead March from Saul," played on the organ back of the scenes. The burial service consisted of prayers with but little ceremony. Forest Hill has rarely seen as affecting a picture as when by the flickering light of torches the clay abiding place of the dead brother's truly great and magnanimous spirit was consigned to its "deep, dark, narrow and cold" resting place. After the body had been deposited the officers reappeared and knelt, with the exception of the venerable master, while "Nearer, My God, to Thee," was being sung by an invisible choir, the officers extinguishing their torches as the hymn proceeded. At the conclusion of the singing the venerable master struck the cross three times, gave his blessing and extinguished his torch.

This ended the ceremony, and after the friends of the deceased, who had been sitting in the front row throughout, were led away, the audience dispersed.

The Eastern newspaper from which this is copied says truly that this is "strangely alien to the usual funeral exercises." It is certainly so, when, to the question, "Who will be his defender?" the reply is "No one." Does not that alone make impossible any claim that in the Blue Lodge and Scottish Rite there is anything satisfactorily Christian? He had taken every degree, yet had no advocate, no Saviour.

SUNDAY GAMES.

The Springfield Republican of Aug. 25, made among its numerous "Base Ball Notes" the two following:

"'Bill' Luby is one of the Springfield players who think that all the base ball necessary can be played in six days. When he was hammered for three innings at Bridgeport Sunday he said to 'Dan' O'Neil, 'I always knew there was a curse on this Sunday business.'"

The other stands next but one among the base ball items:

"Owner O'Neil affirms that he is through with Sunday ball. It doesn't pay enough to offset the trouble it makes, is his explanation. 'If it meant $300 or $400 to us,' he remarked yesterday, 'we might do it again, but $100 is a small inducement. Besides the players don't like it. And personally, I'd rather forget all about the game for one day.'"

That last point indicates an important feature of the day's rest—perhaps to many men the more important—that of rest by temporarily forgetting. It applies to many things besides baseball. Such forgetfulness is partly a matter of habit and habit is one of those things which are subject to control.

Mr. Crossley, of the Crossley carpet works, in Ellington, Conn., opened an upper room in the factory for preaching. After a while he told the preacher that he was apprehensive beforehand that going into the building on Sunday would bring him back into such association with his daily business as to interfere with his accustomed separation from such things for the day. But upon trial he found that his confirmed habit stood him in good stead and his mind remained free. Think what rest and recuperation for work that probably secured for him in his active business years. Is not such a day as he thus reserved too valuable to be conceded to games and secret society meetings, excursions or parades? The habit of resting once a week, supplemented by an occasional short break in routine now and then, might accomplish more benefit for a man than a month's vacation preceded and followed by eleven month periods of unremitting strain. There is much value in brief rests if they are complete. Secret society inroads on a day of rest are to be deprecated.

THE ADVANTAGE.

The advantage of the American Bible School of Indianapolis, Ind., over most Bible schools is, that those taking the course can do so at their own homes, thus saving the expense of car fare and board, as well as time. It is really a practical and beautiful way of studying the Bible. Fall term begins Sept. 25. Write for full particulars.

American Bible School,
Indianapolis, Ind.

Chronic self-conceit is more fatal than either measles or mumps.

News of Our Work.

MICHIGAN CONVENTION.

The Michigan State Association held its convention this year in Kalamazoo, on Sept. 25th and 26th. It met in the First Christian Reformed Church, Rev. J. Robbert, pastor, who gave the address of welcome, after the opening prayer by Rev. J. Keiser. The meeting opened, continued and closed with the brightest of skies and the most ideal of convention weather. The address on "Lodge Religion," delivered by the State President, Rev. J. Groen, was listened to with the closest attention by an audience of some five hundred. Such an audience on Monday evening, with so many outside attractions, was itself notable.

In the Tuesday morning session, after devotional exercises lead by Rev. F. L. Baker, the business of the convention was transacted, and an hour was devoted to the address of the General Secretary of the National Christian Association. State officers were elected as follows: President, Rev. J. Groen, Grand Rapids; Vice President, Rev. F. L. Baker, Kalamazoo; Secretary, Rev. Allen R. Merrill, Holland; Treasurer, Rev. H. A. Day, Grand Rapids. Considerable interest was manifested in the plans which the officers of the State Association have for securing workers during the summer months. It is hoped that one or more theological students can be obtained now to work next summer, and in the meantime prepare for such service under the direction of the State Executive Board.

There was an increase in the attendance at the afternoon session, which was opened with prayer by Rev. Henry Beets. The address of this session was delivered by Rev. H. A. Day, of Grand Rapids: "A Pastor's Observation of the Lodges." Among the extemporary addresses during the afternoon, none elicited more interest than that of an old gentleman, a member of the Methodist Church of Kalamazoo, and an ex-saloonkeeper and Oddfellow, but now a devoted Christian and seceder from the lodge. Resolutions, carefully prepared and to the point, were adopted after animated discussion. These, and the letters of greeting sent to the convention, and possibly other matter, must wait for the November issue of the Cynosure.

We were obliged to leave before the evening session, which was addressed by Rev. W. B. Stoddard, and which had every prospect of a larger audience than the first evening.

LETTER FROM STODDARD

Secretary Stoddard Labors in Pennsylvania, Ohio and Michigan.

Kalamazoo, Mich., Sept. 18, 1905.

Dear Friends: Owing to the lateness of correspondence, we could not announce the Michigan State Convention, meeting here, in the last issue of the Cynosure. We are to meet in the large, central Christian Reformed Church, corner of Walnut and John streets, Kalamazoo, Mich., Monday and Tuesday, Sept. 25 and 26. An interesting program has been arranged. I hope to report a very profitable convention next month. State President Rev. J. Groen, of Grand Rapids, speaks the first evening. There will be the usual "question box," the resolutions, many short addresses, etc. Pastors Day and Beets, General Secretary Phillips and myself are among those expected to speak. The church in which we gather has a membership of nine hundred. The pastor, Rev. J. Robbert, gives us a cordial welcome.

During the past month I have held meetings in Pennsylvania, District of Columbia, Ohio and Michigan. On August 27 I spoke to a large, appreciative audience in the Schwenkfelder Church of Worcester, near Norristown, Pa. These friends are somewhat interested in the anti-secrecy work and always give evidence of an appreciation of my visits. It is expected that their faith will grow with knowledge.

There were perhaps two hundred present when I spoke at the People's Mission in Washington, D. C., on the evening of Sept. 3. Opportunities to do good at this place are many.

At Munhall, Pa., I found a district conference of Free Methodist friends.

Elder Zahniser, in his usual happy way, said I must preach the opening sermon. Of course I could not refuse. There were expressions of sympathy, in subscriptions to the Cynosure and otherwise. Friends were looking up with expectation of large blessing.

At New Concord and Bloomfield, Ohio, I found open doors in the United Presbyterian churches. Some of the "old guard" had been called to their eternal home. There were, thank the Lord, young men, new workers, to take up this reform and carry it forward. I had a very pleasant visit at the home of Quincy Leckrone, now principal of schools and county examiner of teachers at Thornville, Ohio. Bro. Leckrone expressed his intention of taking up our lecture work again as soon as means and circumstances would allow. Many in Ohio recall his able lectures delivered as a representative of our Association.

Capt. J. M. Scott, of Granville, Ohio, is as active as ever along the anti-secrecy line. He is a warrior with years of experience, and a thorough understanding of the Masonic and kindred orders. The captain expressed his willingness to lecture anywhere in reach, for the payment of his expenses. Friends in his vicinity needing help should write him.

Hasty visits were made to Glenford, Columbus, Dayton and Cincinnati, Ohio. At Richmond, Ind., the seed sown last year had produced some fruit. Old and new subscriptions to the Cynosure told of growing interest.

I reached Grand Rapids, Mich., before midnight Saturday. Found opportunity to preach and advertise the Convention yesterday (Sabbath).

Much has been done, much is being done, along anti-secrecy lines; yet compared with the need, how little! If with all the light we have there is so great evil, how much greater would be the evil were there no light! Shall we not all feel we must let all the light God gives us shine? And the glory shall be God's as we rejoice in the coming victory. W. B. Stoddard.

Capt. J. M. Scott, of Granville, Ohio, is well known to the "old guard," as well as to many of the younger recruits in the effort to save our country from the domination of secret orders. Captain Scott will lecture upon such phase of the secret empire as desired, whenever called upon, asking only that his traveling expenses be paid. Ohio people especially take note of this offer.

Jamesport, Mo., Sept. 12, 1905.
National Christian Association, Chicago, Illinois:

Gentlemen: Your tract No. 18, "Three Degrees of Masonry, is a death-blow to Masonry. I have handed it to all the preachers in our town, some of whom fire at me from the pulpit as being a violator of the law in handing out tract No. 18. Quite a number of the Masons have left the lodge, and other lodge men have pulled their lodge pins off and laid them away for a cold day. The lodge system in Jamesport is badly blighted.

The Masons have had two men on my trail for twenty-four years, trying to kill me for *leaving* the lodge. One of them is a Past Master, and the other is now in jail for the second time for stealing money; but both men are good Masons.

Marshall Jones.

New York City, Sept. 5, 1905.
National Christian Association:

Gentlemen: I have just read with sorrow, in an Irish paper, that a number of the ministers of the Presbyterian church in Ireland are about to apply to the Grand Lodge in that country to grant them a charter for a new lodge to be composed exclusively of ministers.

I have sent already all the anti-secret literature that I have on hand to the chairman of the committee, who was to secure the charter (Rev. Professor Dickey, Magee College, Londonderry, Ireland), and perhaps your society would send direct a selection of your publications, which would have the effect of opening the eyes of these misguided ministers. I have sent to the above President Blanchard's book, "Modern Secret Societies," which is a power in itself.

Yours truly, M. T. Lindsay.

Titonka, Iowa, Sept. 6, 1905.
National Christian Association:

Dear Sirs: For your encouragement I

wish to say that your line of work of spreading light in this dark world is a blessed one. It is greeted with delight by thousands of true Christians, and is being appreciated by all who are truly and honestly seeking the light and wanting to walk in Christ's footsteps with a clean heart and pure conscience.

I, for my part, in trying to unveil the mysteries and anti-Christian principles of secret societies, have had very much benefit from your books, pamphlets and rituals concerning the lodges, and am much indebted to you. I want to thank you for the aid you have furnished me, and wish you God's richest blessings upon your work. Rev. E. Lack.

Martinsburg, Pa., Sept. 16, 1905.
National Christian Association:

Dear Friends: Enclosed find order for three dollars for Cynosure. Wishing you Godspeed in your work, I am, Yours in His Name. (Eld.) Abram Metzler.

South Bend, Ind., Aug. 26, 1905.
Wm. I. Phillips:

Dear Sir: As a Lutheran minister, I am opposed to the lodge; and am just thinking of preparing and delivering an address on this question before my people and all who care to listen. I am glad that so many ministers outside of our own denomination are fighting the lodges. I will send you a list of sermons and addresses I would like in the near future. I was once a subscriber to the Christian Cynosure. Am thinking of renewing my subscription and remaining regular and constant in my relationship.

Yours truly, (Rev.) W. Brenner.

Jefferson, Ohio, Aug. 29, 1905.
Mr. W. I. Phillips:

Dear Sir: I have been a reader of the Cynosure for over thirty years. I am giving the numbers away when I can find those that want them. I am past seventy years, and wish to take the Cynosure while I am able to read. I am with you in heartfelt sincerity till the end cometh.

Yours truly, M. E. Evans.

Howe Cave, N. Y., Sept. 2, 1905.

Dear Cynosure: I am with you in this warfare against the power of darkness. I love the Cynosure and welcome its monthly visits to my home. I think it is the best reform publication in our land. The Cynosure is doing good wherever it goes. I sent one to a Methodist preacher, and he preached a sermon to his congregation against secret societies, and his sermon made a stir with some of his hearers. James M. Collins.

Detroit, Mich., Sept. 7, 1905.
The National Christian Association, Chicago, Ill.:

Gentlemen: I always read the Cynosure with a great deal of interest and am glad to notice that you are not afraid to raise your voice against the many evils of our day, concerning which the majority of our leading papers have little or nothing to say.

Wishing you the success you so justly deserve, I remain,

Yours very truly,

(Rev.) L. List.

Lancaster, Ohio, Aug. 18, 1905.
Wm. I. Phillips, Chicago, Ill.:

Dear Brother: Please renew my club of ten copies of the Christian Cynosure for one year. Sorry I permitted my subscription to lapse—the first time in twenty-two years. Find money order enclosed.

Success to you and the Great Reform.

Yours truly, C. M. Strickler.

Ngucheng, China, Aug. 23, 1905.
To the Editor of The Cynosure:

Dear Brother: Not long since I received from Bishop Bashford a letter containing the following: "In my judgment you had better remain in China another year. If we secure an evangelist or two this fall, they will have the language sufficiently to take work a year from this time, and you can then be spared."

In June, when my wife and children left Foochow for America, it was understood that I was to take my furlough the coming autumn. It is hard to be separated from my loved ones a year longer than was anticipated, but my health is so good that I can remain here another year without serious risk; otherwise our kind Bishop would not ask me to do so.

I, too, am anxious that our districts

and our educational work shall continue to have careful supervision, so I stay willingly, even though I have visited my dear native land only twice in twenty-four years. Yours fraternally,

(Rev.) M. C. Wilcox.

From Our Exchanges.

WIFE WENT TO PARENTS' HOME.

She Said He Came Home from Lodge Meetings Intoxicated.

(Special Telegram to Public Ledger.)

Allentown, Pa., Sept. 13.—Indignant because, as she alleged, her husband came home from lodge meetings intoxicated, Mrs. Charles Stettler took her four children and went to her parents' home last night. When she returned home this morning she found that he had hanged himself to a rafter in the hay loft of the barn.

Stettler was a prosperous farmer, 34 years old, the only son of Tilghman Stettler, a wealthy retired farm owner. At the Coroner's investigation the widow testified that of late he had always returned from meetings of the lodge to which he belonged in a drunken condition, and she had warned him that if he did not reform she would leave him.

BROKE INTO LODGE ROOM.

Wife Finds Her Lodge Husband and a Lodge Woman in the Lodge Hall.

Special Dispatch to the Cincinnati Enquirer.

Mansfield, Ohio, May 17.—With a hatchet Mrs. Harry H. Freeman, wife of a well-known salesman, chopped her way into a lodgeroom on the third floor of the Keith-Scattergood Building, on North Main street, this forenoon, and looked upon a lodge scene extraordinary, for she beheld her husband in the company of Mrs. Gertrude Ewing, a very handsome young dressmaker.

Mr. Freeman explained to his irate wife, who was accompanied to the lodge hall by her two children, that Mrs. Ewing had lost her gloves when she was at the social last night, and he was helping her hunt for them. He did not, however, explain the significance of the lodgeroom door being locked. Then Mrs. Freeman went at Mrs. Ewing like a cyclone, teaing Gertrude's hair and her dress into shreds, scratching her face, hitting her in the jaw and blacking one of her eyes. While the fight was going on the husband stood as if stricken dumb. The battle raged through the hallway of the building, and before the fight was over a large crowd had gathered to watch the mix-up. In the melee Mrs. Ewing lost her watch, and hasn't recovered it yet.

Young Mrs. Ewing and Mr. Freeman were arrested on the charge of disorderly conduct at the instance of Mrs. Freeman, who, with the children, accompanied Captain Charles and the prisoners to police court. Mr. Freeman and Mrs. Ewing were arraigned before Acting Mayor Manner, who fined the guilty husband $20 and costs and Mrs. Ewing $10 and costs.

Acting Mayor Manner scored Mrs. Ewing severely, commenting upon her actions in the lodgeroom behind locked doors, and reminded her that this might mean the breaking up of two families. Freeman paid the fines and the couple were released.

Mrs. Freeman was exonerated from any blame for giving Mrs. Ewing the punishment she did. Mrs. Ewing is well known and belongs to several lodges.

WIFE'S LODGE THE CAUSE.

Mother Gives Up Home and Family to Attend to Her Official Duties.

Cincinnati, Ohio, Aug. 18.—"When a man works hard all day he is entitled to some supper when he comes home at night, and he is entitled to warm supper, too," said Judge Lueders during the trial of Frank Trouts on the charge of slapping his wife, Gussie, who is the past junior vice chancellor of a lodge of Daughters of America.

"It's all because she wants to remain in that lodge and is kept out night attending its meetings," declared Trouts "She neglects the children and I come home to find cold meals."

"Which is nearer and dearer to you, your home with your children and hus-

band, or your lodge?" asked Judge Lueders.

"Why, my lodge, as long as my husband treats me as he does," answered Mrs. Trouts. "My children I love more than anything else, but I will never live with him again," she added.

"It seems to me you people ought to be able to get along if the wife would withdraw from the lodge," put in the court.

"No, sir," responded the wife, firmly.

"All right, you had better separate," said the judge. "The husband can take his clothes, have the furniture and the children, and he will pay $4 a week to the Humane Society for their support. If a lodge is the whole cause of this, then lodges are a bad thing for married people."

—Milwaukee, Wis., Journal, Aug. 19, 1905.

"PATRONS OF HUSBANDRY."

The Grange.

The following sketch of the origin and history of the Grange, is found in the Springfield (Mass.) Republican, of March 31. The sketch is written from a friendly standpoint, and covers two columns, being illustrated with a picture of the (Mass.) State Master and Deputies. The secret society element is mentioned but not commented on. That feature of it is, of course, not condemned by the Republican.

The Grange was started by O. H. Kelley, a Boston young man, who early went West, and settled on a Minnesota farm in 1849. He wrote considerably for the agricultural papers and this experience helped to bring him to the conclusion that the great need of agriculture was the education of the agriculturist. He later became a clerk in the United States agricultural department, and in 1866 was sent by the commissioner of agriculture on a tour of inspection through the Southern States. He became impressed with the demoralization of the farming population and took the idea of an organization which should better them. He was a Mason and naturally planned an order in which ritual, secrecy and fraternity played an important part. A niece in Boston to whom he first mentioned the idea recommended that women be admitted to membership, and this was adopted. It proved, in many respects, a wise provision. He broached his plan to fellow-clerks at Washington, D. C., and the first Grange was organized, the members comprising one fruit grower and six government clerks, equally distributed among the postoffice, treasury and agricultural departments. Patrons of Husbandry was the official title of the general body. These seven organized themselves as the "National Grange of the Patrons of Husbandry" on December 4, 1867. This date is celebrated as the birthday of the order and the organizers have been canonized as the seven immortal founders. The early years were difficult. For five years the founders enjoyed their title alone, but through the indefatigable labors of Kelley in Minnesota a few struggling lodges were started, and a beginning made. It spread to neighboring States, and grew with rapidity. At the sixth annual session held in Georgetown, January, 1873, there were delegates from eleven States, and four women were present; 1,074 Granges had been organized during the year. Astounding growth marked the next two years, and in 1875 there were over 800,000 members. It became a power in politics, although not a political organization, and Senators and Representatives catered to it.

DOUBLE EXPOSURE.

I hope readers have noted in the Smoot investigation on in Washington, the striking similarity between the penalties for violating the Endowment House oaths and those of the first three degrees of Freemasonry. In fact, they are almost identical. The Mormon oath is responsible for the Mountain Meadow Massacre, and the Masonic for the murder of how many only the Judgment day will reveal. It must have been embarrassing for some of those Masonic Senators to sit and listen to a public proclamation of the penalties by which the oaths which they had taken in the secret lodge were enforced. To say nothing of the shame of such a predicament, its ridiculousness could scarcely escape their attention.

—J. P. Stoddard, in Home Light.

Labor—"You two fellows seem to thrive on this stuff a good deal better than I do."

"AM I MY BROTHER'S KEEPER?"

Over 500 human beings beaten, maimed or murdered by union men during the Chicago strike.

What for? Because they were free Americans and felt they had a right to earn food for themselves and little ones. But the labor trust says: "All work is for us, and no one else shall work." So murder is done to force every citizen to obey the orders of the labor trust. Men have a right to quit work when not suited. From whence comes their right to murder our American citizens seeking bread?

A poor girl was trying to help support her mother and unable to get other work took a position as pressfeeder. She was escorted home by policemen to protect her from hyenas of the Franklin Pressfeeders' Union. One night she risked going home alone because the policemen were not there. Within two blocks of the works she was attacked by the union men, dragged into an alley and when they had finished with her and applied the union label she was found unconscious, one eye gouged out and her left breast completely torn off.

One of God's creations, reconstructed by the "labor union" striving to force employers to hire their members alone

and force all others to starve, while a complaisant public and a cowardly press look on. This is the present plan in America, under the management of the "labor trust" and vote-hunting officials.

"How much civil war are the labor union leaders trying to push this country into?" someone asked.

Sometimes a man starts what he thinks will be a small fire, but it reaches inflammable materials and spreads beyond his control. The man that starts it is responsible for the damage.

Colorado had a staggering dose of it. San Francisco, Omaha, St. Louis and Chicago have had bitter experiences.

Every little hamlet where labor union strikes are called immediately begins to cast about for protection to life, limb and property.

The spirit of labor unionism rampant seems to turn peaceable citizens to demons. Peace officers are sneered at and attacked, law derided and defied, riot, anarchy and incipient civil war forced upon the people.

Every workman fears the day when some union "leader" clothed with authority and secretly *grafting* and *dissipating* on the union men's money may order him into idleness with the penalty of the hospital or the grave if he does not obey; and every workman's wife hopes for peace but dreads the conditions that may be suddenly fastened upon her and her little household.

The merchant fears the strike, for it often means ruin, and the common citizen is forced into scenes of incipient civil war by the rioting mobs incited by labor unions.

We have oil, beef, steel and other trusts on one hand and numerous labor trusts on the other. The capital trusts attack the pocketbook and the labor trusts attack the person and property. Between the two the common people suffer, endure and pay the bills for the entire cost of the warfare, increased cost of necessities, cost of guards, policemen, sheriffs, militia, army, judges, court costs, etc., etc.

These strikes are far-reaching to the common people. For instance, a strike in the building trades comes and the railroads must discharge some of their employes, for there is less lumber, lime, steel, stone, brick, etc., etc., to draw, then some teamsters must be laid off, then many steel workers, coal miners, lumbermen, brickmakers, quarrymen and stonecutters, machinists, glass-workers and scores of other artisans have their living taken from them, often bringing hunger and suffering to innocent men, women and children. Then the man with money says: "It's too much trouble and expense to build, with all the clashing of the various unions; you no sooner settle with one union when another goes on strike, and the worry, loss and many indignities make life a burden," so he keeps his money out at interest; literally hundreds of millions of "prosperity" here and ready for the people has been choked off in the past two years.

Every day's labor is lost forever.

We must look facts squarely in the face in seeking a remedy.

We see that employers do not stop industry, stone the street cars, throw them off the track, assault and murder motormen and conductors, assault workmen, close factories and keep the common people from their usual privileges and methods of earning a living. Labor trust leaders arrogate to themselves the right to do these things and thus oppress the people.

Such acts are frequently done contrary to the wishes of a *majority of the peaceful members of the unions.* Inconvenience, loss of money, property or wages is bad enough, but what hurts to the heart's core and what rouses the manhood of the man in vehement protest, is the binding of manacles on the arms of our brother American citizens, subjecting them to slavery under union leaders and assaulting and murdering them when they are trying to earn a living for their wives and babies. Good authorities say from seventy to ninety out of 100 Chicago teamsters did not want to strike. They were satisfied with good wages and good jobs. But a leader or two with an object in mind "ordered" it, and, as one teamster says, "what could the men do? If we kept our jobs we wouldn't get to State street with a load until there would be a mob yelling 'scab' and the bricks and stones

flying; it's either quit or go to the hospital or worse."

That is slavery pure and simple.
—C. W. Post in the Chicago Evening Post.

OUR STORY.

THE QUALITY OF MERCY.

SUSAN FIDELITE HINMAN.

CHAPTER IX.

THE PRAYER OF JONAH.

"Out of the belly of hell cried I, and Thou heardest my voice."

Not long after Mercy and the children had gone to the farm, little Doris received the following letter from her father:

"Glenmouth, Ia., June 15, 1899.
"My Dear Little Maid:

"Don't you pity your poor old father, learning to write all over again for your sake? Yes, I know you can read the beautiful, clear, vertical script your teacher puts on the board, or even Nanna's pretty round letters; but if I should use a pen, you would say: 'Why, what chicken has been making tracks all over this nice white sheet of paper?' So I am trying for the first time to use a typewriter, and you can see what poor work I make of it. I have to try so hard to strike the right keys with my big, clumsy fingers, that I am sure I shall forget where to use capital letters and periods; so please don't show this letter to anybody but Donald and Nanna—and I am afraid even they will laugh over it.

"I am in one of the rooms of the Y. M. C. A. building in Glenmouth. I come here every night when I am not too tired after my day's work, to read, or attend lectures or classes or meetings. I meet many kind people, but oh! I do miss my dear little girl and boy.

"One reason why I am writing is to ask you if you don't think it would be pleasant to go on a picnic together the Fourth of July, just you and Donald and I—and Nanna, if she has no other engagement and would like to come. We could go to one of the parks or to some pretty country place—just where you liked best.

"You know big people always have committees to do things, so I will appoint you a committee to choose the place for our picnic. Donald may be the entertainment committee, to think up games and other ways of enjoying ourselves, and I will be the committee on ways and means, whose duty it shall be to pay everybody's carfare, and provide a big basket full of sandwiches and cunning little frosted cakes with raisins in the top, and lemons and sugar, and oranges and apples and bananas. If you think of anything else that would be nice, just let me know beforehand.

"I plan to go home over Sundays, so as to be more quiet than I can be in this big boarding-house full of men, most of whom spend Sunday in ways I do not like. I found it quiet enough at home last Sunday—too quiet, in fact. I wonder if we cannot meet at church next Sunday and go home together. I will buy some things the night before at the grocery and bakery, so we can have a nice little picnic dinner together. I have bought Donald a book of Bible stories and a panorama of beautiful Bible pictures. We will read and talk together, and have a happy, loving time. Then about sunset, I will take you back to Uncle's.

"Until a little while ago, I was a member of a great many societies that kept me away from home nearly every night, doing things my dear children and their mamma could have no part in, and would not have wanted to if they could. I think I shall drop all these societies and form a little home society, which shall be a prayer-meeting and a Bible Sunday Class and a Recreation Club and everything else you can think of that is delightful. I am planning for some splendid evenings together next winter. I shouldn't wonder if about holiday time, a piano might find its way to our house for a little girl that lives there, and then how happy she can make her father when he comes home tired from work! Even before that, I think we might organize a quartette of singers at our house, don't you? Well, we shall soon have a chance to talk it all over—with other fine

schemes that come popping into my head nearly every day now.

"My own little girl, I hope you and Donald are among the Good Shepherd's lambs, and that you pray night and morning for your suffering mamma and your ever loving Father."

The little maid danced with delight over her first letter. She respected her father's wishes as to its indiscriminate circulation so scrupulously, that she refused to allow it out of her own hands or the pocket of her ruffled apron, and at night she fell asleep with the letter lying on her pillow; but its contents, long before the day had ended, had become the property of the household. Curls flying and skirts rustling, she danced up to grim Uncle Richard as he came home from the field to dinner, and piped eagerly, "Don't you want to hear my papa's letter?" His lack of enthusiasm disturbed her not a whit. With great pomp and flourish she unfolded the sheet, and read in highly oratorical style—to cover some difficulties with the longer words—the simple, loving missive. Richard ruminated over it and a morsel of straw, as he drove back to the field after dinner.

"Humph! I've said the fellow's a hypocrite, and I'm not sure now that he isn't; but if he is, he's blazing out a new trail. To my mind, he's no better than a murderer, but the child trusts him. I wonder if she can be right?"

About two days later Richard had the opportunity of judging for himself. The Sabbath program proposed in Barclay's letter was carried out. From a remote corner of the church, he came forward at the close of the service with a caress for his children and a frank, hearty handclasp for Mercy and Richard. The latter responded with a sort of cold curiosity; the former, with a mixture of painful emotions that she could not have defined—for she was still sharing, in sympathetic love, the darkness that had fallen on her sister.

"I'll not go with the children to-day," was her answer to Barclay's invitation. "Annie needs me. Sunday is a hard day for her; she doesn't get the rest she needs. I've taken upon myself the care of the children Sunday afternoons, and the going of Donald and Doris still leaves a restless little brood of four."

Nevertheless, Mercy felt a faint pang of jealousy as her sister's children, dearer to her than anything alse on earth except their mother, turned away in childish thoughtlessness, with scarcely a word of farewell, each happily clasping a hand of their father, tripping and skipping in their eager delight in his society.

As the shadows lengthened, Barclay with his children appeared at the farmhouse gate, where he bent for a farewell kiss. His little daughter clung about his neck with soft, detaining arms, and Richard called from the veranda:

"Come in and sit awhile, won't you? We're lunching out here. Won't you have something? Let me give you a glass of milk; I can't offer you anything stronger."

Barclay winced at the mild taunt and the perfunctory hospitality, but replied with brave cheerfulness:

"Thank you, I never drink anything stronger now. But I can't stop, for I promised to go down to the Mission. Goodnight, my bairns! Goodnight, all!"

Richard watched the manly figure move briskly along the country road till it was out of sight. Then he sat musing and rappingly absently on the veranda-rail. At last he rose frowning, shook himself with an air of resolution, and went to his room. When he returned, the negligee attire of the afternoon had been exchanged for his "meeting clothes."

"Tell wife I'm going to meeting, Mercy," was all he said as he strode off.

When Richard entered the stuffy Mission room, he found it packed with a motley crowd, two-thirds of whom were men and women who seldom entered a church. He was at once struck with the large proportion of men. Some wore garments rough and soiled; some bore marks of a long debauch. There was a restless shuffling of heavy feet and a low muttering inside the doorway. Despite remonstrances, a refractory drunkard had insisted on making his way in. A spirit of confusion threatened the peace of the meeting.

Suddenly Richard's eye sought the low platform. It bore a small stand and three

or four plain chairs. Framed texts and mottoes hung above it. Beside the platform was grouped a small orchestra. It was none of these things that caught Richard's notice, but a clarion voice:

"Let him come in. Thank God, the Word says, 'Whosoever will, let him come.' Now let us sing, 'There is a Fountain Filled with Blood.' Some people nowadays are so refined and fastidious that they can't bear to hear about the blood. They say there is something brutally suggestive about it. But some of us, my friends, have been such sinners that only the shedding of blood could atone for our sins. Thank God for the blood of Jesus Christ, that cleanseth us from all son."

The orchestra struck up, followed by a stirring chorus of hearty and enthusiastic voices. The effect may not have been artistic, but it was magnetic. The room hushed to perfect quiet.

Richard looked on like one in a dream. Was that Barclay rising from one of the platform seats? How his face had altered! The coarse and evil lines of the devil's handwriting were blotted out. The eyes had widened in a look of candor and sincerity, and deepened to disclose a vista of endless possibility. Under his arm he carried a worn Bible. Even at that distance, Richard recognized it. The faded gilt letters on its side spelled the name, "Patience Ryerson."

"Friends," began Barclay with simply directness, "I'm a rich man. I had a fortune left me long ago, but I never found it out until a few days ago. I want to share my treasure with you, and here it is"—he held up the worn Bible—"a jewel casket filled with diamonds. 'Exceeding great and precious promises, whereby' even a sinful man like me can become 'partaker of the divine nature.' Oh; it is honor and joy beyond belief!

"Now, there's the story of Jonah. You smile at the name. I remember with shame the vile jokes I used to make on that precious book. I little thought what comfort I should find in it. For I've been just where Jonah was. Ah, you may laugh; you don't know where we were, Jonah and I. It's no laughing matter. Let me read what he says:

"'I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice. For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about; all thy billows and thy waves passed over me. Then I said, I am cast out of thy sight; yet will I look again toward thy holy temple. The waters compassed me about, even to the soul; the depth closed me round about, the weeds were wrapped about my head. I went down to the bottom of the mountains: the earth with her bars was about me forever.'

"Yes, friends, that's where I was two weeks ago to-night—in the very pit of hell. They say ministers don't preach hell nowadays; that people don't believe in it any longer. Believe what you will—I have been there! My poor friend who came staggering in ten minutes ago has been there. We've drunk many a glass together. Yes, friends, I was a dunkard and but for the grace of God, a murderer. The pit's still too near me, friends; I daren't look down; it would turn me dizzy. Let me read on—Jonah's prayer and mine:

"'Yet hast thou brought up my life from the pit, O Lord my God. When my soul fainted within me I remembered the Lord; and my prayer came in unto thee, into thine holy temple.'

"People who have always lived sweet, clean, upright lives, who never have wallowed in the horrible pit and the miry clay, can't know what these words mean to me. Oh! the power of prayer! Nothing can keep it down. Buried under the mountains, buried under the seas, it still finds its way up to the very face of God.

"How came that poor wretch, Jonah—and that poor wretch, Barclay Rosecrans—cast out from before the eyes of God, to dare to look up to God's holy temple and send up his cry to the Most Holy? Bless God, how infinite in mercy He is! It was His own blessed Spirit that inspired the upward look and cry. From beginning to end, it is all God's unspeakable mercy.

"'They that regard lying vanities forsake their own mercy.' I had followed 'lying vanities' for many years. I had joined societies and clubs and lodges. I had marched in their proces-

sions, all fuss and feathers—that was the vanity of it. Talk about woman's vanity! I had been told that these orders were as good as the church, that they would save my soul—there was *lying* vanity! And all the time, I was forsaking the only mercy offered me, turning my back on the bleeding Lamb that suffered for my sins. O friends, here's the Cross, with its dear, patient, sinless Victim. His head bowed in prayer for you. See the love in his dying eye. Do not forsake your own mercy—your only hope! Give up your lying vanities, look to Him and live!

"'But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the Lord.' Of the Lord and none other. I had heard in my own home the voice of invitation, I had there this neglected treasure; but nothing could turn me till the Lord's own voice woke my dead soul. And so, from henceforth and forever thanksgiving to Him shall be my daily employment and my daily joy.

"Now, isn't there some one here tonight who wants to offer Jonah's prayer and mine? Isn't there some one buried beneath that mountain weight of sin, isn't there some one sunk in the waves and billows of temptation, who will lift up his eyes and his voice to God? Pray, friend, pray! There's hope for you; there's help for you; we will pray with you and for you. Let us see the hands of all who wish our prayers."

Many requests, some verbal, some indicated merely by the uplifted hand, followed Barclay's words, and a wave of prayer swept over the entire assembly. Almost unconsciously, Richard found himself on his knees, his voice raised in fervent supplication.

"Lord," he prayed, "as we crave Thy mercy for returning prodigals, we pray Thee to pity also the hard, unpitying elder brother of the prodigal, and send him out to seek the straying."

Richard lingered after the meeting had closed; though it was a late hour for a man who must be in the hay-field before sunrise on the morrow. Spasmodic tremors crossed his usually heavy and phlegmatic countenance, and there was a moisture in his deepset eyes, as he held out his hand to welcome the returned wanderer, with something of the Father's own love. Barclay took the proffered hand in a strong clasp. "God bless you!" he said, and added softly, "my brother!" It was the first time he had used that name.

"Come to us for the Sundays," said Richard hoarsely; "your children want you and you want them. The house is noisy, but you'll find a better praying place in our orchard than Jonah had."

With hearty thanks and warm farewells, Barclay left for his lonely home, while Richard plodded farmward in the glorious summer night.

"Where were you last night, Richard?" asked his wife at breakfast. "You slipped off like a thief, and when you ever got home I don't know, for I was sound asleep."

"I was at the Mission," he answered bluntly. "I heard Barclay speak. I tell you, he's all right! He's got religion, the real, old-fashioned kind. I wish I were as sure of my soul's salvation as I am of his. I've asked him to spend his Sundays here while he's on this Glenmouth job."

Hard and critical as she had felt toward Barclay since the night of the tragedy, Mercy felt a thrill of joy at her brother's words. Richard was so shrewd and sensible, the last man on earth to be led astray in judgment by a weak sentimentalism. If he felt that Barclay had begun to retrieve his past, it must be true.

It may seem strange that a girl so gentle, so magnanimous, so forgiving as Mercy should so belie her name and nature as to turn from her brother-in-law in the very hour of his sorest need. The night of the tragedy seemed to have planted in her breast a root of bitterness, which had sprung up at once, finding, thank God! "no deepness of earth" in her nature for such growths, and which troubled her sorely for a little time. Her bitterness had two sources. One was, the severity of a limited nature, which had never encountered strong temptation. The other was a passionate longing to defend her sister. Leal and staunch as had been the devotion of the younger sister to the elder through nine patient

years, Mercy felt that they had remained strangers. She yearned as she had yearned for nothing else in life, to understand and help her now. The fierceness of Mercy's love blamed Barclay and blamed God for the evil that had befallen her sister. How Patience's reckless and undisciplined nature, her constant yielding to unwise and unguarded impulses, had led to the final catastrophe, Mercy never thought. Richard's outspoken hostility to Rosecrans, unshaken through a dozen years, seemed to give way more readily than Mercy's concealed distrust. Yet so foreign to her nature was this stony coldness, that it was a joy to herself to find her harsh mood softening under the influence of her brother's exampie. The gracious work thus begun was completed by David Lorimer's words, recorded in the last chapter. From Mercy's eyes fell as it were scales. With loathing she recognized the root of bitterness as distrust of God—a being so compassionate and merciful, that His love is but faintly imaged by the tenderest human fatherhood.

It was the Saturday night following Professor Lorimer's brief visit to Arcadia. The children were in bed and Barclay was strolling thoughtfully in the pasture lane. Through the ruddy twilight, a tall, shapely figure moved swiftly toward him. It was Mercy.

"Barclay," she said, simply, "I've been hateful to you all summer. I've grieved so for Patience, it has made me unjust to you. Will you forgive me?"

"Forgive you, dear girl! What have I to forgive? You've been the good angel of our home for nine long, self-denying years; can I wonder that you should mourn, when, after all your pains, the craft made shipwreck at last? Any blame you may have felt for me was all deserved."

"Barclay, I must say, as Richard does, you are nobler than I. But oh! I must tell you of the new hope for Patience that has come to me in the past few days." And she told the story of the brief interview with David Lorimer.

"Mercy," returned Barclay brokenly, as she concluded with the ringing words of the prophet, which had proved the trumpet-call to her own fainting faith, "God grant you may be right. I have bad news from the hospital. Patience is failing. She has grown steadily weaker from the first. She has been quieted, but I gather that it is due to weakness. Her heart is seriously affected. Dear sister, be brave, be strong—but the end may come any day."

Mercy trembled. Was this the response to her newly-wakened trust? They had been walking down the lane toward the old farm-gate. Mercy clung to its support. The sudden blow had shattered her hopes. The vision of Patience moving again among them, joyous and triumphant, with every power of body and mind renewed, vanished like a breath. Mercy's head dropped and her whole frame shook with sobs. Barclay, scarcely less overcome, drew near and began softly to stroke her hair.

"Sister, dear, faithful sister, only remember what God is!"

"I—do—remember, Barclay. It comforts me even while I weep. These tears do me good. Some time——"

In the grief-laden pause, Barclay recalled the scene at Lazarus' tomb, where divine compassion wept with the sorrow He was so soon to heal.

"You know the Word so much better than I, Mercy; haven't you some message for us both?"

The appeal roused her. She looked up and saw the last red glow shining in the west. She turned to him solemnly and repeated:

"'At evening time it shall be light.'"

That Sabbath was a high day to Barclay, a day of vision. The great conflict that fixes the soul's destiny, spread in panoramic scenes before his eyes; and on heavenly heights appeared the horses and chariots of the Almighty.

When the Seventy returned with the joyful news, "Lord, even the devils are subject to us in thy name," the Lord, with a look that spanned the ages, replied, "I beheld Satan as lightning fall from heaven." The vision of the Divine Seer entered Barclay's soul and transformed it forever. Weighted with a sense of solemnity that forced him to his knees and held him there through hours of heart-wrung intercession, he still felt the thrill of coming triumph. With

transfigured face he came from the Mount of Vision to the world of work.

Monday evening, the sharp note of the telephone-bell smote Mercy's ear like a knell. Barclay had received from the hospital this message: "Your wife is dying and asks for you." To him, the joy it brought outweighed the pain. His wife, conscious, rational, and with a thought in her last hours for her unworthy husband! With a lover's eagerness, he made ready for the hundred-mile journey. Mercy arranged to join him with the children, when the train passed through Arcadia. She knew the mother-heart would long for a sight of them once more before the end.

The tranquil, solemn, perfumed, summer night! The haze of soft lights, the whirr of soothing sounds! The children gazed from the car-window into a fairy-land of wonder; to Mercy, the same scenes presented only marble images of death; while Barclay, looking out, beheld thrones and them that sat upon them.

It lacked an hour of midnight when the four mounted the broad stone steps of the building where the wife, mother, and sister lay dying. The huge pile looked gloomy and forbidding. The twinkling lights within fell on pale faces, the children's, heavy with sleep, their elders', tense with strained expectancy. Mercy looked like a tender and lovely being turned to stone, but the light of victory still shone in Barclay's eyes.

Low voices and soft footfalls pervaded the place. One such low voice was speaking now:

"She is very weak. The end cannot be far away. She has been past speech for two hours, but conscious and evidently looking for you."

The children approached the death-bed with hushed fear that hardly dared to look; Mercy's face quivered with the breaking of her frozen calm; Barclay's glowed with the joy of a bridegroom. He knelt beside her with embracing arms.

"My wife, my love, forgive me!"

She could not speak but she gazed at him with all her soul in her wasted features. The face gradually suffused with light. The eyes poured forth a volume of worldless messages. By prayer and fast and vigil her husband had been prepared to read them all. What passed between them in those last moments, the tongues of men and angels could not tell, but it was explanation of all the past, and hope that was blissful certainty for all the future. The flame of conjugal love which a life together could not kindle, rose high and clear in the article of death.

The eyes closed, but the dazzling radiance still lingered. The embracing arms unclasped. They could not detain the beloved spirit. Then Barclay's voice rose in prayer of one who looks into the unveiled heavens. When he rose, a new day had begun.

In answer to eager, but thoughtful inquiries, Barclay learned from physicians and nurses the record of his wife's stay among them. The complete change of scene and efficient medical attendance had subdued her frenzy with reasonable promptness. Still she was subject from time to time to paroxysms of intense excitement and acute mental distress. At such times, she would frequently beg those about her to pray for her. With strong crying and tears, she herself wrestled with a tempter who seemed all but visible to her, growing calm only when she found in the words of scripture some passage that seemed to her a sure weapon of defence. The nurse who related these facts, had no belief in, or sympathy with, religion, and evidently regarded the experiences she related as hallucinations no whit less preposterous and revolting than the erotic impulses to which many of the insane are subject. One fact, however, the nurse was forced to admit. Some weeks after the patient's arrival, the hospital was visited by a saintly woman of remarkable faith and power in prayer. At sight of her, Mrs. Rosecrans, who had been in a state of appalling terror and distress, said instantly:

"I know from your face that you can pray. Pray for me—quick—or I am lost!"

(To be continued.)

No one need remain under the power of sin. Not even the devil can bind one there if by the grace of God he is determined to rise.

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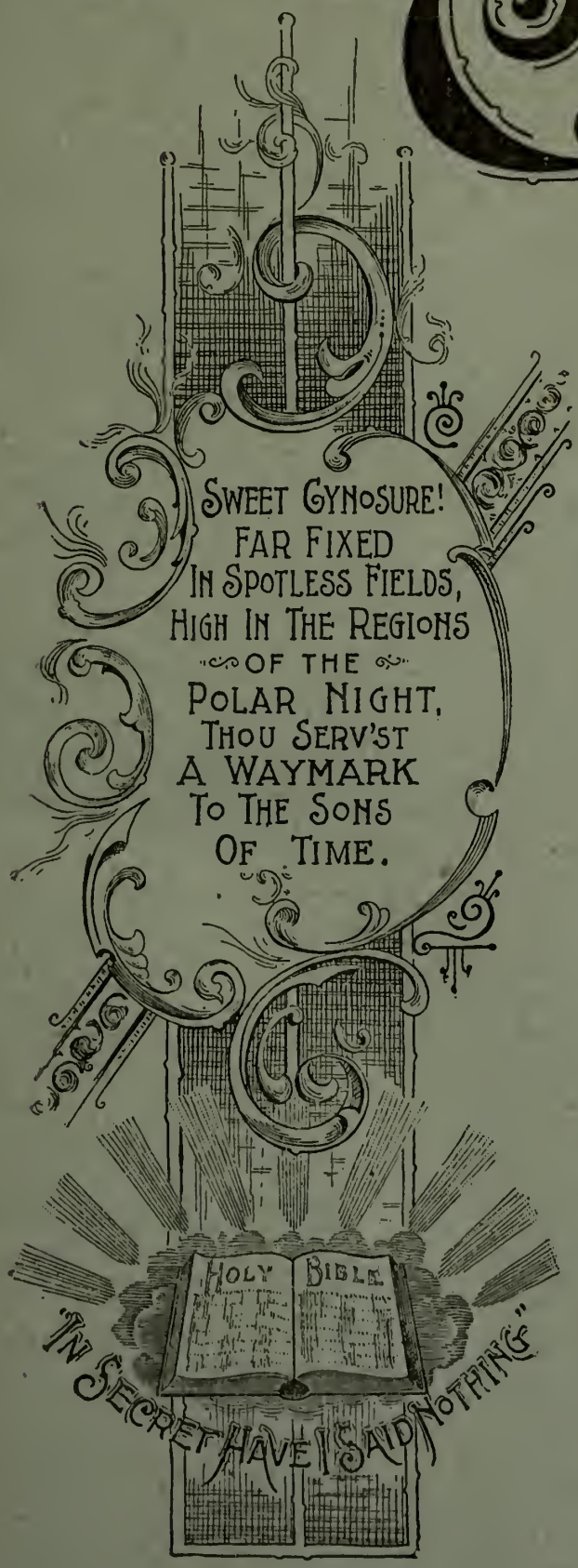

HEART'S DESIRE

BY W. S. CANMER, D. D.

As falls the rain
Upon the parchéd plain,
Greening the grass and making glad again
The waiting earth—O Thou on whom my joys depend,
Spirit of God, on me descend!

As streams the sun
The wondering world upon,
While beauty wakes and flaming colors don
Their daily splendor—O Thou flaming Sun divine,
Spirit of God, upon me shine!

As drops the dew
In gentle silence through
The dark'ing shadows, hid from mortal view—
So, secretly and oft, in holy hour and still,
Spirit of God, on me distil!

As beams the star
In evening sky afar,
Serenely glowing where no cloud can mar—
O Lustre calm, through mists of earth that intervene,
Spirit of God, in me be seen!

—The Christian Intelligencer.

CHRISTIAN CYNOSURE

WILLIAM IRVING PHILLIPS
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The booklet is not confined to the testimonies of Methodists, but contains also those of many eminent ministers, educators and statesmen.

The compiler calls his booklet "Thrilling Views of a Mystical Life."

ADDRESS

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Masonic Oaths Null and Void: or Freemasony Self-Convicted. 207 pages. Postpaid, 40c.

This is a book for the times. The design of the author is to refute the arguments of those who claim that the oaths of Freemasonry are binding upon those who take them.

Freemasonry Symbolized in Revelation. By Rev. Jas. P. Stoddard. 30c. each.

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XXXVIII. CHICAGO, NOVEMBER, 1905. NUMBER 7.

In the October number of the Cynosure we published a letter, on page 181, calling attention to a rumor that a number of the ministers of the Presbyterian church in Ireland were about to organize an ecclesiastical lodge of Masons. We wrote to Rev. Prof. Dickey, of Magee College, Londonderry, Ireland, who very kindly replies that "the statement was maliciously made by a paragraphist;" and he encloses a clipping from a paper in his own country in which he and Dr. Lowe, under their own signature, publish a statement that the charge is untrue. We were interested in the statement in his letter that he had had several letters on the subject from America.

HELP ANTI-POLYGAMY.

A request has been recently received from an influential member of Congress that the National Reform Association would employ its best efforts to promote the adoption of the proposed anti-polygamy amendment. By direction of the Senate the Judiciary Committee is to prepare and present such an amendment for consideration within thirty days after the assembling of the next Congress. Whatever can be done before the Judiciary Committee to give to the proposed amendment a proper Christian form must be done before the committee makes its report. The campaign therefore must begin early. The importance of the juncture will be recognized by all who are interested in the purity of the home and the welfare of the nation.

The National Reform Association has its headquarters in Publication Building, 209 Ninth street, Pittsburg, Pa., and has already begun a vigorous campaign by holding meetings and conventions and circulating petitions.

A member of the Sons of Veterans, on his way to his State encampment as delegate, was asked by an old soldier (not a member of the G. A. R.) the object of his order. The S. of V. said it was to honor the soldiers of the Civil War and keep green their memory. "Could I, an old soldier, enter your lodge during its session?" he was asked. The young man replied that he could if a member of the G. A. R., but if not, he would have to take an obligation not to reveal the business of the session, or secrets which he might learn during his presence.

This young man was born since the war. He did not see the inconsistency of his lodge, organized to honor the old soldier, requiring the old veteran to take an obligation before boys to keep their secrets—boys born since the war closed!

The President's Letter in this number calls attention to a movement to organize boys' secret societies in the churches. We are creditably informed that the pastor's assistant of the First Church, Oberlin, Ohio, which once had Charles G. Finney as pastor, is giving special attention to organizing of these boys' lodges. Nothing more than this marks the departure from the godly position of separation from the world which the church once held under President Finney.

AN ASIATIC MASONIC EXPERT.

At a recent anti-Masonic meeting held by the N. E. C. A. in Boston, a gentleman from India spoke of his initiation in that country by a Worshipful Master who was Masonically an expert, but in

religion a Parsee. To which of the two branches of Parseeism, the original and pure, clinging solely to the Zend-Avesta as its written code and to the leadership of Zoroaster its early founder, or the other mixed cult which absorbed some Hindoo ideas and adopted portions of Hindoo practice, the Indian Freemason was devoted, does not appear.

Pure Parseeism was the worship of fire and was of Persian origin. To fire, all temples were dedicated and every altar. Yet there were, after all, supreme and subordinate divinities in ancient Parseeism.

They were in two opposite classes, one of which was under the Headship of Ormuzd, creator of things bright and good, of which things fire was the pure symbol. The other cluster of divinities, was, on the other hand, subordinate to the divinity who was chief of darkness and evil, Ahriman. Whether the present form of Parseeism is true to the original teaching of Zoroaster, or is a development and modification, has been a matter of discussion. Ormuzd and Ahriman are now accounted by the orthodox Parsees two principles but not two causes, and modern Parsees avow monotheism.

The true Persian name of Zoroaster was Zarathustra and the history of his life and teaching has very likely undergone as much modification as his name. Even the time when he lived has been so imperfectly known that some have placed him 500 years before Christ and others 6,000 years before Plato. Whatever he may have taught, the Parsees who reverence him have been worshipers of fire, and an essential part of their devotion has been worship of the Sun. This allies them closely with that universal cult, which, variously manifested and located, forms in the aggregate the great mass of heathenism. It was the false religious cult of the Peruvians in South America; it has been the worship of Pagans in Africa; the Celts worshiped the sun, and the Teutons; this form of heathenism drew a dark semi-circle around the eastern end of the Mediterranean from Egypt to Italy. The sin of Ahab and Jezebel was closely akin to Parseeism. From Moses and Elijah to Paul and missionaries to modern heathendom, the true messengers of one true God have encountered heathen blinded in spirit by worship of the sun. To the Freemason all these earlier heathen were "our ancient brethren." Masonic lodges now swarm and thrive in Asia, where, imported from England, they are easily adjusted to the religion of a natural home. Thus, while Christianity sends its open message of light to heathen lands, Freemasonry accompanies with its methods of darkness and reinforcement of heathenism. A Freemason initiated by a Parsee comes to America reporting that the Masonic cult of India is found by him in essential features and nearly identical aspect in London and Boston.

It is a striking coincidence that about the same time a Freemason delivered a lecture in Boston in which he openly avowed for Freemasonry common foundation with that frequent phase of the cult in question known as Phallism. Sun worship universally recognizes the reproductive principles in nature symbolized by the vivifying and recreative force of the sun. An easy step is into licentiousness characteristic of sun worship and Pagan life. When it sets up and venerates obscene symbols it takes the name Phallism. The Boston lecturer took the Masonic symbol of the point within the circle, making the point symbolize an uncreated creator, and the perfect circle symbolize the male or superior created actor.

The Masonic letter G he made the circle "slit with open side," symbolizing the female actor. The object of the deified point within the circle he alleged to be reproduction of species.

This was the Mystery of Masonry, and this would some time be universally accepted by the order, all members of which would yet return to the faith and worship of their fathers; from whose faith, some, having departed, had marred the beauty and corrupted the purity of Ancient Craft Masonry. The basis of ancient "Phallic" worship, or worship of an obscene male symbol or representation, was the basis of Freemasonry in its purity. Between importation from India and what is native, there ought soon to be a good deal of enlightenment in Boston.

Contributions.

IF THE LODGE WINS, WHAT THEN?

BY REV. A. B. DICKIE, KIMBOLTON, OHIO.

As I never preach at the individual, so to-night I shall not direct my discourse at the Mason or lodge man, but at the system which makes them what they are as such.

If the lodge should win, it must have a contestant, an opponent, an opposition in the act of winning. The world is not supposed to be that contestant or opponent. Is it the church of Jesus Christ? If the church and the lodge are the same, they must have the same end in view and the same general methods of procedure.

The Aim of the Lodge.

The lodge, by its titles, its ritual, its workings, is for universal sway. The object of Jesus Christ and His Kingdom is universal sway. Which shall win? The Christian says that Jesus of Nazareth shall win. The lodge says *it* shall win. Jesus said (Ps. 108: 9), "Moab is my wash pot; o'er Edom I will cast my shoe; and o'er the land of Palestine in triumph I will go." I need not tell you that this refers to the church of Jesus Christ, and Jesus as King and Leader; and that His triumph is to be over and throughout the world. And when He casts his shoe o'er Edom, He declares His prior claim, to which there need be no contestant; and His triumph over Palestine is His triumph o'er the world.

A Religious Institution.

The lodge is a religious institution. This, no one need deny. It has its temple and its god; its altar, prayers and incense (the Old Testament quite complete—the ark of the testimony, seven-branched candlestick, altar of perfume, vase of ointment in front of the ark on the north side). It is certainly a religious institution, and it professes to prepare men for heaven—the "grand lodge above." How does it receive its members? By initiation. What are the qualifications? Secrecy and silence. God says (Isa. 48: 16), "I have not spoken in secret from the beginning." And Jesus says (Jno. 18: 20), "In secret have I said nothing."

Masonry also teaches the new birth: "Having been wandering amid the errors and covered with the pollutions of the outer and profane world, he comes inquiringly to our doors, seeking the new birth." (Mackey's Ritualist, p. 23.) The lodge, then, is a sacred place, a divine institution where regeneration is effected. The lodge temple represents heaven as far as these earthly minds can make it; God himself is represented in the initiation by some lodge man, who is designated as "All Puissant," the all powerful.

The Bible teaches the new birth, but how different! The one is of the earth, earthy; the other is from heaven and spiritual. The seventeenth degree of the Scottish Rite teaches that "they wash their robes in their own blood," while the Bible teaches that the robes of the saints are washed in the blood of the Lamb. Salem Town says, in Speculative Masonry: "The soul is fitted for a meet temple of God in a world of immortality." In the fourth degree the Mason is made a living stone in the spiritual building. In the fifth degree his election and salvation are assured. In the sixth degree riches of divine grace are conferred. In the eighth degree, all Freemasons are assured that they will be admitted within the vale of God's presence.

The Scottish Rite.

We have no objection to this if it be true. We do object to deception. God says men are admitted to heaven through His Son. The Scottish Rite dishonors God and the Son. They are not Scotch; they are Jesuitical. They have all the ear-marks of the French Jesuit. The three original York degrees are the basis. Ramsey, a Scotch renegade from Protestantism to Catholicism, in the Jesuit College of Clermont, Paris, raised them to fourteen degrees. De Boneville, a Frenchman, increased them to twenty-five degrees in 1754. They were sent to Charleston, S. C., by Stephen Morin, who with twelve other Jews and three Americans, raised them to thirty-three degrees. And that is all that is Scotch about them.

Masonry Rejects Christian Religion.

American Masons boast that barbarians are their brethren and that the lodge is the natural religion of the world; thus discarding Christian religion and ignoring Christian civilization. The Bible teaches that the church receives its authority and power from heaven. Masonry teaches that authority and power is from the lodge. No one is required to believe in Christ to enter the lodge. Jesus says (Jno. 6:40), "And this is the will of Him that sent me, that every one which seeth the Son and believeth on Him may have everlasting life; and I will raise him up at the last day."

Masonry and the church, therefore, are not the same in any particular. In 1717, at Apple Tree Tavern, London, when it dropped stone masonry and accepted those with certain qualifications who would pay, Masonry started a religion to fit men for heaven, without Christ, and took its position among the religions of the world.

There was only one degree in stone masonry—Entered Apprentice—in which they hazed as initiation; and Fellowcraft and Master Masons were classes in the one order. Then they dropped stone masonry and fixed up degrees, which they said originated with Solomon and Hiram at the building of the Temple. And at the murder of Hiram Abiff, they make Solomon and Hiram King of Tyre call the ruffians, Jubela, Jubelo, Jubelum. That is Latin. It is amusing, to say the least, to think of Solomon and Hiram talking Latin, a language not in existence until centuries after their death.

A Return to Barbarism.

If the Lodge should win? It aims to win. It wants to win. What then? No church, no conscience, no God. It would take us back to the Feudal Ages; when might was right, the Bible hidden, God unknown. No place to worship for boys and men under twenty-one years of age, and for girls and women, the poor, the lame, the halt and the blind. Worse than the Dark Ages! Women and girls and young men and old men could find the Master then, but what could they do now? And where would they go when dead? Not to the "grand lodge above," for they were never prepared for that place, being forbidden the lodge. No prayer-meeting—lodges don't have prayer-meeting. No Sabbath schools nor young people's meetings, nor Y. M. C. A.'s; no place to go for elevation of soul or mind, no Christian civilization—all gone. Christian schools, colleges, seminaries, missionaries, womanhood, manhood, motherhood—gone. A sad picture, and no Mason or lodge man ever wants to see it.

Good Men in the Lodges.

I do not say that there are no good men in the lodge. There are. But it was not the lodge that made them good, and they will not stay there. It is said that four-fifths of the Masons never attend the lodge after initiation. The one-fifth does the business and gets the dues. George Washington was initiated, but did not attend for thirty years before his death. Nearly all the Masons whom I know pay their dues and stay away.

Invitation and Exclusion.

The Church, in the name of her King, invites all—"Whosoever will may come." The lodge excludes the old man in his dotage, the young man in his non-age, women, the lame, the poor, the halt, the blind. The great majority of the world's inhabitants would be forbidden the lodge, Christless as it is, and not allowed even to worship the Mason's god afar off.

Then God would be relegated to the rear, as in the days of ancient Babylon, Herculaneum, Ninevah, Pompeii, Sodom and Gomorrah, and the judgments of God would be as swift and as sure.

But this is all a supposition. The Son, in the name of the Father, says that He shall win and to Him every knee shall bow. Do you want to be among the winners? Then forsake Baal-worship and worship and follow the Son. For every man is a worshipper, and has a god, and is as his god is.

"Whosoever confesseth me before men, him will I also confess," and "whosoever denieth me before men"—or refuseth to confess me before men, whether the individual, the church, the home or the State—"him will I also deny."

PRESIDENT'S LETTER.

Dear Friends and Brothers: There are two things which I feel inclined to speak of in my letter for this month. First, in regard to the duty of persons who have been connected with secret societies, but have for Christ's sake abandoned them, and second, to set before you some facts respecting the movement of the lodges on the boys of our time.

The first topic was suggested by a letter to our Secretary. It came to us from California, and the writer says, "Whether one cares to remain a Mason or not, what do you think of people who have promised not to disclose the signs and pass words and have done so? Even though professing Christians, how can you tolerate them? A man who cannot keep his word is of little account, no matter what he professes."

This is the view of the lodge oath from the adherent to the system; but the same thought for substance controls the action of many persons who have seen the evil effects of lodges and abandoned them. They are ashamed of their experiences in the orders. One of them said to me, not a great while ago, "After my initiation, I was for weeks ashamed to look a man in the face on the street," and these friends oftentimes feel not simply ashamed to relate the experiences through which they have passed, but they feel in honor bound not to do so. They, whether it be clearly phrased in their own minds or not, imagine that they are bound to conceal the things which they have agreed not to reveal.

There is a third motive which acts upon the minds of these brothers, not always, but frequently. They fear the consequences of testimony. They sometimes dread the effect on their business prospects. Sometimes they think of the alienation of personal friends. At times they are alarmed for their personal safety. They know that there are men in the lodges of which they have become members who would not hesitate to maim or kill.

These four forces operate to keep multitudes of good men silent respecting the evils of the secret society movement—the contempt of those who are in the orders, the shame, the false honor, and the fear of those who have abandoned them. Though no man should be hindered a moment from doing his duty for such reasons, it is safe to say that to-day there are thousands who are governed by the social and personal forces above indicated. Let us, if possible, go to the root of this question, and determine for ourselves the facts and the following duty.

First of all, persons who are familiar with the lodge system, know that it is founded upon falsehood; that the money and the oaths of those who unite are secured by fraud. Albert G. Mackey himself virtually confesses this when he says, "If our order were open, it would not have lasted as many days as it has years." I quote from memory, and my words may not be exect, but they do not misrepresent his meaning. Beyond a doubt, this is true. It follows necessarily that these men who go into the order, it being secret, who would have stayed out if it were open, are deceived as to its essential character. It is a commonplace in ethics that an oath or any other contract, obtained by fraud, is void from the beginning.

Second, the oaths and obligations of lodges bind those who take them to the unlawful. Favoritism is the least of the abominations which may be properly laid to the charge of lodgism. The whole secret society system is built upon it. "Join our order, and you will secure favors, which you could not otherwise obtain."

This means that secret society people will favor unworthy folk if they are connected with their orders, or that they will not favor worthy people who are outside of them. Either of these courses of action involves fundamental immorality. Every honest man should favor and befriend every other honest man, whether he belongs to a lodge or not, and no honest man should stand by, aid, and assist a dishonest man, whether he belongs to a secret lodge or not. This is absolutely plain.

Furthermore, lodge obligations, aside from creating an unfair and artificial distinction in society, train men for and protect them in the actual commission of crime. This is not saying that all lodgemen commit crimes; everyone knows that they do not. By the same token, everyone knows that some of them do. The question as to the natural tendencies of the order must therefore be determined by an examination of its oaths and obligations. The moment one takes up a secret society ritual with this thought in mind, he sees that it is directly adapted to encourage men to criminal acts and to train them to protect their brothers if they shall commit them. "I will conceal the secrets of a brother given to me as such." "I will warn my brother of approaching danger if in my power." "I will obey the hailing sign of distress whenever I see it given, or hear the words which accompany it." "I will aid and assist my brethren in this order, not wronging them or seeing them wronged by others." These are not the exact words of obligations, but they are the exact thoughts and they are found in practically all the lodges of our time. What do they all mean? Here is a man debating arson or murder. What impression does the fact that he belongs to an order imposing such obligations and an order which is secret, whose members are largely unknown to the public—what effect, I say, does such a fact have on his mind at a time when he is tempted to crime? Some, at least, of the men who are most prominent before the public at this time in connection with far-reaching schemes of plunder are distinguished members of lodges. They have been protected for years in the robberies they have carried on. How did they come to be robbers in the beginning, and how does it happen that their plunderings have been so long concealed? And what will their lodge brethren do now respecting the punishment of the crimes which are revealed? These questions answer themselves. Now, no obligation which tends to criminal acts or which inclines one to protect the doers of such acts can be binding on a Christian's conscience for a single moment.

Another remark, and we conclude this portion of our letter. It is the duty of all Christians, patriots, and honest men to seek to prevent others from stumbling and falling where they themselves have experienced harm. Apply this simple principle to the question in hand. The person who reads these lines has, we will suppose, been deceived into membership in some secret lodge. He is sorry and wishes that he had known in advance what would be required of him, but he is already in his lodge. He finds that, as a Christian man, as an honest man, he can have no fellowship with this organization. He finds that the companionships are evil, that the whole tendency of the order is to level him down, and he makes up his mind to quit. He does quit. He never goes near his lodge again. Meanwhile, there are, all around him, young men who are being solicited for membership in the sly, underhanded ways the lodges use. These young men are told that good men in large numbers belong to the orders; that they will find assist-

ance in case of need, places when unemployed, friends when among strangers, physicians and nurses when sick, customers as merchants, patients as physicians, clients as lawyers, voters as aspirants for public office. This good man who has come out from the lodge knows that these forces are operating upon tens of thousands of young men all around him. Our California friend says that he ought to keep silent. That if he reveals the character of the lodge to those who are about him, he is unworthy of respect. What utter nonsense such talk is! One can easily understand why lodgemen desire to have this opinion prevail, but it is hard to think that any sane person who has not some selfish interest in the discussion would dare for an instant even, to suggest what these people unblushingly affirm. No; it is the duty of all men who know the truth to bear testimony to the truth, and while this testimony may be given in different ways by different persons, while God does not require the same sort of service from all those who offer themselves as witnesses for His truth, He does require that we all be witnesses and we must do what we can to save those about us from pitfalls which have harmed ourselves.

"We Must Get the Boys."

But I desire to deal in this letter with another phase of the secret society movement which is of vast importance at the present time. One of the greatest preachers of our age was Frank Beard, who, for fifteen years or so, prepared the first page cartoons for the Ram's Horn. He was a humble believer, a great-brained, big-hearted child of God. Among the many pictures which came from his pen was one like this: A big brewer and a saloon-keeper stood side by side in a graveyard. Over the fence and across the street, a public school was welcoming the scores of lads, bright-faced, bright-eyed, who were pouring into it. The saloonkeeper looks depressed and he says to the brewer with whom he stands, "Our best customers are dying every day." And the brewer says, "Yes, but look at the boys. We must get them in."

The same devilish suggestion was made at a recent meeting of liquor men in Indianapolis. One speaker, as reported by the Associated Press, said to the assembled conclave of liquor sellers, "Nickels spent on the boys in treats will come back in dollars from the men." This same idea is acted upon by the lodges of our time. Perhaps the first movement of the sort was the Good Templars. This, on the pretense of promoting temperance, was intended to draw in boys and girls from fourteen years upward and to give them a little taste of secrecy. The obligations were framed by Free Masons, as their phrasing plainly shows, and the secret meetings with grips, signs, and talk about "Brother" and "Sister," etc., accomplished exactly the same results in the boys and girls who entered that they do in the men and women who go into the older orders. Colonel Sobieski, thirty years ago, was heard by Rev. George Bond, of Nora, Illinois, to say to one of his (Bond's) neighbors, that the object of the Good Templar movement was to train the boys for membership in the Masonic Lodge. Mr. Bond still lives and will swear to this statement if desired. Bishop H. C. Potter, in the American Tyler, Oct. 1, 1901, advocates the formation of secret societies for boys, in view of later Masonic affiliation, "for which," he says, "our best youth should be trained, and to which they should be advanced step by step, through preparatory forms and degrees." If there were no witnesses, however, to prove that lodge men had ever said such a thing, all the facts in the case go to show that it is true. Free Masonry, with its bloody oaths

and its scoundrel obligations, cannot attract a class of men who have been properly trained. It is necessary to corrupt the boys in understanding and feeling, if we are to have the old orders live. Hence in our day the great movement toward fraternities for boys.

There lies before me a little circular entitled "Knights of King Arthur." The first paragraph is from Dr. G. Stanley Hall, President of Clark University. It would be a pleasure to me to discuss the President's relation to the educational movement of our time in general, but there is neither time or place here for that. But on the lodge question, President Hall is alleged to have said, "Every adolescent boy ought to belong to some club or society marked by such secrecy as is compatible with safety." Now why should an adolescent boy, or a boy of any other age, belong to some secret society, and what does President Hall mean by throwing in the phrase "as is compatible with safety?" Are some secret societies safe and others dangerous? How much secrecy is safe? How much or what kind of secrecy is dangerous? Why does not President Hall, if he wishes to act as a procurer for secret societies, explain himself clearly, telling us exactly what ones he wishes boys to join, and what ones he wishes them to avoid? This circular contains recommendations for this particular secret society from Rev. Walter Walsh, a minister in Scotland; Rev. Walter B. Wessels, a minister in Baltimore; Rev. Herbert E. Thayer, of Springfield, Mass.; Rev. Orrin Edson Crooker, of Woonsocket, R. I., and Rev. Arthur Ward Bailey, of Syracuse, N. Y. In addition there are three other recommendations for the Association; one from a secretary of a Young Men's Christian Association, and the other two from teachers.

We do not care at this moment to speak of the teachers, though there are many things which might properly be said of a person who holds the high and holy office of a teacher and uses that position to get boys into a secret society; but let us confine our thought to these ministers of the gospel who are in print recommending a little lodge for boys. What is a minister? He is, by profession, a representative of Jesus Christ among men. He is charged with the duty of declaring the truth of God to all, whether they will hear or whether they will forbear. He is supported by someone in order that he may do this work. He is set aside from the ordinary business of the world, in order that he may do this thing. By profession, he believes that Jesus Christ is the only Savior of men, that the church of Jesus Christ is the organization which God has established for proclaiming His truth and carrying forward His work. Is it exactly honest for men who are thus set apart, thus supported, and thus pledged, to constitute themselves agents and representatives of secret lodges which every intelligent man of our time knows to be rivals and enemies of the Church of Jesus Christ? Let all our readers, however, understand that this movement is on.

In contrast with the awful position in which these ministers place themselves, let us mention with thanksgiving the testimony of the high school principals and teachers of our day. When this issue was forced on the teachers of Chicago, the principals of the fifteen high schools and more than three hundred teachers of those high schools declared with one voice that these fraternities were enemies to everything that was good in the schools; that they destroyed scholarship, deteriorated manhood, promoted immoralities. There is no question but that the teachers are right; that they are far more faithful to their commission than these

ministers who so far forgot themselves as to appear in public as representatives of organizations which are founded on principles the direct reverse to those which governed the life of Jesus and the organization of his church. President Finney, years ago, said, "There will never be any wide-spread revival of religion until people understand that the ordinary Christianity of our churches is not the Christianity of Jesus Christ." How very true this is, and how important that every one who reads these lines should question with himself: "Am I a Christian after the model of Jesus Christ, or am I a church member?" How important especially that ministers of the Gospel should ask themselves whether they are really followers of Jesus Christ or not. What likeness is there between Jesus Christ and a minister of our time who proclaims what people wish to hear instead of what God has said? Who recommends and builds up man-made institutions like lodges instead of the church which Jesus Christ left, and bought with His own precious blood? How earnestly and how often we ought to pray that the eyes of men may be opened! How often are we reminded of the words of the Lord Jesus, "Father, forgive them, they know not what they do."

I should be glad to add to this letter some words as to our duty respecting the positive training of our boys and girls, but I have already exceeded my proper limits and must close. Let every reader pray for the boys and girls of our country, that, as they are born innocent, so God may keep them pure and holy; that He may bring them speedily into living connection with the Church of Jesus Christ, and into glorious and active service as members of His Church. Fraternally yours,

Charles A. Blanchard.

SWEAR NOT AT ALL.

BY A. H. ZILMER.

To swear is to "affirm or utter a solemn declaration, with an appeal to God for the truth of what is affirmed; to promise upon oath; to give evidence on oath." An oath is defined as "a solemn affirmation or declaration, made with an appeal to God for the truth of what is affirmed. The appeal to God in an oath implies that the person imprecates His vengeance and renounces His favor, if the declaration is false; or, if the declaration is a promise, the person invokes the vengeance of God if he should fail to fulfill it. A false oath is called a perjury."—Webster. From the foregoing it appears that the appeal to God constitutes the substance of the oath, and is understood to confirm the statement or promise made, and, as stated in Heb. 6:16, "men swear by the greater; and an oath for confirmation is to them an end of all strife;" that is, when one appealed to God as a witness for the truth of what was affirmed, the matter was settled. The first instance in Scripture which we have of such an appeal to God is recorded in Gen. 21:24-31, where Abraham was required to swear "by God" that he would deal kindly with Abimelech. We have other examples where oaths were made by the life of Pharoah, Gen. 42:15. By the temple or parts of it, Matth. 23:16. By idols, Jer. 12:16; Amos 8:14; Zeph. 1:5. Oaths were made "before the altar," 1 Kings 8:31. And by slaying and dividing animals and both parties passing between the parts, Jer. 34:18-20. Se also Gen. 15:10-17. Josephus (B. J. 2:14, 4) tells us of men swearing "by the holy angels of God." These are a few examples of oaths taken among the children of Israel. We have instances on record of other nations seeking to confirm the truth by two men laying hold of a dog or fowl by the head and feet, which is cut in two with a single blow of the dao, this being emblematic of the fate of the perjurer. Or a man will stand in a circle of rope, with the application that if he breaks his vow he may rot as the rope does. Another brandishes a knife before the sun, say-

ing, "If I lie, may the sun plunge sickness into my entrails like this knife." Among the Carthaginians, the sun, moon, earth, rivers, meadows and waters were invoked side by side with the gods. The Heaven-god, able to smite the perjurer with his lightning, was invoked by the Romans when a pig was slain with the sacred flint, representing the thunderbolt, with the invocation to Jove to so smite the Roman if he broke his oath. The African negro swears by his head, or by his limbs which will wither if he lies. The Siamese Buddhist in his oath, not content to call down upon himself various kinds of death if he breaks his oath, desires that he may afterwards be cast into hell to go through innumerable tortures, among them to carry water over the flames in a wicker basket to assuage the thirst of the infernal judge, then that he may migrate into the body of a slave for as many years as there are sands in four seas, after this that he may be born a beast for five hundred generations, etc. The Greeks and Trojans poured out wine as a libation to Zeus and the immortal gods, that the perjurer's brain shall, as the wine, be poured out upon the ground. Thus did men in the past confirm their words by an appeal to their gods or the highest objects of veneration.

In the judicial oath to-day men solemnly swear that they will speak "the truth, the whole truth, and nothing but the truth, so help me God." Other oaths and promises are exacted by secret societies, in which men are made to appeal to "the Supreme Ruler of the universe," in some of which they call down upon themselves the most condign punishment, for instance the penalty of having their throat cut from ear to ear, their tongue torn out by its roots and buried in the rough sands of the sea at low-water mark, and a number and variety of similar atrocious penalties, all of which involve death to the perjurer. It is not stated in the "obligations" calling for such nerve-racking penalties whether the Ruler of the universe is to execute these or whether their execution is to be left to those who require them. In others, after repeating the substance of the obligation, the subject merely adds, "I pledge my sacred word of honor, so help me God, and may He ever keep me steadfast." All of these are regarded the same as oaths, containing as they do an appeal to God.

Over against the foolish and useless forms of oath or affirmation noted above stands the inhibition of our Lord to "SWEAR NOT AT ALL." Matth. 5:34. To swear is to make oath, as noted above; "at all" is in any manner or degree, and "not" is a word which expresses negation, denial or refusal. Thus the command of Jesus to His followers is to swear not at all, in any manner or degree; in other words, to take no oath of any kind. Then He specifies certain objects by which oath is not to be made. 1. Swear not by heaven. Why not? "For it is God's throne." And this, on the same principle as Matth. 23:16-22, is the same as to swear by God Himself. How sinful and odious it is, as Webster properly remarks, to use the name of God in the flippant way as is done in profane swearing. 2. Neither by the earth. For it is God's footstool. 3. Neither by Jerusalem, for it is the city of the great King. Neither by thy head, for thou canst not make one hair white or black. To this the Apostle James adds, "Neither by any other oath," Jas. 5:12. What, then, is to be done by the believer? "Let your yea be yea; and your nay nay." Is not this sufficient? It is for every good purpose. "Whatever is more than these cometh of evil," Matth. 5:37. And is not this true? Look at the profane swearer. From whence comes his almost constant appeal to God? "From evil." He calls upon God to "damn" his neighbor with whom he has a quarrel, his dog who wakes him at night, his horse who works for him faithfully, and even the members of his own family, as well as every other object that encounters his displeasure. Why should a truthful man appeal to God to create respect for what he says? *Wer einmal luegt, dem glaubt man nicht, Und wenn er auch die Wahrheit spricht.* "He who once lies is not believed, even when he speaks the truth." Will men believe him for saying "by God"? They would sooner believe him

without such an appeal. And he who from principle speaks the truth has no need to call down upon himself the vengeance of the Almighty to give force to his affirmation. And why should a man pledge his tongue, his heart, his bowels, his ear, his hand, or his head, which means his life, as a forfeit in case he speaks falsely? No man has a right to pledge his life to fulfill a promise, as his life is not his to give, but to use for a good purpose. Nor would it benefit another should he thus foolishly give it. The present-day practice of making oath, carried on so extensively, is not only "of evil," but is an unmitigated evil continuously, and leads to evil. Men often have no more respect for their oath than they have for the jests of children, and would as soon perjure themselves as eat bread. Many cases of perjury of witnesses are known to courts, but they are passed without notice. Or at best it is shown that a witness has sworn to a falsehood, his testimony is ruled out, and nothing further comes of it. Shall the Christian swear by God, when his simple yea and nay should suffice, according to the words of Jesus? He has had no need to make oath to anything. He says yea when it is yea, and nay. when it is nay, and his word goes as far and does quite as much, if not more, than if he bound himself with a curse, or said, "God smite me if I speak not the truth." Let him consider that he is not an unenlightened heathen who feels himself compelled to call upon his god for the truth of what he says. He stands related to Him who said, "I am the Way, the Truth, and the Life."

Look at Peter denying his Master, and then cursing and swearing to give weight to his denial. Matth. 26:74. Was it not evil? Had he been a stranger to the Lord a simple denial would have been sufficient, but cursing and swearing only exposed and demonstrated his weakness. Nor is it presumable that his strong language tended to heighten him in the estimation of those who heard him: His speech betrayed him. And it is a fact that by his conduct he deeply wounded the heart of the faithful Master.

See also the effects of Herod's rash promise made on oath. Matth. 14:7-9. Probably under the influence of strong drink, he foolishly promised the gay and overindulged damsel to give her whatever she should require, not thinking and not knowing that his oath would involve the beheading of so good a man as John the Baptist. Had he, like the prudent man described by Solomon, "looked well to his going" (Prov. 14:15), he would have been spared the humiliating spectacle.

An illustration of the evil of making oath on one's life is the case of the more than forty men who had bound themselves with an oath not to eat or drink until they had killed Paul. Acts 23:21. They did not kill him, nor is it probable that they starved themselves to death; for men who are wicked enough to lay a secret plot to wantonly kill an innocent man would also without scruple perjure themselves.

It may be objected to the foregoing remarks that oaths are not only permitted among the children of Israel, but commanded by the Lord, as in Ex. 22: 11. While this is true, it does not set aside the Lord's ruling upon the subject. Notice the connection in which the language referred to occurs, and this will clear up the situation. "Ye have heard that it has been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths." Matth. 5:33. He is here citing a law which had been enacted for the government of "them of old time." Does He re-affirm it? No. On the contrary, he establishes a new rule governing the matter, introducing it in language so striking as to make the contrast as sharp as possible: "But I say to you, Swear not at all." Regardless or independent of, separate from, what was then said and done, I say unto you, If in their stage of enlightenment or darkness they bound themselves with oaths, you have no necessity for such oaths.

Reader, do you not think that Jesus intended this enactment to be binding upon His followers during the dispensation in which we are living? From the language of James already referred to it appears that such was the understanding of those who heard the Lord.

Through their word we have come to believe on him. Can we properly claim to believe on him if we fail to observe his enactments? if we swear as does the world which lies in wickedness? if we make the same oaths the world makes and in the same manner?

No man should make a promise of secrecy without first knowing and weighing what he promises, and no man has a right to exact a promise of secrecy or concealment of another without first telling him that secret. The promiser cannot tell whether he shall be able to observe the desired secrecy before he knows the secret to be kept by him, and to require such a promise of another without first revealing to him the secret to be kept, is taking unwarranted advantage of him. No man has a right to pledge his life to make good his promise, for his life is not his own. It has been given him of God to use as long as possible. He owes it to God to use it as long as he can, and to the best advantage. He owes it to his fellowmen as well, and they are justly entitled to the benefits they may derive from his living among them. He owes it to himself to live as long as he can and to get out of life all he can for the development of his character and the enriching of his mind. And if he pledges his life or his limb to fulfill a promise, some unforeseen vicissitude may arise which might make it impossible for him to fulfil his promise, and bring upon someone the unwelcome necessity of requiring his life.

Plymouth, Ind.

LIMPING FEET.

We give our readers an opportunity to scan (in both senses) the following Masonic effusion published in the Bulletin of the Iowa Masonic Library. These Acrostics are like a pile of cross sticks, and our impression from rather extensive reading of fraternal literature, is, that when, on the basis of what the lodge furnishes a speaker or writer, eloquence or poetry is attempted, the result is apt to grow painful to the literary taste. Bombast, bathos or rhymed prose are what one learns almost to expect. We might add that one learns also not to be surprised by the occurrence of—well, call it fiction.

Acrostics on the Keystone.

H. T. W. S. S. T. K. S.

Happy is the man whose thoughts will bear
The rigid test of the unerring square,
Who unwaveringly through life has trod
Steadfastly toward his Maker, God,
Striving by deeds of charity and love
To gain admission to that Lodge above.
Knowing that the stone which on the rubbish was cast
Shall be regained, our Keystone at the last.

He who learns this stone to read,
Thoughtfully should its teachings heed;
Watch with care its sacred name,
Securely guard and keep the same;
Suffer a companion and he alone
To 'tice the mysteries of this stone.
Keep this Key, my dear brother,
So beautifully wrought by its ancient author.

MASONIC HISTORY.

The Iowa Masonic Library Bullétin published what it entitled an Interesting Item of Masonic History about to be given also to the readers of the American Tyler. We copy the paragraph which furnishes the key to the story. It shows one way to get even in a horse trade, but whether some jockey did really practice his acts because he was trading with a Mason, or merely because he saw a chance, may be a question. What is more certain is that Masonry did not restrain the other man from revenge.

"I think it was in 1825 or 1829 that my father, then engaged in buying horses and driving them to Pittsburg for sale, was made a victim on a deal by one who thought that he was justified in swindling a 'Morgan killer.' My father was a powerful man, and of a quick temper. He sought out the fellow who had wronged him and, failing to secure redress, turned in and gave him a thorough thrashing. Friends of the latter at once started the story that he had suffered because of his anti-Masonic zeal. It was averred that his injuries were likely to prove fatal, and there was a hue and cry after my father. To remain and face out the matter would have meant not only legal prosecution but illegal prosecution, and he fled from home, and for a long time his whereabouts was unknown even to the family."

OUR STORY.

THE QUALITY OF MERCY.

SUSAN FIDELITE HINMAN.

CHAPTER IX—Concluded.

The lady knelt and offered a fervent prayer. At once, Mrs. Rosecrans grew quiet; and from that moment, there was a marked and ever-increasing improvement in her condition. Her great and growing bodily weakness soon prostrated her physically, but her mind grew tranquil and in her last days even cheerful. Her submission and gratitude to those who ministered to her, was in touching contrast with her former days of frenzied violence. She still begged for the reading of the Bible, but in quiet confidence now; she still prayed, but with a smile of peace upon her silent lips. And so, from the midnight blackness, darker than the Valley of the Shadow of Death, which had clouded her life's noonday, she had passed into the tranquil evening, where the darkness had grown light.

CHAPTER X.

DONALD.

"Hear, ye children, the instruction of a father, and attend to know understanding."

The tender and touching funeral services were over, and Barclay Rosecrans had buried his dead out of his sight. It was the time of sunset and evening star. The dewy cool of twilight was fraught with the tranquil sounds of farm life at evening. Barclay and Mercy sat on the long front porch.

"Now about the future," Barclay began slowly; "in two weeks school begins."

"Yes," was the brisk response, "and by the end of the week we must be back home. I have a little more sewing to do for the children, and then I must get the house in order before school begins. Does this program meet with your approval, Mr. Rosecrans?"

Barclay hesitated, then began with an obvious effort:

"The Book tells us"—it had become *The* Book to Barclay, his constant companion and guide—"the Book tells us we should take no thought for the morrow, but there are times when one can hardly avoid taking a long look behind and before. You will not wonder that such a time has come to me now.

"A past like mine is a bitter thing—but for God's grace, a blighting and damning thing. I see as I have never seen before what a failure—O my God, what a stupendous failure!—I have made of life. Not my own life alone, but the life of the home. A shipwrecked home!! The sweetest fruits on the tree of life turned apples of Sodom! Mercy, you can never know the sting of such remorse."

He paused to gain command of his voice and then resumed:

"The past is put away, thank God; but even He can't give me a past like yours. If prayers could bring it, I should give Him no rest day nor night—for my children's sake. The sins of the fathers are visited on the children—oh, how sorely! I see it in my boy's fierce temper and my girl's weak will. What fearful heritage of appetite and passion I may have given then, I cannot tell.

"I must face these things. For their sakes, I dare not do otherwise. A long life, should God grant it, will be all too short to atone for the wrong I have done them. I have no other object, no other hope in life. Even to know that all my sins are cast into the depths of the sea, can bring me no joy if my children are lost. I can't take the road to the Celestial City and leave them behind.

"You've known the Bible from babyhood, Mercy, and I hardly dare expose my ignorance to you. I was reading the Epistle to the Romans this morning for the first time. You remember, after the greeting to Aquila and Priscilla, the words, 'Likewise greet also the church that is in their house.' 'Oh!' I thought as I read, 'how I wish I might have a church in my house!' Is it too late, I wonder?"

Mercy's eyes questioned him silently. She could not bear to speak.

"My mother died when I was a little chap, and I never had a home. Oh, yes, there was a place where I slept nights and got my meals, but yonder nest was more of a home to the robins that nested

there than my father's house ever was to me.

"I think every real home should be a kind of church—a holy place, where reverence keeps back all evil words and deeds, a place shining with the love of God; not a roomy place, but a glad place; a place like the Heavenly Home, with 'all the glory and honor of the nations'—all the best and brightest things in life—brought into it.

"In the old days I think 'the boys' counted me good company, but there was always a sore spot in my heart. No one ever knew how I longed for a home, how I dreamed of it at night; and when I met Patia——"

Not even to her sister could he reveal the hopes that had gone down like the setting of the sun.

"It was my fault—mine—mine! I had my chance and I threw it away. Patia has gone Home—and we are left, the little ones and I. Oh, if I might make a home—with God's help—so pure and sweet and true that if she could come back, she should not be homesick or ashamed!"

The tears in his eyes were not the weak drops of vain desire. His face kindled with resolution. He raised his right hand as if to clasp a Heavenly Hand.

"God helping me, I dedicate my remaining days to building such a home for my children."

There was a long silence, in which both hearts were filled with prayer.

"There are difficulties, tremendous difficulties. I can't be with my children always, to help and shield them. I must earn their bread. In my absence, some one must take my place. Whom can I find? I have no relatives. To do all I long to have done for my little ones would require the gifts and graces of an angel. I can think of no one——"

Mercy's lips curved in a quiet smile, which combined amusement, sympathy, and something else that Barclay could not read.

"If you insist on angels, I'm afraid I can't advise you—that is, always supposing you wish advice."

"I do, from my heart."

"Anticipating such a request, I am prepared to name an applicant for the position of housekeeper and caretaker of the bairns, who is very desirous of the place. Still, the qualifications you demand——"

"Pardon me—desire; I am too well aware of my own shortcomings to demand much of my fellow creatures."

"The high qualifications you desire in the occupant of such a position, make me hesitate to recommend my candidate."

"I don't want to be exacting. I think you can bear me witness that for myself I am not hard to please."

"Indeed, I can. If you were hard and overbearing, I doubt if the person I have in mind would have the courage to apply."

"Is she young? I'm afraid that age and experience were the two things I had set my heart on—next to a good character, of course."

"I'm very sorry—still, age and experience are relative terms. What do you say to my age?"

He looked at her thoughtfully. "Really, I very much doubt——"

"Don't condemn her too hastily. I believe she is willing and faithful; and she loves the children."

His eyes seemed to search her thoughts. She looked down and added in a lower tone, "She loves them more than any human being ever did or could, except their parents. She has reason to think they love her, too. She wishes for them what you wish for them."

"Mercy, you don't mean——"

"Truly I do. I should be inexpressibly grieved to be supplanted and sent away from my Donald and Doris."

"Little sister, this is beyond my wildest dreams. But you must count the cost. You have given the best years of your youth to us already; but you are still young; you are free; you might go away and do great things for yourself."

"You speak to empty air; I lack ambition, I think. At any rate, my sole ambition is one with yours, to make the best and dearest home in the world for my dead sister's children."

The rare tears shone in her eyes, and Barclay knew that she was in earnest.

Presently, they began on matters of practical detail.

"My wages," said Barclay, frankly, "are eighteen dollars a week. If I should

give you half every Saturday night, could you supply the table and meet the little bills, and still have enough for your own personal expenses?"

"Could I? Indeed I could, and begin a bank account besides. Economy, sir, is my strongest point. My clothes never wear out. Doris isn't old enough yet to see that I am usually a decade behind the fashion, and the rest of you won't care."

"Then from the rest I will undertake to clothe the children and pay the larger bills, like fuel and taxes. The house is theirs, since their mother left no will."

"Very well; I guarantee to prove within three months that I have much the better end of the bargain."

"I shall see, of course, that you have help on the heavier work."

"Oh, no, no! You don't know how strong I am."

"As head of the household, I insist. The children are reading a story of a little girl who adopted a grandmother. It struck me as a very delightful notion, and I think I shall do the same."

Mercy thought it a queer whim, but made no serious objection. After some search, a white-haired old lady of venerable appearance, but still vigorous and active, was found to serve the family in the capacity of a grandmother, and help Mercy in various small but important ways. She was infinitely obliging, and delighted in washing and scrubbing, work that most housekeepers dislike; but she proved to be a person of endless garrulity and insatiable curiosity. No family secret was safe from her prying nose or her uncontrollable tongue. Mercy bore this for a time; but when she found the adopted grandmother entertaining the children with a vulgar story, she went at once to Barclay, and with firm lips and flashing eyes demanded the old woman's dismissal. Since Mercy was a woman, there was, perhaps, just a suggestion of "I-told-you-so" in her manner.

Barclay looked as downcast and chagrined as if he, too, had been found guilty.

"I know," said Mercy, softening, "how hard it must be for you, with your boundless charity, to turn the poor old soul adrift again."

"It isn't that. I took her in, not so much for her sake as for yours."

"Mine!"—which might have been expanded to mean, "What dense creatures men are, poor things!" "Really, it will be a great relief to get rid of her. I'd must rather do her work than have her prying and chattering about."

"I'm sorry she proved so unsatisfactory, but I felt bound for your sake to have an older person in the house. Neither you nor I are so very old, Mercy, and people will talk."

Mercy tossed her bright head contemptuously. "Oh! So I've made a coward of you, have I, Barclay? I have but few friends, I know; but I am willing to sacrifice even those few, if they are slaves to Mrs. Grundy."

Barclay looked crestfallen. "Very well; I will tell her she must go, and we'll see later about appointing her successor."

No successor was found, the little household running much more smoothly without. The years slipped by, and if Mercy lost any friends by her position, she never knew it.

Her life was one of quiet, but contented, self-sacrifice. She was a stranger to the artificial pleasures of society. While the children were in school, she was busy with household cares; when they returned, her own work was laid aside, that she might set their simple tasks, or provide them with wholesome amusements.

The trend of modern society is toward the disintegration of the home. In the early days, when each home was a unit, complete in itself, providing by the cooperation of its members its own maintenance, almost to the last article of food and clothing, home ties were strong. Now, too often, each member of the household has his own distinct interests, which occupy him outside the home, and leave few activities to be shared in common.

Both Barclay and Mercy believed that nothing brings people into genuine sympathy like doing things together. They tried to find as many ways as possible of sharing the children's pursuits, and teaching them to share their own. Both Donald and Doris were taught to make themselves useful about the house, to care for their own rooms and as far as

practicable for their clothes, to make purchases for the household, to spend and account for money carefully, and even to use some of their father's cherished tools.

A part of the barn was transformed into a workshop, and Barclay took the keenest delight in his children's visits there. With something less of eagerness, Mercy initiated her small niece into the mysteries of her spotless kitchen. Doris took kindly to her aunt's instructions, and learned the niceties of housekeeping much more readily than she learned her lessons in school. Her father brought her the promised piano, and she soon learned to draw from it such music that neither would have cared to go abroad for other enjoyment. Barclay's slight disappointment that Donald showed no liking for tools, was more than offset by paternal pride and delight in the boy's eagerness for book-learning. Barclay soon abandoned in despair his attempts to keep track of his son's scholastic attainments, and confessed privately to Mercy, "The boy has a better head than I. He's his mother's own boy for learning." Then each, trembling, would raise a silent prayer that the brilliant boy might escape his mother's fate.

Barclay and Mercy agreed, too, in thinking that children should find their dearest joys in the home. With much pains and some expense, the garret was fitted up as a home gymnasium, with swings, ladders, dumb-bells, Indian clubs, punching-bag, and pulley-weights. The children were encouraged to invite their schoolmates home with them. "Treats" and "surprises" came just often enough not to lose the charm of novelty. Birthdays were always remembered in some unique and delightful way. Home politeness was assiduously cultivated.

This devotion to the home left Barclay and Mercy little time for other interests. Happily, those of the church and the home do not conflict. I said, happily—I might better say, necessarily, since the church and the home have the same author. The children accompanied their elders to the Sunday services, and Barclay and Mercy alternated in attending the evening meetings. Mercy's Sunday school class and C. E. Society found her constant in attendance and faithful in preparation.

Once, a visitor, seeing Mercy's tall, well-made figure rise in prayer-meeting, and hearing her clear, well-chosen words of testimony, inquired, "Who is that striking looking girl?"

The friend addressed, gave answer: "She's a Miss Ryerson—a charming girl, they say, if she didn't live like a hermit. I've heard there's insanity in her family, but I make it a rule never to repeat gossip, so you won't mention it, will you? Well, if you insist on knowing, I can tell you as a positive fact, that a sister of hers died insane—killed herself, they say, but I never credit these flying rumors. This sister, Mrs. Rosecrans, left a husband and two children; and Myrtle—that's the name of this one—vowed on her sister's grave in the most dramatic way, to give her whole life to those children. Their father is only a laboring man, and peculiar, too, I've been told. He used to be horribly dissipated, and his tastes are still low. One is most likely to see him at the Ninth Street Mission, among the wretched rabble they manage to collect there. But Myrtle never goes anywhere except to church. She fairly slaves for those children. She couldn't be more devoted to them if they were her own. In fact, she's really fanatical. The children must come home right after school; they mustn't be out evenings, and Myrtle spends a good part of her time getting up taffy-pulls and what not, to keep the youngsters at home. There's no sense in coddling and shielding children to that extent. They've got to meet the world and face temptation; and you can't prepare them for it by keeping them always under your eye. Then she's wronging herself. You can't shut yourself up like that without being talked about and misjudged—shamefully uncharitable, of course, but people will do it—and see how she narrows her own life. No time for clubs, no time for society, no time for self-improvement. It's ridiculous. It's hiding one's light under a bushel."

The speaker certainly did not hide her own light under a bushel. She was a club-woman and an expert in china painting. She and her husband were supporting a foreign missionary, while their

young son spent his evenings on the streets, and had even been known to enter a saloon.

A storm of hostile criticism could never have shaken the devotion of either Barclay or Mercy to the home whose cornerstone had been laid anew with so many prayers. It was the center of their dearest earthly hopes; and the light of its hearth-fire seemed a reflection of the fadeless light of the Eternal City. Five years of tranquil happiness followed, with no apparent desire on the part of Doris or Donald to break from the silken cords of love.

Then came a change. It was not in Doris. With her timid, clinging nature, her ready fingers and her faultless taste, she became more and more her aunt's confidante and helper. But Donald began to show signs of an inclination to "run amuck." It was not merely that the pleasures of the home grew tasteless, and that its mild restraints awakened sullen resentment. The boy's whole nature seemed changed. He grew irritable, intractable, defiant. Barclay and Mercy eyed each other in perplexed dismay. Had they known the influences surrounding the lad at this critical period, they would have trembled.

One evening after school, when Donald was loitering sulkily on the playground, Ted Lawson, a High School senior, approached him and laid a hand on his shoulder.

"Helloa, Rosecrans, come on down town with me."

"Can't. Got to go to the Athletic Field, or else home."

"Oh, say, that's so; you're training for Field Day, ain't you? You look like you'd make a sprinter."

It was true that Donald had shot up until he was taller than his father, without as yet gaining proportionately in breadth, and had thereby acquired the nickname of "Lanky" Rosecrans.

"Well," Ted resumed, "I'll walk up to the Athletic Field with you. I had something special to tell you, old man"—Donald felt this appellation from a senior to be the height of flattery—"and I guess I can get it out on the way up there. You weren't at school yesterday, were you?"

"Nope—sick."

"Well, then, you didn't hear 'Bloody Bill'"—which respectful title was used to designate the superintendent—"sail into us. You know Bob Douglas has a brother home from the University this year. To tell the truth, it isn't exactly of his own free will and accord. It was a case of class rivalry carried a bit too far, according to the Faculty, and Ward Douglas was rusticated.

"Well, Ward is a great man in a big 'frat' there at the U.—Sigma Nu, I think they call it—and he took it into his head to organize a sort of subsidiary—or tributary—or some such business—chapter of Sigma Nu up here. Lots of fellows expect to go from here to the U. when they graduate, and the notion took like wildfire.

"Bill got onto the scheme, and it made him bilin'. The queer thing about it is, that he is a high-up Mason and was in a college 'frat' himself. Say, if they're fine things in colleges, why aren't they in high schools? Well, I give it up. Maybe 'Bill's' tame, pet 'frat' wasn't Sigma Nu. Whatever it was, he called all the High School boys together and then just naturally let himself loose on us.

"You'd a' thought we'd been dynamitin' the building. 'I won't have it,' says he; 'none of this fraternity folly is coming into Arcadia High School. It will be the death of scholarship and of discipline. It will encourage cliques and clans and all sorts of deviltry. It will take your time and attention from your lessons, keep you out nights, and put you in the way of dissipation. It may prove for some of you the beginning of every kind of evil.' Say, why didn't he think of that when he went in for that sort of thing himself? Why don't he up an' say, 'Here you see in me a life blasted by secret orders'? Not he; he's just wanting to turn the thumbscrews a notch harder on us fellows—that's his little game.

"Yes, sir, he gave us fire an' brimstone for a spell, an' then he says: 'The board of education have taken no formal action, but I can rely upon them to sustain me in this matter.' Then, after rarin' and chargin' a while longer, he let us go.

"My eyes stuck out till you could have used 'em for hat-pegs, when I saw

Douglas saunter up to 'Bill' and say, meek as mutton, 'I don't quite agree with all you say, Professor, but we'll have no more to do with Sigma Nu.'

" 'Thank you, Douglas,' says 'Bill,' and heaves a great sigh of relief. 'I expressed myself warmly, for I felt warmly; but I'm glad you boys took it in so good a spirit.'

"Then he sails off with a 'Now-I-die-happy' air.

"As soon as he was gone, we all lit into Douglas for knuckling under so to Harley.

"He winked hard with one eye, and says he, 'Don't you fret yourselves. Your Uncle Robert knows what he's about. All I promised was, to have no more to do with Sigma Nu. What does the poet say? "Better an automobile of Europe than a bicycle of Cathay." I don't know as I care to be patronized by those University boys anyway. What's the matter of getting up a "frat" of our own?'

"Well, we all chewed the rag for an age or so, and then I says, 'What we need is some genius to write up the libretto for this comic opera. Now, what's the matter with "Lanky" Rosecrans? Hasn't he written the prize farce for this year's annual? He's a crackerjack for new ideas, if he is only a freshie; and I appoint myself a committee of one to tell him all about this scheme, and en-list his valuable co-operation—ahem!'

"And so," concluded Lawson, "that's why I'm here. Now, I'll tell you what we want. We want something original in the way of a name, something mysterious and high-sounding, but not too hifalutin', you know. Don't care about its being Greek, 'cause none of us know any Greek. You can get in some fancy curves on the titles of the officers, if you like. Then you want to plan out some kind of funny-business for the Grand High Muck-a-muck—whatever you choose to call him—and the Supreme Salubrious Scribe, and the rest of the bigbugs. That's for the regular work of the order; I reckon we can improvise the initiations—so as to give a pleasing variety, you know.

"What we want is a literary society for mutual improvement and moral aggrandizement and all that—something that will go down with the Board, you know—nickel-plated, copper-riveted, patent double-back-action—but with a private, flying-machine attachment, that will more than mount the empyrean, as the poets say.

"I ain't lucid as I might be, but you ketch on, don't you, Lanky? I want you to write the prospectus of a High School frat that will knock the spots off everything of the kind between here and the Desert of Sahara. See?"

Donald thought he did a little, but he wanted more time to think about it. Didn't know anything about that sort of thing, and wasn't sure that he could write anything that would wash. The fact was, that he felt prodigiously flattered, but he concealed the fact, after the manner of boys of his age, under a deceptive show of gruffness.

"We want this as soon as we can have it, you know," added Ted; "can you have it ready by to-morrow morning?"

Donald was in doubt. Brilliant and original ideas do not always respond to a hurry-call.

"Well, there'll be nothing doing on the part of Harley and the Board for a while, 'cause he thinks we're squelched; but we want to be ready for his next move with a rousing big frat that can't be scared off with a 'Boo!' "

Donald's sulky air suggested a fear.

"You haven't any scruples or anything of that sort, have you, Rosecrans? I'm not barking up the wrong tree, am I? Come to think of it, I've heard your folks——"

Donald promptly declared a manly independence of the views of his "folks."

"All right. Day after to-morrow, then?"

Donald was non-committal, but on the whole held out hopes.

After a half-hearted turn or two around the running-track, he sauntered home and shut himself in his room with a bottle of red ink, all the pens he could find in the house, and a dozen blank sheets of folio paper. He came down to supper with tousled hair and inky face, ate in abstracted silence for ten or fifteen minutes, and then vanished.

His lessons suffered sadly the next two days. One sharp reprimand from the

principal was received with a vicious scowl that meant, "That's all right; our frat will give me a chance to get even with you!"

About this time an epidemic of lawlessness broke out in and about the High School building. Initials were found carved on the desks of gentle, law-abiding girls, whom no one could suspect of complicity in such defacement. Clocks became erratic and caused endless confusion. Sickening odors poured into the assembly room from the chemical laboratory. On the school grounds, trees were barked and flowers uprooted.

About this time, also, Donald's rebellious impulses came to a head. One night after supper, he took his cap and coat from the hall and was passing out, when his aunt laid her hand lightly on his shoulder and asked, "Whither away, my lad?"

"Post-office." The tone was dogged and sullen to the last degree.

Now, Mercy knew this to be a subterfuge. Barclay had repeatedly declared that no mail of his was sufficiently important to call his son out in the evening, and Donald himself had not one regular correspondent.

Barclay, now a member of the firm of Merton, Dinsmore & Company, had left home for a week's absence. Mercy felt sorely burdened for her reckless, dark-eyed nephew, who faced her with an odd look, at once shamefaced and defiant. Had he been held with too tight a rein, and was his rebellion only a natural reaction? She could not think of it. No son ever had a kinder or more considerate father. She checked a sigh and called cheerily as he passed out of the door:

"Come right back, won't you, Donald?"

His reply was an unintelligible growl.

It was nine o'clock when Donald shambled in, his face still lowering. Mercy uttered no word of reproach. The racking anxiety of the past three hours was not betrayed in her gentle "Good-night!" as he tramped noisily upstairs.

It may seem a small thing that a lad of fourteen should be out alone till nine o'clock at night, giving no clue to his whereabouts; but in this tenderly guarded household it meant the first plucking of forbidden fruit.

The next evening Donald gave to his sadly neglected lessons; but the next he again disappeared without explanation or excuse. Mercy, usually the calmest of mortals, awaited his return in an agony of suspense.

"Donald," she said, gravely, when he at last appeared, "are you quite honest?"

"What do you mean?"

"Would you stay out without leave if your father were at home?"

"Yes, I should. I'm sick of being treated like a baby. No other fellow I know has to walk a chalk line every minute of the day."

"Have you ever noticed how careful your father is to account for every minute of his time? Unless he receives some unexpected call, we always know where he is to be found. We know just how and where his evenings are spent."

This was undeniable, for nearly all of them were spent with his children, sharing their work and play, or devising new pleasures for them.

"Won't you tell me where you have been to-night?"

"At Ted Lawson's, if you have to know; and what's more, I'm going there to-morrow night, too."

"Why not invite Ted here?"

Donald flushed and stammered a little.

"There's going to be a crowd. There wouldn't be room for them here."

"I think our house is as large as Mr. Lawson's."

"Well, Lawson has a bigger barn than ours, see?"

Mercy saw more than she wished, and her heart sank still lower.

"Donald," she said, patiently, "won't you stay at home to please me?"

His reply was indistinct, but Mercy turned cold as she caught what sounded like an oath. From the day when Donald had first stretched out his baby arms to her crying, "Nanna!" he had always been her little lover, her chivalrous knight. The change in her boy—her bright, handsome boy—wrung her heart.

Meanwhile, her fears grew with the knowledge of the continued depredations at the High School building. Rumor attributed them to the "Terrible Ten," a mysterious organization of whose membership everybody seemed profoundly ignorant.

One morning, the throngs pouring into the school building saw above the main entrance a huge skull and crossbones in green paint, and on a broad, windowless expanse of the brick wall the staring green letters, "Beware the Terrible Ten!"

The superintendent met the High School in the assembly room and declared that these outrages had reached a point that demanded action. He purposed to probe the matter to the bottom, and it would be well for the offenders if they would call at his office during the day and make confession; otherwise, they might look for summary punishment.

There was much excitement during the day, but no disclosures were made public. No one felt the tragic atmosphere more than the janitor, Peleg Atwater by name, a bent old man, still strong and active in body after many years of service, but worn and broken in nerve by the constant tension of the past few weeks.

It was remembered by the last teacher to leave the building that day, that she had seen Peleg sitting in a dejected attitude on the basement steps, his head buried in his hands.

"Are you sick, Peleg?" she asked.

"No, miss, but I'm worried to death—jist worried to death."

"Don't take it to heart so; Mr. Harley will straighten things out in time."

"Mr. Harley'll do me no good, miss; I'm that hunted and hounded with them b'ys. I see they've even gone an' got the furnace out o' whack. Yes, miss, I'm worried to death."

That evening after supper, Donald went to his room, where, from the noise, he seemed to be engaged in a slugging match with some unknown antagonist. When he came down into the front hall, a small bundle in his hand, his aunt confronted him and laid her two hands on his shoulders.

"My dear boy Donald, whom I've mothered all these years and loved—oh! so dearly, I can't let you slip away from me like this."

Donald made an impatient movement.

"Tell me, dear lad, have you had any hand in this defacement of the school building?"

"No, I haven't."

"Nor in any of the other misdemeanors that have given the superintendent and teachers so much trouble?"

"Look here, I didn't think you'd begin to pitch into me like this! I don't know what I've done that should set you on my trail. Other boys can come and go without being questioned and spied on and put on the rack. I've had my nose held to the grindstone all my life, and I don't propose to stand it any longer."

With that, he flung off the tender, clinging arms, and rushed from the house.

Mercy sat down on the broad bottom stair, her heart torn with fear and pain. Could the lips she had so often kissed, lie to her? What Mr. Harley had said to her that afternoon, led her to fear so. Was prayer fruitless? Was love of no avail? She retraced the past thirteen years in a vain attempt to account for this volcanic outburst of rebellion. She recalled the words of Scripture: "What could have been done more to my vineyard that I have not done in it?" A luminous example of daily righteousness, an atmosphere of sheltering tenderness, of forbearing patience, of keen-eyed sympathy; the fragrant incense of fervent prayer rising daily from the family altar—all these and a thousand other nameless proofs of devotion had been the lad's daily portion for many a year.

"O God," she prayed, "grant that he may not break utterly away, that he may not spurn and spit on love!"

As she prayed with bowed head leaned against the newel-post, the door burst open. It was Donald, pale, wild-eyed, frantic. Mercy sprang up, startled. He flung himself upon her, clasping her in a very delirium of terror.

"Save me, save me!" he panted. "Let no one take me! I had no hand in it—no hand in anything that led to it! Before God, I swear it!"

As if he were a child, she drew him to her and stroked his fevered cheek. He threw his arms about her neck and laid his head on her shoulder. His words were wrenched out between dry, convulsive sobs.

"I shall see it always, till I die. Nanna, Nanna, help me not to see it!"

The boy had his mother's vivid imagi-

nation, her high-strung, excitable nature. For half an hour Mercy worked over him, soothing and quieting him with tender skill.

At last he seemed to be asleep. She went to the telephone and called up Superintendent Harley.

"Mr. Harley? It is Miss Ryerson. My nephew came home half an hour ago saying that he had seen the body of Peleg Atwater hanging from a beam in the basement of the High School building. Donald chanced to pass the building and was surprised to find the basement door open, and so went in. He was so completely unnerved by the sight that it was some time before I could learn the cause of his alarm. He has a high fever, and I am just about to send for a doctor. I should be glad if he need not be questioned to-night. I doubt if anything would be gained by it. I will report again in the morning. Yes, I am quite sure he came straight home. No, I think he made no examination of the body. Thank you. Good-by."

The shock of Peleg's suicide led to a disclosure of the whole truth. He had been literally "worried to death." The "Terrible Ten" comprised the more reckless spirits in the High School, who had combined to wreak vengeance on the superintendent for thwarting their fraternity scheme. Donald, Lawson and Douglas were not of their number, but had tried to carry out their "frat" propaganda by stealthier and more roundabout means. They had committed no open act of violence or insubordination, such as had led to the old janitor's death; but they had been equally lawless in aim and spirit. Like the "Terrible Ten," they had made use of trickery and deception; both parties had shown contempt of authority; both had fallen into neglect of school duties and irregular habits; both had shown a retrogression in scholarship and morals. The tragedy in the school sobered them all; the "frat" was at an end, and its demoralizing influence disappeared from Arcadia High School.

Meantime, Donald was suffering from a nervous fever. He was tenderly nursed by the entire household, with no word of reproach, or even of reminder of the disobedience that occasioned his illness; and after some weeks he returned not only to health but also to dutiful submission to the overshadowing love that ruled the home.

(To be continued.)

Editorial.

STOP THE FRAUDS

Brothers, the world is now, and always has been, filled with frauds—men who prey upon the feelings and instincts of the charitable. The worthy poor and needy should in no case be neglected or turned empty away; but the strictest scrutiny will do wrong to no one. Those of our brothers whom ill luck and adverse circumstances compel to seek aid can easily be investigated—it is the stranger who applies, of whom we know nothing except the plea of necessity, who should be thoroughly examined and investigation of their worthiness entered into. If there is a shadow or cloud of uncertainty concerning such strangers, use the telephone or telegraph, and by this means learn the truth. Dollars may thus be saved by the expenditure of a few cents. Such carefulness will soon relegate the fraud to the cold charity of the back kitchen door for the appetizing "hand out."—Bundle of Sticks.

The above, copied into another paper, suggests the question, What, then, is the advantage of knowing the signs and words? What value is there in a grip except that it may obtain an examination? But if none but men already examined are initiated, and if after that they are illuminated by noble and sublime performances and principles, why all this cautioning? What if the Cynosure should call some of these "brothers" frauds? Or is the "stranger" in question, as seems possible, not one who claims affiliation? "Brothers" can easily be investigated. Strangers may be frauds. Is that the point? "Who is my brother?"

The Lutheran Book Concern, Columbus, Ohio, has just issued an attractive and valuable booklet, "The XVI Century Reformation and the Lodge," by Rev. H. J. Schuh. The price postpaid is 5 cents and the booklet can be had by addressing the author, Rev. H. J. Schuh, 725 Avery street, Allegheny, Pa.

"BOIL IT DOWN."

This humorous paragraph from the Washington Star contains a sober suggestion for serious writers:

"His explanation: 'What'll I do about this explanation of mine?' asked the Congressman. 'My constitutents will expect something of the kind from me.'

" 'Follow the usual method,' answered the experienced editor, 'Make it so long that the people will take it for granted rather than to try to read it all.' "

Possibly a small percentage of a Congressman's constituents will read a long article about a subject concerning which their interest is specially roused. But if he wishes to make clear instead of obscuring his position, he had better read the editor's advice backward. Long, heavy looking articles risk the chance of neglect or light running over. Articles with too many words about the subject or too many subjects for a leading word, may happen to be read thoroughly by those, who, being already informed and interested, least need them. Others, however, are more likely to be caught with a morsel that only baits the hook than by a whole quarter of beef thrown to them with a big splash.

People who read what we write in reasonable space, just as they hear what we say in reasonable time, will give limited attention or full neglect to the talker or writer who wants all day.

UNCHANGING ROMANISM.

An editorial paragraph in the Baptist Home Mission Monthly for September may well be pondered by those of our readers who remember quotations from Romanist authorities in the Cynosure of June and October, 1904. There were two articles in June on pages 44 and 48, and one in October, on page 173, and these references are given here in the hope that readers will turn again to those articles after reading the paragraph quoted from the Home Mission Monthly. The secret Roman Catholic Order called Knights of Columbus, and claimed to be the wealthiest of all orders in the world, is set forth as conducting a mission of its own.

Its aim is nothing less than the subversion of Protestantism in America and the subjection of the goverment to the control of Rome. Already, too much progress has been made to allow color to the claim that this is impossible. For example, a large part of our coming American citizenship is now trained in Romanist schools. As soon as possible, those schools will obtain a share of public school funds. As soon after that as possible, those schools will gain special subsidies and favors; and at length all children will be compelled to attend them. However he may hope that such a conclusion will never be attained, no one can deny rapid progress in that direction, persistently aimed at by the Catholic church and its powerful secret orders, and promoted rather than hindered by politicians. Little is finally to be hoped for from political and governmental forces, which yield always, at length, to secret combinations and popular demands. Evangelization is the true defense. When the President of the United States, attending the commencement exercises of a Jesuit College in Massachusetts, is without correction reported to have complimented it in his address as the only college in the country having a distinctively religious aim, he speaks without protest from the present and with the acquiescence of the future. If this fails to be true, it will be because American Christians at length discover that they are living on the most available missionary ground of the world.

But it is time to introduce the editor of the Home. Mission Monthly, who says:

"For those who incline to think that exaggeration is used in describing the assumptions of Roman Catholicism it will be well to read the 'Pastoral Epistle' which we shall print next month. Here in plain terms, in the twentieth century and under the enlightenment of America, the bald statement is made by a priest to a young woman who has been led to unite with a Protestant church—in obedience to a conviction so strong that she felt that she must obey, even though it meant estrangement from her family and alienation from all her past—that,

'whilst staying in that community, to which you have attached yourself, you are outside of the reach of salvation.' Listen further: 'The Catholic priest alone has the power to reconcile you with Almighty God.' But the convert knew better. She had found reconciliation through Jesus Christ, the 'only One' indeed who could forgive sin and bring pardon and peace. In spite of Jesuitical denials, the system remains the same intolerant and tyrannical thing, in so far as its power goes, as in the days of the Inquisition. That there is no Inquisition now, is due wholly to the power of Protestantism, not to reform or change in Romanism."

Will Americans ever learn that though Romanism can adapt itself to transient circumstances which it intends to modify, it does not change its permanent and distinctive principles? Or will it ever be understood that the central and directive living forces of the church centralize not in America but in Italy? All forces operating Romanize America faster than they Americanize Rome, and the permanent principles of Romanism are inalienably Roman.

THE MAFIA.

The great influx of immigrants from Sicily has brought to the attention of Americans an organization which in this country appears only as the breaker of laws. Often in the Italian quarters of our large cities persons are found beaten into insensibility or murdered in a mysterious way, and when the police try to find the perpetrators of the crimes they are met by the word "Mafia." No detective has yet been able to find the head or the leaders or the meeting places of this mysterious power, which, as far as Sicilians are concerned, defies all the authorities of the law, but never meddles with others. In his book, "The Rulers of the South," Francis Marion Crawford devotes the closing section to the Mafia. Like many another thing, it had its origin in good purposes and supplied a real need. During the rule of the Bourbons in Southern Italy and Sicily the people were oppressed and robbed, and no way of securing their rights and property appeared. In this strait arose the Mafia, to decide differences and dispense justice without recourse to the corrupt courts of the time. It has no formal organization and no regular meetings. Its judges become such not by election or by appointment but by weight of character. Their decisions are enforced by the whole weight of public opinion and general consent. The Mafia rules the life and politics of Sicily, and there is no safety for property not protected by its representatives. Sprung from a real need, it has continued after the need has passed as a means of robbery and corrupt power. And transplanted to the United States, it is a system of government outside of law, arbitrary, undemocratic, and a menace to free republican institutions.

The foregoing editorial from the Watchman of Oct. 13 recognizes the natural tendency of a secret order to show itself,—as Washington said of Masonry, —"capable of being used for the worst of purposes." Like large insurance surplus in excess of natural reserve, the great power of secret organization becomes an opportunity, a temptation and a peril. The Knights of Columbus share with the Mafia in being a "menace to republican institutions." Though the order is not composed wholly of Italian born members it is virtually Italian, being wholly Romanist. Its aim is to subvert American education and religious freedom, and, in brief, reduce this country to Italian domination. Another secret order, namely, the Masonic, was declared by John Quincy Adams to be "anti-republican." There are many who would think every word of the Watchman's strong closing sentence precisely applicable to the order of Freemasonry, earlier than the Mafia "transplanted to the United States."

A BAIT OF THE SECRET TRAP.

Probably no single thing can be named as the sole and universal attraction which draws victims into secret orders, yet supposed help and protection must constitute a large part of the reason why great numbers join. This is more evident because life insurance often appears to be the central feature of secret organizations. To join these is to insure, and in order to insure the members join.

This makes fraternal life insurance a subject of peculiar interest in anti-secret reform. The Cynosure has labored to show that nothing was really gained by turning to secret orders for insurance. It has, in fact, endeavored to expose as

one of the evils of secrecy the insecurity, unprofitableness and resulting disappointment of secret financial undertakings of this kind.

Of late, old line and fraternal mismanagement have both given rise to violent and protracted agitation. The two companies at first more prominentlv in view—the Equitable and Royal Arcanum —represent respectively the two methods. The question about the old line company, so far as it affected a patron, was, whether it should not have reduced annual premiums, or, particularly, have enlarged dividend additions to stipulated death claims. Nobody questions its ability to fulfill stipulated contracts, paying every claimant according to the letter of each promise. Nobody doubts at the same time, that it could have made its indefinite margin of dividend return wider. The old line question is not of total loss, but of lower cost or greater gain. The answer to that question is highly incriminating.

The question about fraternal insurance, on the other hand, is one of ability to make expected payments. Sometime every patron will die, and those who have not first lapsed will leave death claims. While an old line company is blamed for accumulating more money than is needed to meet all proper claims, and then risking or wasting the surplus, a fraternal order trembles at the approach of that time when neither youthful additions nor lapses of those who having contributed long never draw money out again, will avert the inevitable crisis when not only will there be no surplus, but there will be lacking either reserve or available premiums to meet death claims. Then arrives whatever in the nature of things or under court decisions betides.

An attempted reconstruction to relieve risk, has brought into the Royal Arcanum a kind of civil war. There have followed protracted uproar, sharp discussion and urgent resolutions, revolutionary threats with persistent activity and agitation which have kept Arcanum affairs live news to the press for a long time. So late as September 11th, a meeting of the special committee of fifteen, representing lodges in and near Boston, was appointing a sub-committee to attend a conference in New York. It was also unanimous in favoring organized resistance to the plan of the conference at Put-in-Bay. Legal action was considered, and communications from Ohio, New Jersey, Rhode Island, New York and Pennsylvania showed that soon legal proceedings would surely be undertaken. No plan of proceeding was fully adopted, but there was a suggestion of resort from the secret order to the open court for an injunction restraining the Supreme Council of the Royal Arcanum from carrying into effect the increased rate.

While it might seem hopeless to ask a court to restrain managers from providing reasonable means of fulfilling obligations, there might yet appear possible reason for checking premature action, since the committee might show color for its claim, that, without such broad discussion as the question demanded, the Bay convention hastened to an unjustifiable conclusion.

A FINE TYPE.

Freemasonry should make, and must make, each man who conscientiously and understandingly undertakes its obligations a fine type of American citizenship, because Masonry teaches him his obligations to his fellows in a practical fashion. It teaches and fosters in the man the qualities of self-respect and self-help—the qualities that make a man fit to stand by himself. And it must foster in every one who appreciates it, genuine feeling for the rights of others, and for the feelings of others; and Masons who help one another, help in a way that is free from that curse of help, patronizing condescension.—Bro. Theodore Roosevelt. —Iowa Masonic Library Quarterly Bulletin.

Is that a fine quality of citizenship which conceals from the executive department of which the president is the head, facts necessary to be known in order that citizens or their property may be safe, and in order that government affairs may be properly secured?

Is he a good citizen who shields by secrecy all crimes except murder and treason, and who as he goes into a "higher" degree swears now to conceal those also, as well as to aid criminals?

News of Our Work.

IOWA CONVENTION.

The Iowa State Convention just held at Oskaloosa was worth much more to the cause than the cost. There were many souls led into the light, some renounced their lodges, and many friends were cheered and strengthened for the renewed battle. The attendance was not large, but showed a live and growing interest. The enthusiasm rose as the meeting progressed, and the Spirit of God impressed the truths presented.

In the coming of Rev. J. S. McGaw to the presidency of the Iowa Association, and the strong executive committee to cooperate with him, the friends have a help that we believe means much for the future. Brother McGaw's address was *the* address of the Convention. There were many requests that it be published in tract form for general distribution. The Association voted that he present it to the Cynosure for publication.

The spiritual atmosphere was excellent. The money raised met the immediate need, and there were pledges for the future. Many requests for meetings were made.

The letters from absent friends told of continued interest and hope for the future. An agent is being sought, and money is asked for support. We shall expect to hear good things from Iowa.

THE INDIANA CONFERENCE.

Before this issue of the Cynosure reaches its readers there will have been held in Goshen, Indiana, in the German Baptist Brethren church, a State Conference that is likely to be attended with unusual interest. Two thousand programs, with testimonies, have been prepared and placed in Goshen homes. Doctors Blanchard and Dillon, together with our Eastern Secretary, were helped in this meeting by many pastors near at hand.

Reports of this and the Iowa Convention may be expected in our next. Dr. Blanchard attended the Iowa Convention and helped very much, as he always does.

The friend of every good cause, Rev. O. T. Lee, has had a very strenuous summer's work, having visited Seattle, Tacoma, Portland, San Francisco, Los Angeles, Denver, Salt Lake City, and many other places.

SECRETARY STODDARD'S LETTER.

Oskaloosa, Iowa, Oct. 18, 1905.

Dear Cynosure: When I last reported the Michigan State Convention was in session. It was estimated that there were six hundred present on the closing evening. Many were helped in this Convention, and an invitation is given for another when we may be able to hold it. Thanks are due to the kind friends who helped make this gathering the success which it was.

On my return to Washington, D. C., I found meetings ready. I took part in meetings at the People's Mission and Brethren church, and gave a lecture in the Lutheran church of which Rev. C. C. Morhart is pastor.

Hurrying west, I spoke in the Free Methodist church at Fairfield, Iowa. Met with friends at Burlington, Birmingham, Linton, Morning Sun, Ainsworth and Washington. We had an invitation to hold the State Convention at Birmingham and expected to do so, as this is a center from which much light has been given in former years. It was found, however, that railroad facilities were so very poor that friends wishing to attend from different parts of the State could not reach there. A change has been made and friends are invited to gather in this city Monday and Tuesday next.

At this writing the prospect appears encouraging for an uplifting meeting. Among the speakers we have President Blanchard and Reverends Trumbull, McGaw and Farr. The college boys are helping with music, etc.

The Pentecostal Mission, where we meet, is central and commodious. I have invitations to preach three times next Sabbath and hope thus to increase the attendance.

Quite a delegation is coming from New Sharon, where I spent last Sabbath. By invitation I led a prayer meeting, and

preached in the Friends church. A Mason present at the preaching service did not like my reference to his lodge and declared there were no saloon-keepers connected with the Masonic society. He evidently needed information.

There are plenty of open doors for work, and little time to do what is so much needed. May the Lord help the work and workers. W. B. Stoddard.

CHICAGO CONFERENCE.

This gathering of ministers was the third of the kind held in the Young Men's Christian Association building of this city. Like the others, it was one prophetic of much good.

The number present was disappointingly small. Ten denominations were represented. No set address had been planned for, nor was any given; but several interesting voluntary talks were heard. Rev. J. P. Robinson, D. D., of the Afro-American Baptist church, of Little Rock, Ark., said: "As far as the colored people are concerned, the lodge question is *the* question." He made a strong impression as an able man and convincing speaker.

These meetings are possible in every city. We have tried them now in various smaller places in this State, and with success. The times are ripe for such conferences, for many ministers who will not confess it publicly are at their wits' ends to know what to do while their church members are being solicited on every hand to enter one or another secret lodge, which demands time, money and interest that the church sorely needs.

We usually send out two notices to the same parties, one a few days preceding the meeting and the other just before. No particular form is needed, but it may be helpful to some to know what was said in the letters recently sent to the pastors of Chicago; and hence we give both forms:

No. 1.

Dear Sir: I feel sure that as a Christian minister your attention must have been called from time to time to the effect of secret societies upon your work as a shepherd of souls.

I am sending this letter to many brethren of whom I only know that they are pastors of certain congregations, and so I have no means of knowing the personal opinions of any particular one into whose hands this letter may come. I know that many ministers feel deeply that secret societies are destroying their work for the church. They feel that many persons who might be in the church, were it not for the lodges, do not attend at all; and that many who do attend the church at times, are injured by fellowship with secret orders.

Personally, I believe that there is perhaps no one thing at the present time which is working more injury to the soul of men than the fraternity movement of our time—the yoking of godly with godless men, the imposition of unscriptural, unlawful oaths, the performance of ridiculous ceremonies—and the association of all these things with prayer and moral talk is, I believe, ruining the souls of thousands of men.

Whether you agree with this opinion or not, you certainly cannot doubt the importance of the subject, and I therefore ask you to unite with some of us who meet on Thursday, Oct. 26, at 10 a. m. and 2 p. m., in the Central Y. M. C. A. prayer room (153 La Salle street), Chicago, for conference and prayer respecting this matter. We shall have two sessions, one at 10 o'clock in the morning, and the other at 2 o'clock in the afternoon; each of them continuing about two hours. If I knew that a number of brethren would like to take luncheon together, that could be arranged, and we could continue our conference during the intermission.

Please write me at your early convenience whether you are interested in this subject, what your opinions are, and whether you would like to meet with other brethren to talk with God and with them respecting the question.

With best regards, and wishing for you every blessing, I am, fraternally yours.

No. 2.

My Dear Brother: I think you will recall a letter sent you recently suggesting a meeting at Central Y. M. C. A., on

Thursday, Oct. 26th, at 10:00 a. m. and 2 p. m., to consider the relation of the Secret Society System of our day to the souls of men and the church of Jesus Christ. I hope that it may be your pleasure and privilege to be with us on that occasion.

The meeting is for conference and prayer. There is no limitation as to the views to be expressed. Persons who favor the lodges will be quite as welcome as persons who oppose them, and there will be absolute freedom of speech respecting the matter.

If it be at all possible, kindly meet with us. The subject is of far-reaching importance. Within twelve months the destinies of thousands of young men's souls will be fixed, beyond the probability of change, by the lodge movement of our time. As one who has the care of souls, I place this matter upon your mind, your conscience and your heart. Fraternally yours.

TO THE MICHIGAN CONVENTION.

Rives Junction, Mich., Sept. 21, 1905.

Dear Friends and Brethren of the Convention:

The many duties incident to the official relation I hold to my church prevent my presence at the Kalamazoo Convention. Belonging to a church—as you are aware—which has no sympathy with the workings of the secret empire and which wholly excludes all orders from its communion, I am in hearty sympathy with the work you are doing.

We are living in a time when the devil is producing numerous substitute religions, by which he is deceiving many. A sameness runs through all these systems of error, and one thing is especially common to them all, viz., the elimination of the Cross of Christ and all it stands for. It may be said with but little probability of doubt that the religion of the Lodge is the Devil's master-piece as a counterfeit of the genuine. Much of the weakness in the church is due to the fact that her members are attempting to bow down to two gods. "Ye cannot serve God and mammon," and we must expect spiritual conditions to remain as they are, or grow *worse,* until the church rids herself of idolatry. "Come out from among them," is God's call to his people. We can well afford to stand alone if need be, if by so doing we can indeed call God our Father and have him call us sons.

I pray that you may have a profitable and helpful convention.

Yours for victory,

(Rev.) S. A. Manwell.

Muskegon, Mich., Sept. 22, 1905.

Gladly would I attend the convention in our "Celery City" next week. I am one with every movement making for the extinction of the secret orders so numerous in our country. But I cannot be there. I cannot.

Two Sabbaths ago I preached a sermon against organized secrecy, and in a few weeks I intend to do so again. Its agents are working quite diligently in our city. My people have been forewarned. May they take heed. To a member of a secret society our last word after all else has failed is: "Church or lodge, which?" I am glad our church has taken the definite stand she has.

God be with you, as He has been. May He bless this conference.

Yours in Christ,

(Rev.) J. W. Brink.

Bates, Mich., Sept. 22, 1905.

Will not be able to attend convention at Kalamazoo, however I would be delighted if it *were* possible.

My position regarding the lodge remains unchanged. I am strongly anti-secret. Have reflected upon, and observed them some during my season of ill-health, and feel to-day were I restored and permitted to enter the Master's vineyard again I would more aggressively oppose them. Our Conference passed good and pointed resolutions against them. Will return to North Star soon.

Yours sincerely,

(Rev.) E. D. Root.

ADDRESS TO THE PEOPLE.

Resolutions adopted at the Michigan State Conference, held at Kalamazoo, Sept. 25-26, 1905:

Whereas, the word of God is the only

infallible revelation of God, and only perfect rule of faith and conduct; and

Whereas, the secret societies of our days are so numerous and influential; we, the Christian men and women assembled this day, in this building, unite in the following declaration of belief concerning them:

Resolved, that we consider it the great duty of every Christian to study and compare the character and teaching of the secret societies of our land, with the teaching of God's word and also with the example of Him Who is "the Light of the world," Who spoke as never man spoke, Who said, "In secret have I said nothing," and Whose life was full of benevolence and good will to the children of men.

Resolved, that we are convinced that much of the so-called charity which the lodge boasts of, is not the charity commanded by holy writ, but nothing better than the charity of the publicans, concerning whom the Savior said, "If ye love them that love you, what reward have ye?"

Resolved, that we find much of the nomenclature of the lodge, with its "Worshipful Master," "Princes," "Potentates, "Thrice Illustrious Knights of the Cross," and its "Degree of Perfection, or Grand, Elect, Perfect, and Sublime Masons," etc., entirely contrary to the modesty required by the word of the Lord.

Resolved, that many of the ceremonies of the initiation of the lodge often endanger life and limb, contrary to the sixth command of the moral law.

Resolved, that the use of sentences and illustrations taken from the Holy Bible in the ritual of the lodges, is making an unwarranted use of the sacred volume, mercifully given to make us wise unto salvation and not to heighten the solemnity of mixed and worldly assemblies.

Resolved, that we protest strongly against the parts of the burial ritual of many secret societies, declaring members to be saved in heaven irrespective of their belief or unbelief regarding the Christ, Who also is "the Way, the Truth and the Life," and without Whom no one can come to the Father.

Resolved, that we abhor the oaths uttered in lodges, sworn before men who are not God-ordained magistrates of the state; oaths at times not only terrible, but also blasphemous.

Resolved, that as a Convention we endorse the work of the National Christian Association, whose headquarters are in Chicago.

Rev. H. Beets,
Rev. H. A. Day,
Committee.

From Our Mail.

I am very well pleased with the Christian Cynosure. I think it is splendid.—O. J. Mundahl, Stanley, Wis.

Please find enclosed one dollar to be applied on my subscription for Christian Cynosure, to help forward the good cause of freedom and truth.—T. C. Speer, Bellefontaine, O.

Our aged friend, Mrs. Lydia C. Andrews, of Waupun, Wisconsin, writes under date of October 8th ult., that she is improving somewhat in health, and prays much for the success of every righteous cause, adding:

Trusting, still trusting,
Onward we will move;
Trusting forever
In God Whom we love.

A friend wrote us recently:

"My brother has just come through his first baptism of secretism persecution, having taken his stand on II. Cor. 6: 14. Has lost his work, but the dear Lord has given him *better*. Of course membership in any society that includes unsaved ones is against Scripture.

"How needed in these last days is the witness against secretism. It is one of the means which Satan is using to educate fallen humanity, so that when his antichrist appears it will be the *most natural* thing to accord him the worship and allegiance and subjection the Word says he shall have. Thank God for the *light!* on this and every phase of Satanic working."

A FRIENDLY CRITICISM.

Editor of the Cynosure: I have just read with great interest the valuable letter of the president of the Association in the admirable October number of the Cynosure. Near the end I was troubled to find following his intelligent and truthful representation of fallacious and risky fraternal insurance societies an endorsement of a class of insurance societies which he recommended on hearsay. Now I used to be taken by such things, and once, many years ago, wrote an article of similar purpose; therefore I ought to be moderate in my expression. of regret when I find this fly in so excellent ointment.

The fact is, that insurance of the sort he mentions has so constantly failed through violation of necessary business principles, that experienced men are apt to discount all of them on good grounds. All he says of secret insurance as a business is equally true of open assessment insurance. I have been a contributor to three or four such societies, but the fact that I have survived them is not the basis on which I found my judgment. On general principles about as clear as the multiplication table, they are to be distrusted and avoided.

A choice constituency cannot save them. I belonged to one that catered to a most select class. It may be in existence but I think is not, and it seemed while I was in it to tend into the inevitable condition that overtakes its kind.

I keenly regret finding such advice in that article, and writing similar advice long ago is among the regretted acts of my own life. If the companies mentioned have departed from the customs of the hundreds of similar sort, often only less visionary than lotteries, and have now done better, I am unwilling to condemn them. In fact, I am, in a way, as little warranted in repudiating them by name, as Dr. Blanchard obviously is in endorsing and advertising them without examination.

But I do emphatically condemn the class which the recommendation tends to make respectable, for I know life insurance too extensively not to know that they are unseaworthy. Hundreds of them have exploded and sunk. This is not the place to tell how it happens, but the trouble lies in wild financing, and promising to do what in this mundane sphere cannot be done.

I frankly have my doubts whether there is a sound, safe assessment society, secret or open, this side of England. What Americans may yet learn from that country, or what improvement may be brought about by Royal Arcanum and other trouble, together with the work of the Fraternal Congress, I cannot tell. But one thing I do insist on, and that is, if any one is influenced by the October letter in favor of such insurance societies, he ought not to take a risk for his family, and make arrangements to be consummated after he is dead, without making an investigation such as will leave no doubt that the documents on which his beneficiaries must rest their claim, and according to which his own lifelong insurance business must be done, read so that no failure or disappointment such as commonly comes, shall be possible. I do not know what certain companies of which Dr. Blanchard has heard may possibly have done, but I do positively know that the natural presumptions are, for most substantial reasons, against insurance of that kind. Removal of secrecy benefits the financial element not one farthing. A Friend.

Oct. 4, 1905.

Belle Center, O., Sept. 21, 1905.
Editor Christian Cynosure:

Dear Sir: Enclosed you will find money order for two dollars, to be credited on my subscription to Cynosure.

I would not feel at home if I did not get the Christian Cynosure and Christian Instructor. While I am spared to live I expect to take both. They have been great helps to us in raising our family, by bringing them into a church opposed to secret societies. Respectfully yours,

T. W. Stewart.

Enclosed you will find one dollar to pay for my subscription for the Cynosure. God bless you in your efforts to bless and uplift humanity.. Lodgery must go.—(Rev.) S. Portman, Rochester, Pa.

Inclosed you will find an order for one dollar for subscription for the Christian Cynosure. I am well pleased with it. May the Lord bless you in this great movement.—(Rev.) W. S. Phillips, Holton, Mich.

Owatonna, Minn., Oct. 14, 1905.
Editor Christian Cynosure, Chicago, Ill.:

Dear Sir: Enclosed find two dollars to renew my subscription for the Cynosure. I have been a reader of the same for more than twenty-five years and I intend to keep on as long as the good Lord spares my life. Faithfully yours in Christ,

W. Sperry.

ODDFELLOW CONCLAVE.

Every jurisdiction of the order in the United States was represented in the 81st annual conclave of the Independent Order of Odd Fellows at Philadelphia, Monday, Sept. 18. Grand Sire Wright, of Allentown, Pa., being unable to attend, Vice Grand Sire E. S. Conway of Chicago responded to the welcome of Mayor Weaver. Addresses were made by Grand Master Churbuck, Grand Patriarch Cleon Gioquelais, and the president of the Rebekah assembly, Mrs. Morrow.

Simultaneously the prize drill of the Patriarchs Militant of the same order was proceeding in the 2d regiment armory. Later in the same day there was competitive degree work of lodges, encampments and Rebekah annexes. The total subordinate lodge membership is 1,217,145. The militant branch has this year decreased in membership. Since 1830 the I. O. O. F. has initiated 2,927,263 persons. Within the year 54,235 members have been suspended. On Tuesday 15,000 Odd Fellows were in the grand parade.

The Repairer Publishing Co., 101 Marietta street, Atlanta, Ga., has issued a booklet, "The Bible, the Church and Secret Societies," by Rev. Dudley W. Rose, who answers in this writing the question: Does the Bible sustain us as a church in our position against secret societies?

ANCIENT ORDER OF GLEANERS.

Initiation—2d Degree.

Chief Gleaner: Companion Conductor, I am informed that a friend is waiting to receive the information necessary to become a member of this Order, as imparted in the second degree. You will ascertain if such is the case and report.

Note.—(Conductor retires to ante-room, and upon his return reports as follows):

Conductor: Companion Chief Gleaner, I find Friend —— in waiting to receive the valuable information of the second and last degree.

Chief Gleaner: Companion Secretary, has Friend ——— paid the required fee, and complied with all the requirements of the Order with reference to his advancement?

Secretary: He has, Companion Chief Gleaner.

Chief Gleaner: Companion Conductor, you will introduce the stranger with due caution and in proper form.

Note.—(Conductor retires to the anteroom, prepares candidate by taking from him all money and articles of value, allowing nothing to be carried into the lodge room which would be of use in the contribution; takes candidate by left arm and gives three raps at inner gate. No hoodwink is used.)

Inner Guard: While resting from our labors an alarm comes from the inner gate.

Chief Gleaner: You will ascertain the cause and report.

Inner Guard: Who disturbs the quiet of our Arbor?

Note.—If a lady, the Outer Guard reports as follows:

Outer Guard: A stranger who is exempt from taking the first degree of this Order seeks admission.

Note.—If a gentleman, the Outer Guard reports as follows:

Outer Guard: A friend has entered the outer gate and now desires admission, that he may receive the final instruction which shall make him a member of our illustrious Order.

Chief Gleaner: Companion Conductor, you will admit the stranger (or friend), that he may approach the altar in due

form and receive the obligation of this degree.

Conductor: The stranger (or friend), is in due form, Companion Chief Gleaner.

Chief Gleaner: Are you so far pleased with the principles of our Order, and willing to proceed?

Candidate: I am.

Chief Gleaner: Before proceeding further it will be necessary for you to take an obligation. I am pleased to inform you, however, that this obligation will not conflict with any duty you owe to yourself, your fellow-man, your family, or your God. You will say, "I," pronounce your name, and repeat after me:

(Candidate stands before the altar and with hand resting upon bible and sickle.)

Obligation.

I, ———, in the presence of the Supreme Ruler of the universe and the members of this Arbor, do solemnly promise that I will receive and keep unrevealed the secret work and words of this Order. That I will obey the Constitution of the State and Supreme Arbors and the By-Laws of the Arbor of which I shall become a member. That I will cheerfully comply with its requirements and ever stand ready to assist a worthy Companion in distress. That I will not speak ill of a brother or sister Companion, but rather defend their character so far as justice and honor will warrant. That I will answer all signs and words of the Order and give such assistance as is in my power. That I will not in any manner whatever knowingly or willingly defraud a member of this Order, or allow it to be done by others if in my power to prevent it. That I will not propose the name of any improper person for membership, or allow personal feeling to prompt me to keep a worthy person from the Order. This obligation I shall consider binding at all times, and should I knowing or willfully violate any part thereof, I will accept the penalty, which is disgraceful expulsion from the Order forever, my name to be sent to the several lodges throughout the jurisdiction, that they may know that I am no longer to be called a Companion of this Order and respected as such, having broken this my solemn obligation.

Note: (If the candidate is exempt from taking the first degree the Chief Gleaner will, after giving the obligation as above, instruct the candidate as follows: Being exempt from taking the first degree by initiation, you will now be required to take the obligation thereof, which is as follows: Chief Gleaner then instructs candidate as to sign and word of first degree.)

Chief Gleaner (taking candidate by hand): Having taken the obligation of this degree, you will no longer be called a stranger, but a Companion of this Arbor, and as such entitled to a return to you from the Companions of the courtesies and favors which you have agreed in your obligation to extend to all Companions of this Order. Companion Conductor, you will direct the candidate to a seat, that he may take part in our deliberations. (Candidate is seated.)

Chief Gleaner: Companion Treasurer, in accordance with our custom, you will pass among the Companions and receive the usual offerings for the benefit of the poor and needy.

Note.—(Treasurer passes about room and each member places something of a metallic kind in the hat and finally reaches candidate, who of course has nothing. On failure of candidate to contribute, Chief Gleaner will address him thus:)

Chief Gleaner: This lesson of poverty can be but poorly impressed upon you, surrounded as you are by friends and Companions who would not see you in want. You will remember, however, that through all the remainder of your life it is your duty to be watchful of the needs of your Companions, not waiting for them to display to you their need before going to their assistance. You may have thought yourself occupying the true position of a Gleaner, but I am constrained to inform you that there are other lessons which will be given you before you may presume to be competent to fill the position and fulfill the true offices of a Gleaner of this degree. Companion Conductor, you will present the candidate.

Note.—Conductor takes candidate by left arm and stands before Chief Gleaner.

Chief Gleaner (rising): In the words to be spoken before you receive the unwritten work of this Order, are truths worthy of an abiding place in your heart. Companion Conductor, you will conduct

the Companion to the Chaplain's station for further instruction.

Note.—Stopping before Chaplain and rapping twice with crook.

* * *

Chaplain: The first test has been made and you have not been found wanting.

Chaplain's Lecture.

This degree work and the teachings thereof are founded upon the Scriptural account of Ruth, Naomi and Boaz, from whose noble characters the principles of this illustrious Order have emanated. It should bring to your mind the people of Bethlehem forced by famine to wander to the idolatrous nation of Moab. Among those left to dwell in Bethlehem were a father, mother and two sons. The father died. After ten years the mother, having lost both sons, sad, destitute, and alone in a strange land, with no kindred but her two daughters-in-law, decided to return to the land of her kinsman, asking them to depart from her and return to the home of their fathers. This Ruth would not do, saying, "Entreat me not to leave thee, or to return from following after thee; for whither thou goest I will go and where thou lodgest I will lodge, thy people shall be my people and thy God my God." These two finally took up their journey, and day after day of tiresome travel over a rocky, barren country they arrived at Bethlehem, weary, sad and in want. In order to provide for herself and her mother, Ruth went into the barley field to glean after the reapers, who with their sickles left but little standing grain. Her efforts were but poorly rewarded.

She had been reared in luxury, and the work, together with the jeers she met, discouraged her. Before the noon hour, with scarcely two handfuls of barley as the fruits of her toil, she sought the quiet arbor to rest. At this time, Boaz, the owner of the field, enters. He was a man of wealth, though kind, generous and charitable, and respected by all his countrymen. He observed that Ruth was a Moabitish woman, and despised as the race was, Boaz's manly character caused him to inquire concerning the stranger. Upon learning that she had journeyed many weary miles to aid, assist and comfort her aged mother, he approached her to offer words of comfort. As he approached, Ruth drew away, fearing that she was to be driven from the barley field; but instead, Boaz offered her encouragement, saying, "When thou art athirst go unto the vessels and drink that which the men have drawn." He then instructed the men, "Let her glean even among the sheaves and reproach her not, and let fall some of the handfuls on purpose for her, and leave them that she may glean there, and rebuke her not."

When Ruth heard what Boaz had done for her, she inquired, "Why dost thou take notice of me, seeing that I am a stranger?" Boaz answered, "I have heard all that thou hast done for thy mother and hast come to a people which before thou knewest not. The Lord under whose wings thou are come to seek refuge recompenses for it." When Ruth returned to her mother with the story of the good friend she had found, the mother said, "Blessed be the Lord who has not ceased from his kindness both to the living and the dead." And these last words we have taken for the closing words of every regularly constituted Arbor of the Gleaners. Thus we learn that Ruth was rewarded for her loyalty and kindness, and Boaz received a ten-fold blessing for his humanity and generosity.

From the character of Ruth we are taught that loyalty and kindness should be our guide through life, and that the giver of the harvest rewards those who remain faithful to the last. From the grand and generous character of Boaz, let us remember that it is our duty in life to comfort those in distress, never forgetting that charity, brotherhood and kindness form the link which makes man and man brothers; the children of one God; and partakers in the bountiful harvests a kind providence has spread before us.

That you may be further advanced into the Order, I entrust you with this banner, with the order that you take it to the Vice Chief Gleaner, who will impart to you the instructions of our Order concerning the three watchwords, Benevolence, Protection and Fraternity.

(To be continued.)

He builds best for the future who makes most of the present.

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221 West Madison Street,

CHICAGO, ILL.

Christian Cynosure.

CHICAGO, DECEMBER, 1905.

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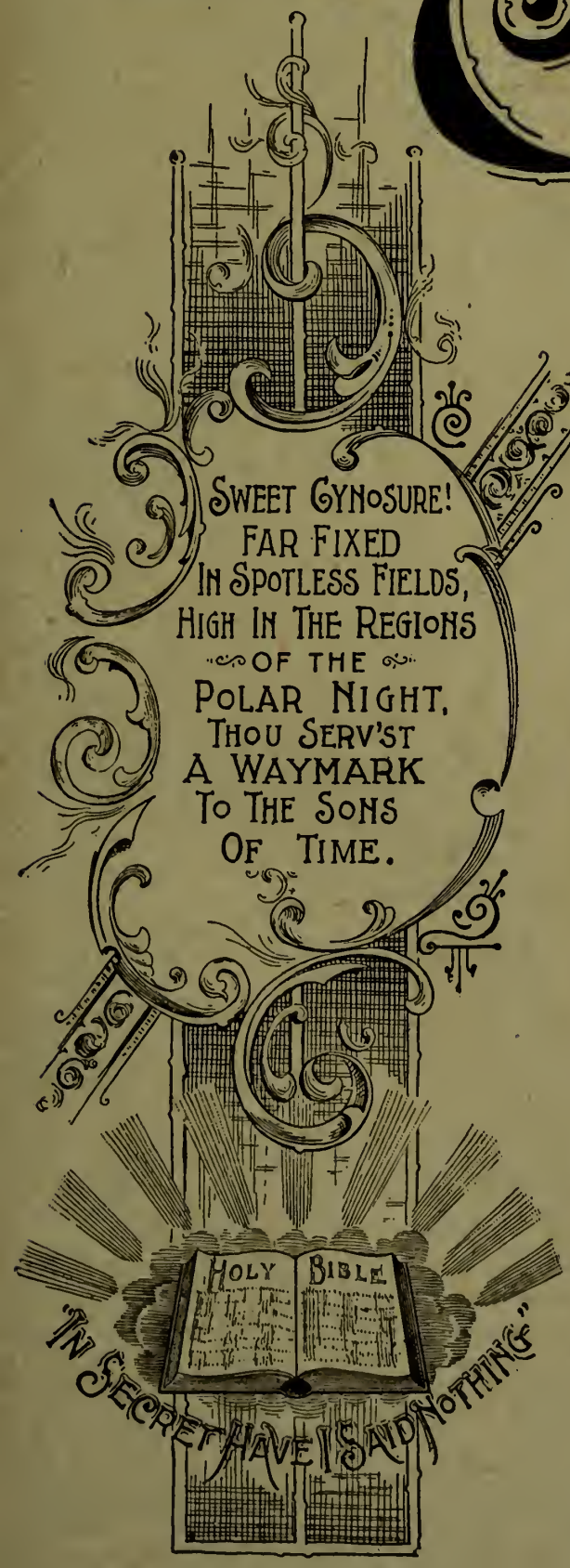
IN SPOTLESS FIELDS,
HIGH IN THE REGIONS
OF THE
POLAR NIGHT,
THOU SERV'ST
A WAYMARK
TO THE SONS
OF TIME.



WILLIAM LLOYD GARRISON
1805 DECEMBER 10 1905

CHRISTIAN CYNOSURE

WILLIAM IRVING PHILLIPS
Managing Editor
221 West Madison Street, Chicago

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The booklet is not confined to the testimonies of Methodists, but contains also those of many eminent ministers, educators and statesmen.

The compiler calls his booklet "Thrilling Views of a Mystical Life."

ADDRESS

NATIONAL CHRISTIAN ASSOCIATION

221 West Madison Street, CHICAGO, ILL.

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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WILLIAM LLOYD GARRISON'S TESTIMONY.

"In reply to your inquiry as to my father's views of secret societies, I will say that he was entirely opposed to them."—Francis J. Garrison.

The Municipal Ownership League will celebrate the one hundredth anniversary of the birth of William Lloyd Garrison, the abolitionist and industrial reformer, December 10. William Lloyd Garrison, of Boston, son of the famous agitator, will be the guest of honor.

CHURCHES OPPOSING SECRETISM.

The United Christian Church.

The United Christian Church has an executive clause in its Constitution:

"Any person joining such combinations (secret societies) after they have been received as members of this church shall forfeit their membership."

United Presbyterian Church.

The United Presbyterian Church declares that "all associations, whether formed for political or benevolent purposes, which impose upon their members an oath of secrecy or an obligation to obey a code of unknown laws, are inconsistent with the genius and spirit of Christianity, and church members ought not to have fellowship with such associations."

Free Methodist Church.

"Any society requiring an oath, or affirmation, or promise of secrecy, as a condition of membership, is held to be a secret society; and any member joining, or continuing in such, violates his covenant obligations, and shall, in due form, be excluded from the church; and the preacher shall report that he is excluded for infraction of our Rules and Regulations."

Evangelical Lutheran Joint Synod of Ohio and Other States.

"The rule among us must be, and ever remain, that members of secret societies cannot be received as members of our congregations, nor may they continue their membership, or be admitted to the Lord's Supper an indefinite length of time.

"Whether a member of a lodge, of whom it is evident that he has no sympathy with their false religion, and is accordingly living in a sin or weakness, shall be admitted once or twice to the Lord's Supper, whilst he is being instructed on the subject of his error, is a question which must be left to the final decision of the individual pastor."

Wesleyan Methodist Church.

"We will on no account tolerate our ministers and members in joining secret, oath-bound societies, or holding fellowship with them, as in the judgment of the Wesleyan Methodist connection it is inconsistent with our duties to God and Christianity to hold such connections."

From the Book of Discipline for 1904:

Question—"Have we any directions to give concerning secret societies?"

Answer—"We will on no account tolerate our ministers and members in joining or holding fellowship with secret societies, as in the judgment of the Wesleyan Methodist connection it is inconsistent with our duties to God to hold such relations."

The Friends.

The Friends, commonly known as "Quakers," have the following in their discipline:

"It is the judgment of this meeting

that our members ought not to join Masonic lodges or other secret organizations. While some of these societies are less objectionable than others, yet, whenever the obligation of secrecy is attached to them, they should be shunned by our members. If serious, reputable citizens join the less objectionable of these societies, their example tends to encourage others to become members of those whose influence is still more pernicious. Secret societies are capable of producing much evil, and are incapable of producing any good which might not be effected by safe and open means. Believing that membership in them will be detrimental to their religious welfare, we earnestly exhort all our members to keep clear of the whole system; and if any of them have become entangled in this snare, Overseers and other concerned Friends should endeavor to convince them that their course is repugnant to our religious principles and testimonies."

(To be continued.)

A LITERARY ACQUISITION.

The Macmillan Company has issued a three-dollar book by Francis Marion Crawford entitled "Southern Italy and Sicily, and the Rulers of the South," which includes valuable matter concerning Italian secrecy. "Saturated with the story of the land as told by classical writers, Mr. Crawford has unconsciously reproduced their literary qualities mingled with his modern glow of feeling and fancy." "We find the voyages of Ulysses, the shipwreck of St. Paul, the persecutions of the early Christians, the deeds of the Crusaders, and the crimes of the Camorra and the Mafia, all told with the same care and sympathy. In view of the large emigration to the United States from Southern Italy and Sicily, Americans will be deeply interested in this book, especially in the account of the Mafia, which now operates in New York and New Orleans as in Palermo and Sicily."

YELLANDU, INDIA.

Rev. C. B. Ward, for many years a successful missionary of the Methodist Episcopal Church, writes from the above named place: "I am glad to believe the cause you brethren are so loyally advocating is advancing. Were I in America, I would be a member of your Association. I presume you do not have members in foreign countries. I regret that as other churches are waking up to the evil of secrecy, Methodism is getting deeper in its toils. What the end can be, who can tell? It is sad. I am a Methodist and a Presiding Elder, but with all my might regret and reprobate the existence of secrecy in the church. I know of not a single instance in which a minister or member of the M. E. Church has not lost spirituality by joining the Masons.

"God bless you all in the war. I shall do all that I can in India, but Masons command almost the entire field in India under the Union Jack."

(The Board of Directors at their last meeting voted to recommend to the Corporate Body for membership our Brother C. B. Ward of India, and also Dr. N. S. Do Couto of Brazil.—Editor.)

NATIONAL EDUCATIONAL ASSOCIATION.

Reasons Against Secret Societies.

Ocean Grove, N. J., July 6.—Prof. G. B. Morrison, ex-principal of the Manual Training high school of Kansas City, now principal of the William McKinley high school in St. Louis, read a report before the National Education Association to-day on "Secret Societies in Secondary Schools." The report is, in part, as follows:

"The committee, after carefully reviewing former investigations on secret societies in secondary schools, report that these societies should be discouraged for the following reasons:

"Because they are unnecessary in high schools; because they are factional and stir up strife and contention; because they form premature and unnatural friendships; because they are selfish; because they are snobbish; because they dissipate energy and proper ambition; because they set wrong standards of excellence; because they are narrow; because rewards are not based on merit but on fraternity vows; because they inculcate a feeling of self-sufficiency in the members; because they les-

sen frankness and cordiality toward teachers; because they are hidden and inculcate dark-lantern methods; because they foster a feeling of self-importance; because high school boys are too young for club life; because they foster the tobacco habit; because they are expensive and foster habits of extravagance; because of the changing membership from year to year making them liable to bring discredit and disgrace to the school; because they weaken the efficiency of and bring politics into the legitimate organizations of the school, and because they detract interest from study."

LODGE PREFERABLE TO HUSBAND.

It has long been known that men left their wives to attend lodges, but Frank Trouts of Cincinnati, did not like the rule when it worked the other way. His wife Gussie joined the Daughters of America and they called her Past Junior Vice-Chancellor, while her husband only called her Gussie. Mrs. Trouts felt the difference; what then was home to a lodge? "A lodge in some vast wilderness" would have been preferable to a home in Cincinnati if she could have been called so long a name.

Frank seems to have become exasperated so that he slapped Gussie. Then the matter got into court, where the husband said:

"It's all the fault of that lodge, Judge; my wife stays out nights attending the meetings, neglects the children, and when I get home there's nothing but cold meals for me."

The judge said: "When a man works hard all day he is entitled to some supper when he comes home at night, and he is entitled to warm supper, too."

The woman said she preferred her lodge to her home. The judge condemned lodges and advised separation.

Now who will slap the other women's lodge husbands?

SUPPORT THE FAMILY OR SUPPORT THE UNION?

In not a few of the deplorable conflicts between labor and capital, says the Biddeford, Me., Journal, public sympathy is due the laborer who tries to retain his liberty and who prefers to retain his wages for the purpose of supporting his family instead of supporting a union. It is only when this matter is thoroughly understood and accepted as a rule of conduct that the unions can depend upon public sympathy and support in every emergency. The principle of the open shop, with a square deal for every man, whether unionist or non-unionist, is the only system consistent with liberty and independence as understood in free America.

—Amer. Industries.

The Grand Lodge of the Order of the Seven Stars of Consolidation met last month, from the 21st to the 25th, in Lake City, Florida. We hope ere long to publish in the Cynosure the initiation ceremonies of this lodge.

ONE HUNDREDTH CONCLAVE.

About 275 who had drunk wine from a human skull and invoked the penalty of their own sins with those of other men from whose skulls they drank the wine, attended the one hundredth conclave of Knights Templars in Corinthian Hall, Masonic Temple, Boston, in October. Dana J. Flanders, of Malden, presided as Grand Commander. A Methodist minister named Perin prayed, rejoicing in the title Grand Prelate.

The Grand Recorder's statistics furnish the following items: No change has occurred either way in the number of subordinate commanderies in Massachusetts and Rhode Island, and it remains at 46. The membership is 14,829 and the net gain in one year 389. 806 have been initiated, 42 affiliated and 7 restored; 855 in all. One hundred and eighteen have been dimitted, 88 suspended, 256 have died and 4 have been expelled; 466 in all. It is a melancholy record for a patriot to read, still more so for a Christian.

The reason life seems dark to many is because they are carrying two days' burden in one. One cross at a time is sufficient. If we must carry a sorrow by and by let us wait until we reach it.

WM. LLOYD GARRISON.

1805-1905.

William Lloyd Garrison, the American abolitionist, was born December 10, 1805, at Newburyport, Mass. In 1829 he joined Benjamin Lundy at Baltimore, in editing the Genius of Universal Emancipation. The vigorous expression of his anti-slavery views in this last paper led to his imprisonment for libel, from which he was released by Mr. Tappan, a New York merchant, who paid his fine. He now prepared a series of emancipation lectures, subsequently delivered in New York and other places. He returned to Boston, and in 1831 started the Liberator, a paper with which his name is inseparably associated, and which he carried on for 35 years, until slavery was abolished in the United States. For the first few years almost every mail brought letters to Garrison, threatening his assassination if he did not discontinue this journal; the legislature of Georgia offered a reward of $5,000 to any one who should prosecute and bring him to conviction in accordance with the laws of that State; in 1835 he was severely handled by a Boston mob, and the mayor of that city was constantly appealed to from the South to suppress his paper. In spite of all, he successfully persevered. In 1833, he visited great Britain, and on his return organized the American Anti-Slavery Society, of which he was afterward president. He visited England again, in the furtherance of his anti-slavery opinions, in 1846 and 1848. In 1865, after the total abolition of slavery in the United States, his friends presented him with $30,000 as a memorial of his services. In 1867 he was once more in England, and entertained at a public breakfast in St. James's Hall, where he was the recipient of compliments from the Duke of Argyll and John Bright. He died at New York, May 24, 1879.

The centennial of Garrison's birth occurs this month, December 10th, and is to be generally observed throughout the Northern States.

No man is immune from sin, but the grace of God rightly applied will prevent it from being fatal.

THE LIBERATOR.
Our Country is the World, our Countrymen are all Mankind.
I COME TO BREAK THE BONDS OF THE OPPRESSOR.
SLAVES, HORSES, & OTHER CATTLE IN LOTS TO SUIT PURCHASERS

4 Park St., Boston, Nov. 17, 1905.
Wm. I. Phillips, Gen. Secy, Chicago, Ill.:

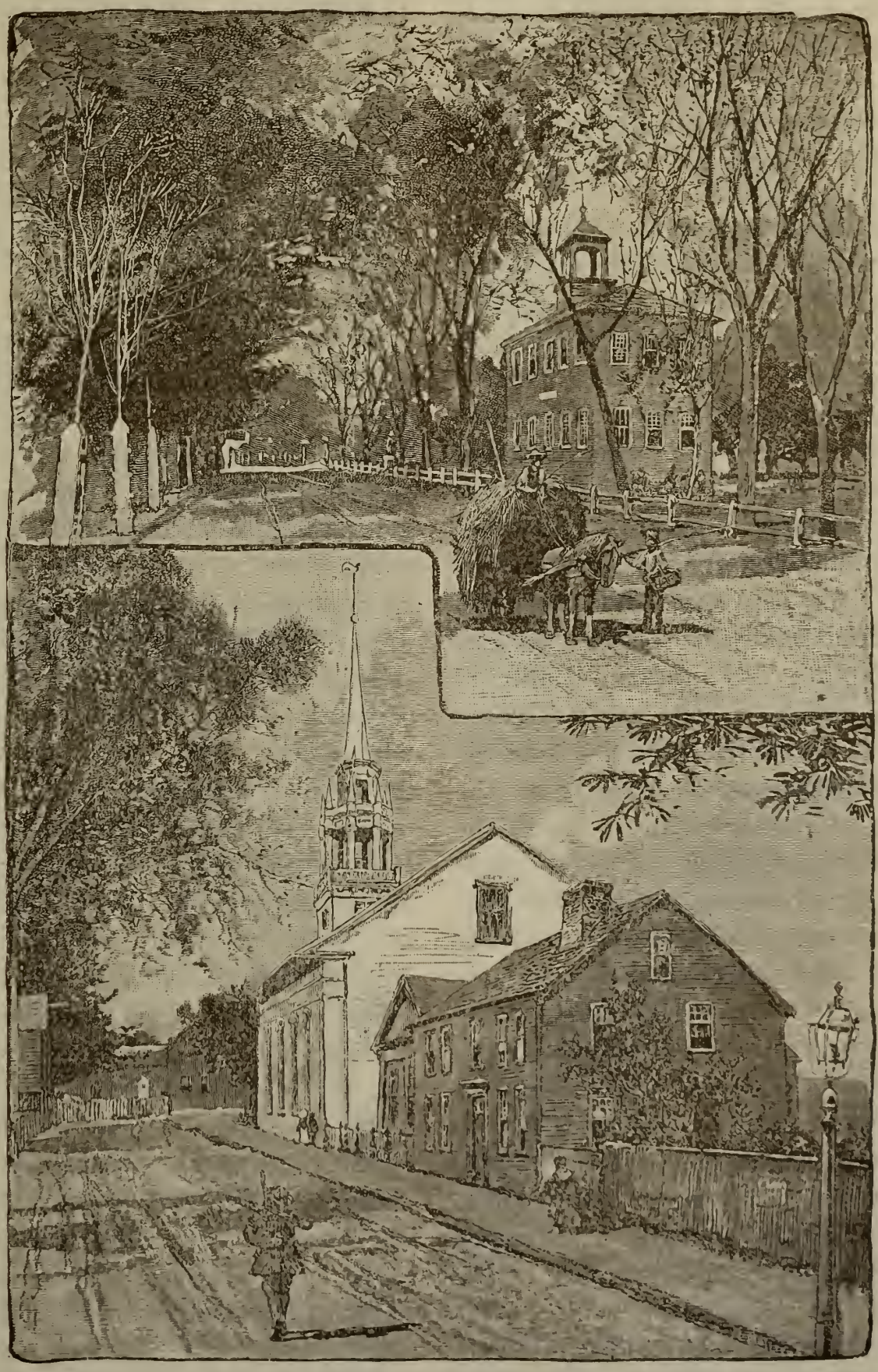
Dear Sir—My brother has handed to me your letter of the 13th inst. to him, and I take pleasure in sending you a portrait of my father from which it will be easy to make a half-tone engraving for your magazine. I am also sending you a view of his birthplace in Newburyport, and a copy of the heading of the Liberator.

In reply to your inquiry as to my father's views of secret societies, I will say that he was entirely opposed to them. Yours very truly,

Francis J. Garrison.

He reaps not to-morrow who sows not to-day.

Satan has a great dislike for a gynasium. He can use a weak man better than a strong one. He is much more at home with a man with indigestion and a pampered body than with one whose blood runs pure and whose body is vigorous.



THE OLD GRAMMAR SCHOOL, NEWBURYPORT.

GARRISON'S BIRTHPLACE.

PRESIDENT'S LETTER.

Dear Brothers and Friends: Days pass quickly, and again I find that it is time for my monthly word with you. I do not know whether you enjoy these words or not. Some of you have told me that you do. Most of you I have never seen; from most of you I have never heard. All of you, however, I love and desire to help, and I ask that you now unite with me in prayer that each one who reads these words may find something of blessing in them. I pray as I write; will you not pray as you read?

Generalities that Prove Nothing.

Our Secretary has furnished me with a number of letters which were suggested by the call to the last Annual Meeting of our Association. One of them, from a gentleman who has the titles "Reverend" and "Ph. D.," and who is superintendent of a school, contains for substance the following thoughts. I may not quote him verbatim, but I will give the substance of his letter. He says that while there are abuses connected with secret associations, there are also abuses connected with associations which are not secret. These evils, he thinks, arise not from the mode of organization, but from the weakness of human nature. As to the lodges, he believes that the good which they do so far outweighs the evil that there is no comparison between the two. He thinks that there will always be persons in society who can be reached and taught by secret societies who could be thus helped in no other way. Much of the mummery of the organization, he says, is very wearisome to him, though he thinks it may be right for others. "They all contain," he says, "the essence of true religion, though not much of the spirituality of those who would convert the world into one huge and continuous prayer-meeting." Incidentally he repeats the old objection that outsiders are not competent judges of the good or evil of secret societies.

This is a very fair sample of the talk and writing of a genial class of men who profess to be Christians and who yet sustain secret organizations. There is nothing, as you will observe, in the whole thing but generalities. He does not tell us what abuses there are in secret societies, or in other societies. He does not tell us what good things lodges do which far outweigh the evil things lodges do. He does not tell us what class of men can be reached by secret societies that could not be reached, we will say, by a prayer-meeting, whether huge and continuous or other. He does not tell us what the "essence of true religion" is, nor what the spirituality to which he seems to object is. The letter amounts to this: "I am a member of a number of secret organizations. These secret organizations are all right; I know they are all right. You do not know anything about them and therefore you ought not to say anything, but you should believe what I tell you and should support the organizations, or at least not find fault with them." This is the answer, not to the general statement that secret societies are evil, but to particular statements. For example, we allege that secret societies generally omit faith in Christ. That they omit His name from their prayers, from their Bible readings, and from their moral lectures. This statement is true or false. If it is true, it is very important, for Jesus says that if one does not honor the Son, he does not honor the Father; that there is no way by which a man can get to God except through Jesus Christ. Now what this gentleman ought to do is either to show that secret societies do honor the Son, or that Christ was mistaken when He said that all men ought to honor Him; either that secret societies do teach the mediation of Jesus,

or else that the mediation of Jesus is unnecessary.

General remarks of good and evil in all societies amount to nothing, and no intelligent man ought to speak in that way on such a subject. Again, it is alleged that secret societies abuse and maltreat men in initiations. It is declared that the Woodmen, for example, pretend that they are about to kill the candidate for initiation; that the Masons pretend that they do kill him; that these terrifying initiations are frequently accompanied by violence toward the candidates; that in these violent initiations the candidates are sometimes maimed, sometimes killed, sometimes nervously wrecked. Perhaps this gentleman speaks of these things under the head "mummery." He does not tell us just what he does mean by that. He says that this mummery is wearisome to him, but is all right for some people. For whom is it all right? Only a week or two ago, a young man in Kenyon College was being initiated into the D. K. E. society. The coroner's jury declared that he was tied to the railroad track and killed by a passing engine. The members of the society say that he was sitting on the track and was thus killed. The president of the college denies that it is customary to tie candidates for initiation to the track. One witness is reported to have said that he was tied to that same track only an hour before this young man was killed. Is it things like this which this writer designates as "mummery"? and if it is, does he think that these things are all right for some people? and does he think that it is right for those who practice them to be guilty of perjury and the subornation of perjury to conceal them after they have taken place? Our readers will remember that the D. K. E.'s are especially given to killing in initiation. It was they who initiated Rustin at Yale, Lawrence in Chicago, and Garrison at Harvard. Garrison did not die, though he came very near it from blood poisoning.

I once heard my father say in reply to such answers as these: "Mr. President, an honest man does not answer a question in that way." Whether this be too hard a thing to say or not, it is obvious that there is no particular light to be derived from men who thus speak. We allege that oaths of Freemasonry teach men to murder from the murderous penalties which they involve; and we are told that there is good and evil in all organizations, which is very true, but has nothing to do with the questions at issue. We allege that in lodges good and evil men are yoked in unequal fellowship; and we are told that the societies do a great deal of good in the way of relief; which may be true or not, but has no relation at all to the question at issue. What is the reason that supposedly intelligent men do in this way? Is it not because the god of this world is the god of the lodges? He deceives those who enter them and, so far as possible, makes them also deceivers of others.

The Good Man Argument.

I have also a letter from our Secretary from another minister whom I knew well while a pastor in this portion of the country. He says that he has no sympathy with our movement. That the most earnest and devoted workers in his church are Masons, that some of the noblest men in the city, whose influence is for righteousness and all other good things, are members of secret societies. These, again, are general statements, or statements which have nothing whatever to do with the question at issue. Our Society has never declared that members of secret societies are unworthy men. It declares that secret societies are unworthy organizations, and it seeks to prove this and to get the good men who have

enrolled themselves as members out, and to keep out those who are not yet in. And then we are told that some good men are in these orders. Everyone knows that the lodges claim what there is in sight. Washington, for example, was in the Masonic lodge only once or twice in the last thirty years of his life, yet the Masons are always advertising him as a member of their lodge. They never advertise the fact that he practically seceded from it. If a man joins the Masons while an unconverted, reckless young man, becomes a Christian, and for fifty years has nothing whatever to do with lodges, he is still claimed as a member by the orders. This is the way they live; by such false pretences as this. Then, too, there are secret societies of all sorts: some which involve almost no secrecy at all, some which do not wish to be known as secret, but as beneficial, fraternal, etc., yet those who unite with these organizations are put in the same category with those who belong to others, and we never can tell, when we hear about the good men who belong to secret societies, what societies they are members of. How foolish it is to use men as a justification for an order or a practice! No one justifies adultery and murder because David was guilty of both; no one justifies lying because Abraham told what was not true; no one justifies anything because of the persons connected with it, excepting secret societies. The very fact that they are thus made an exception to the universal rule of human thought, is an unconscious testimony to their evil character.

This week, in an Episcopal convention, some laymen introduced a resolution intended to prevent ministers from using tobacco and drinking liquor in saloons. In the discussion, the Chicago Tribune says, "The laity in the conference favored the resolution, and the clergy antagonized it." It was finally defeated on the ground that not many ministers were doing the objectionable things, but the Bishop took occasion to urge the clergy to have a high regard for their character and work and to avoid excessive smoking and drinking in saloons. He seems to feel that if the smoking and drinking can be done rather privately, no one ought to object. I quote this discussion simply to say that it will be a sad time for the church when the average conscience of the laity is higher than that of the clergy. If the men who ought to lead the people are behind them, and the people are seeking to drag them up to some sort of fidelity to the professions which they make, the power of the clergy for good is gone. Once more I repeat a remark which I have often quoted hitherto: "No country was ever yet ruined without the consent of the clergy."

A Boy Lodge.

There lies before me as I write a copy of a paper devoted to the interest of a boy lodge. There are four or five things on the open page which it will be helpful, I think, to mention in connection. First, there is the advertisement of the order. The boys who get the paper are told that lodges are forming everywhere; that if there is no lodge in their town they can form one; that the boy who sends on fifty cents will receive the paper for half the year, an enameled badge, a certificate of membership, a set of the secret work, a set of blanks, and a set of printed matter. The boy is told that a secret society is fascinating, that in it he will learn great lessons; but that there is nothing in it which will interfere with his religious training, his duty to his parents, his friends or his country. This remark betrays the Masonic character of those who are organizing and pushing the boy lodge.

Second, the paper advertises a dance for the boy lodges. It declares that this particular dance has proved a hit wherever it has been used. Dancing is referred to in other parts of the paper. Lodges are urged to buy badges, because these badges will be needed on the occasion of dances, picnics, etc. So the dancing which is the enemy of all virtue in young men and women throughout the world, is to be harnessed to this car, as well as the curiosity, ambition and avarice of the boys.

Third, one of the lodges is advertised as having given a dramatic representation. What the theater is, all men by this time ought to know. That there are unobjectionable plays is admitted; that the theater is or can be unobjectionable is denied; yet the dramatic instinct in boys, the desire for position as actors, and the whole brood of feelings which furnish the stock in trade of the stage, are to be called on to draw this organization into public favor.

Fourth and last, one of the lodges is mentioned as having had a number of dramatic representations, and then having arranged with the pastor of one of the churches to preach an annual sermon. This lodge is highly commended for this action, and all other lodges are urged to go and do likewise. Notice now: Here is a four-horse team, drawing a lodge. First, curiosity, ambition and avarice; second, the love for dancing, which feeds the brothels of the world; third, the love for dramatic representation, which, in our time, is intimately associated with dancing; and fourth, the preaching of an annual sermon on the part of some minister before the organization.

When Mr. Root organized the Modern Woodmen of America, he expressly declared that he would have no religion about it; that he would not have his order subjected to the criticism which was made against Masonry, Oddfellowship, and the like—that it was a false religion. Yet the Woodmen were hardly started before they had a burial service; and now they have annual sermons, and an annual visit to the grave-yard, in which they decorate the graves of the dead and hold a solemn assembly among them. All this, while they still allow their members to be profane, Sabbath-breaking, drunken, godless. Is it not a marvel that any Christian man, any ordinarily intelligent man, can be deceived by such an organization as this?

Let us work and pray that this mystery of iniquity may be rebuked, and speedily destroyed by the brightness of the coming of our Lord. From now until next June is the best time of the year for work. Meetings in churches, meetings in halls, in private parlors, the circulation of the Cynosure, the circulation of tracts, the writing of private letters, personal testimony to all whom we may reach, are methods by which we may accomplish the work.

Fraternally yours,

Charles A. Blanchard.

AN INDUSTRIAL OLIGARCHY.

[Editorial in the Weekly Republican (Mass.), Nov. 17, 1905.]

The appearance of the five great labor organizations among railroad employes in protest against the assumption by the federal government of power to fix railroad rates, is an event of ominous aspect to the people of the United States.

Let it be understood, as it must be by these employes' organizations as well as by the railroad companies and the people generally, that no proposal is under consideration to deal unjustly with the railroad interest. No proposal is made to have the power of the government exercised with an eye single to the advantage of shippers and blind to the rights and reasonable claims of vested capital and the labor which it employs. Any

rate tribunal is bound by the federal constitution to respect railroad rights, as it will be charged with the duty of also looking after the people's rights in the matter of transportation. Is such a tribunal less likely to deal justly with all interests than the railroads themselves, having but their own selfish interests to look after? Is it not perfectly clear that here is a mighty power for justice or injustice which, if dangerous in the hands of the government, is ten times more dangerous in the unrestricted hands of the railroads themselves?

Nevertheless here comes a body of persons claiming to represent a million workers directly, and 5,000,000 of people indirectly, demanding that the government shall keep its hands off, and that the railroads shall be left free to tax the country as they can or please, reasonably or unreasonably, justly or unjustly, provided only they exhibit decency in sharing the gain with their employes. *It is difficult to believe that the railroad employes are moving in this matter entirely at their own volition or with any unanimity;* for they are here represented as quite willing to join in any conspiracy to plunder the people as long as they are assured of a share in the results, and as being prepared to terrorize Congress, with the menace of a million votes, to yield to the railroads unrestrained power in the taxation of the country.

We have seen some symptoms of a disposition on the part of organized anthracite coal miners to join hands with the mine owners and operators in employing the full power of a capital and labor monopoly to exact from the public all it can be made to pay, and to divide the result in excessive returns to each. There has been manifested a similar disposition in other cases of monopolistic enterprises where the power of labor combination approaches parity with the power of capital combination. And now we seem to have a case where such an alliance has been actually effected and is in open operation.

Of the grave danger to the public welfare and popular rights here involved, it is needless to speak. Every one can see for himself how such alliance must result in placing the great body of capital and labor less fortunately situated for monopolistic combination, under tribute to pay especially high wages and especially high capital returns to the favored classes. It is an intolerable industrial oligarchy which is thus threatened, and which must not be allowed to develop and enthrone itself. Obviously we have already delayed too long bringing the interstate railroads under strict public control.

FROM IRELAND.

Freemasonry in the Irish Presbyterian Assembly.

Editor of the Christian Cynosure:

Sir:—I notice a letter in your issue of this month (October, 1905) referring to a proposal for obtaining a charter for a lodge of Masons "to be composed exclusively of Presbyterian ministers." The statement which was made in one of our local papers and copied into others gave rise to a considerable correspondence in the Northern Whig (Belfast), making inquiry as to the origin of the report and as to whether it had any foundation in fact. I understand Masonic brethren outside the ministry resented very strongly the proposal to form an "exclusive lodge."

I cannot ask you to give all the correspondence, but your readers may be interested in seeing two of the letters criticising the proposal.

Freemasonry and Presbyterianism.

Editor of the Northern Whig:

Sir—As one who knows something of Presbyterianism, of the abilities and learning of Professor Dickey and Dr. Lowe, and also something of Freemasonry, I can scarcely credit the statement that these gentlemen, with some of their brethren, contemplate asking the superior Masonic authorities for a warrant for the institution of a lodge whose membership shall be composed of Presbyterian ministers. But the statement is as yet uncontradicted. I cannot suppose that it is with a view to inducing more ministers of the Presbyterian Church to go through the utterly silly rites of initiation, and the travesty—ludicrous if it were not profane—of great Christian truths, and to swear the oaths required, with the acceptance of their horrible penalties. The "hoodwink" does not so rest upon the eyes of

their understanding as to blind them to the nature of these rites and oaths. I can understand them wishing to save Presbyterian ministers the painful humiliation of these rites in an ordinary lodge, and wishing to have some one of their own number—a man whom they know and respect—to administer the oaths. I would understand their action, and, till I have good reason for thinking otherwise, will believe it to be an expression of revulsion from some of the company and some of the practices of the ordinary lodge. But would it not be a better course, and one truly Christian, for such honored brethren to warn younger men—licentiates and ministers—who may think of entering the lodge that the game is not worth the candle? That the advantages gained have to be dearly paid for? That the first payment to be made by one with any sense of dignity and any knowledge of the nature of an oath is the loss of self-respect? And they might add to their warning also that the man who gains a congregation through the influence of the lodge—Orange or Masonic—is not likely to raise his congregation above the moral level of the lodge. And that is hardly up to the Christian level.—Yours, etc.

NOSCENS.

To the Editor of the Northern Whig:

Sir—In common with many others I feel that it is greatly to be regretted that the brethren whose names have been mentioned in connection with this matter do not appear to be in a position to deny that they are taking steps for promoting and organizing Freemasonry among the ministers of the Irish Presbyterian Church. There can be no manner of doubt that such a movement is a sure indication of the decline of true spiritual religion among us, nor that if carried out it will be the precursor of a decline to a still lower plane. Further, in case the Grand Lodge interposes no objection, and that a lodge be instituted to be composed exclusively of Presbyterian ministers, it needs no prophetic vision to foresee that the influence of such a body, fast bound together by secret oaths, will make itself felt in connection with all the most important business coming before the assembly. As it is, ecclesiastical meetings are not always free from partisanship. How terribly will this spirit be increased and intensified if there be in the heart of the assembly a body of men bound together by most solemn vows to promote each other's interests. Even if the proposal do not take shape it is a sufficiently ominous and serious thing that there are no fewer than forty ministers in the assembly bound by the vows and oaths of Freemasonry. If these brethren have light as they allege, which is fitted to change and regenerate the world, why do they conceal it? Why do they not follow their Master's command and let their light shine? Why do they hide it away in the secret chambers of an oath-bound lodge? Have they forgotten that their Master in heaven, whose example they profess to follow, solemnly declared in one of the crises of His life, "In secret have I said nothing?" Christianity has no mysteries. Yours, etc.,

A. B.

These letters drew forth the following note from the gentlemen whose names had been connected prominently and publicly with the report:

Freemasonry in the General Assembly.
Editor of the Northern Whig:

Sir—The paragraph on which the correspondence under the above heading has been based is from beginning to end incorrect. Neither of us is concerned in any such movement as has been indicated. Yours, etc.,

R. H. F. DICKEY,
W. J. LOWE.

Londonderry, 18th September, 1905.

[This correspondence is now closed.—Ed. "N. W."]

The reply was not considered very explicit. A report may be "incorrect" and yet there may be some foundation for it. It would have been far more satisfactory and reassuring to brethren in the ministry who know and dread the evils of secretism if these gentlemen had said there was "no foundation whatever" for the paragraph referred to. So the matter took end so far as the public press is concerned. The "closing" of the correspondence with the editorial note is significant and suggestive, as is also the fact that both Professor Dickie and Dr. Lowe are Freemasons.

I remain, respectfully yours,

Hibernian.

Ireland, October 24, 1905.

The man who thinks he can serve the devil and get to heaven at last will find himself at the foot of the rainbow, with only its glories to haunt him.

The man who feels that life is a hard grind would probably feel better if he would do a little hard grinding himself.

Better not speak at all than speak uncharitably.

Editorial.

"INANE FOLLIES."

The Springfield Weekly Republican of November 10, said: "The tragic case of young Pierson, the Kenyon College student, who was found dead beside the railroad track, certainly begins to wear a sinister aspect, if the most recent reports are to be believed. At first the claims of the coroner that the boy met his death while tied to the track seemed unwarranted, in view of the positive denials, but with the coroner's insistence grows the suspicion that his claims may be only too well founded. This is not the first young life that has been sacrificed to the inane follies of college initiations, but the circumstances of the case are so exceptionally terrible that it may serve as the more effective warning."

"Inane follies" is a term applicable far more widely to all sorts of foolish initiations, outside college as well as inside. Ordinary hazing of freshmen has given place to secret society initiations which go to greater lengths. We do not remember many cases of mere class hazing that resulted fatally, but such stories of fatal initiations come so often that they are almost becoming familiar and commonplace. A peculiarly distressing feature of this last case, however, was the presence of the boy's father, who had come to the college to see his son through the same performances to which as a student he had himself submitted. His attempt to shield the boys implicated, has been pitiful, and if at last he is obliged to see the other parents suffer with him, his position will be, if possible, the more distressing.

The colleges can hardly be cleared from implication in the risks annually taken. There is at least one well known college which has case after case of similar kind, yet allows the evil work to go on. It is true that student life is not wholly under college control, yet one cannot help wishing that at least a strong influence might be brought to bear from men against the follies of excited or misled boys.

Testimony at the inquest showed that the boy, when killed, was lying prostrate on the track, and it is said that he might have been tied to the rails by initiators. President Pierce, of Kenyon College, was one of the witnesses examined. Tying candidates to the railroad track was shown to be a fraternal custom. The Zeta Alpha had a freshman who is said by the prosecutor to have testified that an hour from the time the other victim was killed he himself lay bound and blindfolded on the railroad track not two hundred yards from where his fellow student was crushed. Isn't it about time for the railroad to take a hand?

President Pierce was put through a severe examination lasting over two hours. He insisted that his reason for ordering a special train for the removal of the body, even before the undertaker was summoned, was purely on account of the wishes of the father. He admitted that he saw the marks on the body described as rope marks, but he thought they were only part of the injuries made by the locomotive.

Another outrageous thing brought out in the examination was that on the body were knee bandages for abscesses caused by injuries made a week earlier, when Pierson was compelled by fraternity men to crawl the length of the village, goaded behind by fellows armed with sticks and clubs. In consequence of this shameful treatment there were deep abscesses on his knees when they again took him in hand a week afterward. Kenyon College must be some idiot asylum.

SECRET INSURANCE TROUBLES.

No secret society should be resorted to for such business as insuring one's life for the benefit of survivors. All other considerations aside, granting that one has decided to insure in some way, let him ask himself whether he would do any other financial business of equal amount, especially business affecting after death his surviving family, through an agency whose salient feature was secret operation in the dark.

Such orders as the Woodmen, Royal Arcanum and so on, ought, if they con-

tinue business, to drop the secret trumpery and do business in an open, business-like way. This would be one step toward becoming more dignified and respectable.

Then they should take counsel of the past and be guided by experience instead of baseless theories or visions. The experience would include the history of the Friendly Societies of England, which, after going through the raw stage from which Fraternals have not yet emerged in America, have seemed to achieve a success that from our side of the sea appears surprising.

The Manchester Unity started in the usual slipshod way. After about thirty years it went through such an experience as the Royal Arcanum and was threatened with shipwreck. It was organized in 1812, but not until 1854 did it adopt its present rate tables. From that date it has prospered uninterruptedly, although one more reform was accomplished in the ten years between 1860 and 1870. Between 1870 and 1875 a royal commission made a searching investigation of the circumstances and plans of the Manchester Unity. The report of this commission is said to have been an able, trustworthy and informing document, which might be good reading for protesting members of the Royal Arcanum.

An act of Parliament incorporating the recommendations of this Royal Commission was passed in 1875. Now any society choosing to comply with this act and enjoy its provisions can do so under the shield of government approval and with the security of government direction.

From the year 1868 until now this country has been trying the earlier experiment over again in a wild, haphazard way.

Nothing seems to have been learned from the English Friendly Societies. One society has had one rate table and another a different one, about the chief question being which was worst. Open societies in great numbers and of various types, local, general, or moral like temperance insurance orders, were once plentiful but have run out. The fraternals, running on the same plan, cling longer to life, sustained by ribbons and aprons, card parties and dances. The mystery of their survival for so long a time must probably be accounted for in part by the contributions of numbers who lapse in season to prevent a call for a death benefit on their account, so that their relation is purely contributory and they help close up the gap.

Almost twenty years ago the National Fraternal Congress was organized, comprising seventeen orders; fourteen years later the Congress had representatives from nearly fifty orders. In 1898 the American Fraternal Congress was organized, on account of a division about the reserve fund method.

The National Fraternal Congress has done here a work analogous to that of Manchester Unity and the Royal Commission in England. This is another harvesting of experience.

The Fraternal Congress has availed itself of the actual experience of old line companies in this and other countries as well as the experience of a number of American fraternals, and has thus prepared mortality and rate tables deserving consideration. It is several years since the Fraternal Congress issued the table of rates recommended by a standing committee after years of work.

Why, then, should the Royal Arcanum be torn by protracted inexpert discussion? The experience of this country following that of England, embodied in the report of a Royal Commission and Fraternal Congress committee, should be regarded now, and to this all orders ought to turn when they find that the neglect of principles is inviting misfortune. To thresh over old straw in promiscuous meetings after mature investigation of actual experience by competent authorities has been already conducted, is waste labor and useless trouble. The needed work has been already done; what remains is for the Royal Arcanum and every other society to adopt its results, and then, putting off at once financial folly and *white aproned silliness,* come out and give the business a fair trial as a real business undertaking. Whether it will even then succeed, or whether patronage will thus be turned away from business stripped of the fascination of humbug, remains to be seen.

"SOVEREIGN NEGATIVENESS."

The Sovereign Grand Lodge, as a body, is possessed of a large degree of negativeness, as witness:

Refused to permit Grand Lodges to legislate for admission of persons of 18 years of age.

Refused to permit its Secretary, Treasurer and Chaplain to write "Sovereign" before or after their official appanage.

Refused to allow Rebekah Assemblies of ten thousand or more membership to elect a male representative to the Sovereign body.

Refused to reduce the term of Grand Representative to one year. (Of course, the first-year fellows wouldn't do that, as their constituents may change their minds and refuse them a second year term.)

Refused to admit persons of mixed white and Indian blood, notwithstanding a number were admitted under a previous law.

Refused to permit Grand Jurisdictions entitled to two representatives to elect one for two years and one each year for a term of one year.

Refused to exclude saloon owners, manufacturers, dealers and agents for intoxicating liquors from membership, as well as saloonkeepers and bartenders, now excluded.

Refused to construct a National Rebekah Assembly on the grounds of "inexpedient."

Refused to appoint a special committee to consider the advisability of adopting some central and permanent location for holding the annual communications. To do so would, probably, prevent the Sovereign body from inviting themselves to Honolulu, Manila or Skagawa.

As nobody offered a proposition to cut down the mileage or per diem, this was not refused at this time. If such a proposition had been made it would have been considered "inexpedient."

When the editor of the O. F. Companion wrote the above last year, he felt as he used to when he was a boy and somebody older said "No." As for the Beckys, it is good enough for them;—girls are always saying no. But it was rather too bad not to let such a great man as a lodge treasurer, or chaplain, or scribe, call himself Sovereign. And when it was his only chance, too!

He who would resist temptation should give heed to the voice of the Psalmist: "Avoid it, pass not by it, turn from it and pass away."

SOVEREIGN LODGE EXPENSES.

Some time ago the Companion said:

"The Southern Odd Fellow, published by Bro. Pepperman, is after the Sovereign Grand Lodge with a "hot stick." The expenditures of this Sovereign body are summed up as follows:

"'At the session of Richmond in 1900 there was expended $30,500.27 for mileage and per diem, $938.38 for expenses of committees and $205 for per diem of minor officers of the S. G. L. A total of $31,643.05.

"'At Indianapolis in 1901 there was paid out $26,283.56 for mileage and per diem, $500 for committee expenses and $275 for per diem of minor officers of the S. G. L. A total of $27,058.56.

"'At the session of Des Moines in 1902 the per diem was $27,984.98, for committee expenses $385 and $275 for per diem for minor officers of the S. G. L. Total, $28,-644.98.

"'At the session of Baltimore in 1903 the mileage and per diem amounted to $31,-701.90. The expenditures for carriages for the members of the S. G. L. to participate in the parade was four hundred and eighty dollars ($480). For committee expenses, $650. For per diem for minor officers of the S. G. L., $250. Total, $33,081.90.

"'Total expenditures for the sessions of 1900-1901-1902-1903 was one hundred and twenty thousand four hundred and twenty-nine dollars and nine cents ($120,429.09).

"'Now, then, without even being invited—nay, more, were even asked not to come—yet the members of the Sovereign Grand Lodge of 1903 voted to hold the session of 1904 at San Francisco, Cal. And why? Not because with a hope of legislating there more wholesome laws for the Order than could be legislated in a more central point, but actuated by a desire to take a tour to California at the expense of the already overtaxed Subordinate Lodges.

"'This is the fourth time that the members of the Sovereign Grand Lodge have traveled across the continent to hold annual sessions.

"'The session of Portland, Ore., held in 1892, the Sovereign Grand Lodge expended for mileage and per diem, $50,264.72, for committee expenses, etc., $870, and other incidentals, $400. Total expenses at that session, $51,534.72.

"'It may therefore be safely stated that the session at San Francisco will cost the Sovereign Grand Lodge not less than $75,000.

"'We may also safely state that not less than $25,000 were expended by the Odd Fel-

lows of San Francisco to entertain their invited guests.

"'Again more than fifty thousand dollars were expended by the Patriarchs Militant and members of other branches of the Order which usually attend the sessions of the Sovereign Grand Lodge, and this year will be no exception to that rule.

"'We put the question fairly and squarely before the intelligent members of the Order: Is such a fabulous and extravagant expenditure of money in keeping with the teachings and principles which our Order is supposed to represent? Is the annual expenditure of so large a sum of money for such purposes consistent with the laws and requirements which the Sovereign Grand Lodge legislates for its Subordinate Lodges?

"'Is it fair and just to deprive Subordinate Lodges of expending a few dollars of their own money for a little refreshments or even to pay for the hire of carriages for the members to attend a funeral of a brother Odd Fellow? And yet the Sovereign Grand Lodge may expend four hundred and eighty dollars ($480) for the hire of carriages for its members to ride in a parade in Baltimore!'"

This looks as if some of those "Big Three" insurance men might have got their financial training as grand-lodgers.

News of Our Work.

W. B. STODDARD'S LETTER.

New York, N. Y., Nov. 18, 1905.

Dear Cynosure—One month ago I was amid the cornfields in Iowa. This finds me amid the tall buildings of this great metropolis. Everywhere I find need for the pushing of our work. Humanity is the same wherever found. The lodge blights and destroys in New York; it does the same in Iowa.

Instead of the New York-New Jersey Convention usually held this month it is thought best by friends here to have a series of lectures, which are to be given in Christian Reformed churches in Passaic and Paterson, New Jersey, and in Lutheran churches in New York City. Dr. Chapman is leading in a general evangelistic movement that is engaging the attention of many friends in New Jersey. The special meetings being held every evening in the Second United Presbyterian church, Jersey City, are reported as very fruitful. It had been the expectation to hold the Convention of this year in that church. This door will be open later.

Last Sabbath was spent with Brother Lagville, of Long Island City. Our worship was in the "Home Mission," where a few of the faithful gather from time to time while the masses pass by. Brother Lagville is bearing faithful testimony against the lodge and kindred evils, and receives the blessing of the persecution that is given to the Christian.

On Thursday evening I addressed the company that gathered for the prayer-meeting in the Christian Reformed church, Paterson, N. J., Rev. J. A. Westervelt, pastor. Arrangements were made for me to lecture at a union meeting to be held in the First Christian Reformed church, Rev. H. Tuls, pastor, December 1st. Our good friend, Rev. D. Vander Ploeg, of Passaic, N. J., made me most welcome and will arrange for an address to his people. It will be remembered that a successful convention was held in his church two years ago. To-morrow I am to speak in the Brooklyn Free Methodist church.

The 22d of October was a very busy day for me. Four addresses were delivered in Oskaloosa, Iowa. In the morning I was cordially received in the United Presbyterian church, afternoon and evening addresses were made in the Pentecostal Mission, also an address was given to the young men of the Y. M. C. A. Special kindness was shown by pastors and people which I cannot here mention, but am sure God will reward. Many blessings came with the Iowa Convention.

Friends near Ottumwa, Iowa, should get Rev. W. E. De Harppart to give them an address. God wonderfully saved him from many lodges, and he is glad to tell the story. Write him.

On the 26th of October I was cheered in attending the ministers' meeting in Chicago, where so many united in testifying against the lodge and planned for further work in the churches along this line.

Elkhart and Goshen, Indiana, have many who are opposed to the lodges. To

this number were added some who are coming out, and others who are kept out by the influence of the Convention, so largely attended at Goshen. Several addresses were given in the Mennonite College, in German Baptist Brethren, Mennonite and Mennonite Brethren churches there, all well attended and helpful to the cause. The attendance at the Goshen Conference showed an unusual interest. Probably six hundred people listened to the closing addresses so effectively delivered by Dr. Banchard and Rev. Jacoby. Many were the hearty handshakes and "God bless you's" given as I separated from those I have learned to love because they love God and walk in the light of His word.

W. B. Stoddard.

IOWA STATE MINUTES.

Monday Evening.

The Convention met at Pentecostal Mission, Oskaloosa, Ia., Oct. 23, 1905, at 7:30 p. m. In the absence of the President, Dr. C. D. Trumbull, of Morning Sun, Iowa, Vice-President, took the chair. The Convention was opened with prayer by Rev. J. S. McGaw. In the absence of the Secretary, Rev. W. R. Sawhill, Rev. J. S. McGaw was elected Secretary pro tem. A vocal solo was rendered by Mr. Elliot.

Rev. T. V. Dugan, of the U. P. Church of Oskaloosa, delivered the address of welcome, which was followed by a response and address by Rev. W. B. Stoddard, of Washington, D. C., on the subject, "The Christian and Lodge Religion." A good audience was present, and listened with much interest.

The following committees were appointed: Nomination and State Work—Rev. Joseph Sopher, Rev. W. B. Stoddard, M. E. Lounsbury; Resolutions—Dr. C. D. Trumbull, Rev. T. V. Dugan, Rev. Laurena W. Terrell; Finance—Rev. J. S. McGaw, A. Branson, Wm. Crosson; Entertainment—Rev. J. A. Fenwick, Mrs. E. T. Gilmore.

The session was closed with prayer.

Tuesday Morning.

Morning session convened at 9:30. After devotional exercises, lead by Mr. Wm. Crosson, fraternal letters were read from the following persons: James P. Stoddard, Boston, Mass.; J. Haefner, Ottumwa, Ia.; Mrs. Jennettie Siemiller and family, Blockton, Ia.; O. T. Lee, Northwood, Ia.; Aaron Stalker, Richland, Ia.; Charles A. Blanchard, Wheaton, Ill.; T. Van der Ark, Pella, Ia.; A. J. Loudenback, Sr., Glidden, Ia.; Minerva Harvey, Pleasant Plain, Ia.; L. Mendenhall, Fairfield, Ia.; Howard Langhead, Washington, Ia.; J. A. Black, Washington, Ia.; Mrs. J. R. Johnson, Morning Sun, Ia.; A. S. Bailey, Ainsworth, Ia.; C. J. Soedergren, Burlington, Ia.; J. J. Bruce, Rolfe, Ia.; J. R. Letts, Letts, Ia.; Marshall Jones, Jamesport, Mo.

On motion, these letters were referred to the Cynosure.

Committee on Nominations and State Work reported. Report was adopted, and is as follows:

President—Rev. J. S. McGaw, Linton, Ia.

Secretary—Rev. W. R. Sawhill, Washington, Ia.

Treasurer—A. Branson, New Sharon, Ia.

Vice-Presidents—Dr. C. D. Trumbull, Morning Sun, Ia.; Rev. H. S. Atchison, Albia, Ia.; Rev. W. C. Houts, Birmingham, Ia.; Rev. T. V. Dugan, Oskaloosa, Ia.; Rev. J. W. Dill, Clarinda, Ia.; Rev. Joseph Sopher, Oskaloosa, Ia.; Rev. T. Van der Ark, Pella, Ia.

Testimonies were heard, and C. H. Bagley, Rev. J. A. Fenwick and others gave stirring addresses. Convention adjourned with prayer by President Blanchard.

Tuesday Afternoon.

After devotional exercises, Rev. J. S. McGaw gave an address—"Ten Reasons Why I Would Not Join an Oath-Bound Secret Society." Dr. C. D. Trumbull, of Morning Sun, Ia., Chairman of Committee on Resolutions, read an interesting and carefully prepared report. Report was adopted.

[Will be printed next month.—Editor.]

On motion, Rev. J. S. McGaw was requested to furnish a synopsis of his address to the Cynosure for publication. Report of Committee on Finance was received. A very cordial invitation was

received from the people of Birmingham, Ia., to hold the next Convention at that place. Rev. W. B. Stoddard gave a half-hour talk on the chart, which was instructive and well received by all. Minutes were read and approved. Rev. Houts closed the session with prayer.

Tuesday Evening.

Rev. Jones of New Sharon, led in devotional exercises. President Blanchard entertained the Convention with a vocal solo, and then delivered a strong address on the subject, "Present Needs in Our Reform," which was listened to by a full house, with evident good results. Minutes were read and approved. Rev. J. S. McGaw closed the Convention with prayer.

J. S. McGaw, Secretary pro tem.

INDIANA CONVENTION.

The Indiana State Conference convened in the German Baptist Church at Goshen, Ind., on October 30, 1905, at 7 p. m., "to consider the merits and demerits of secret organizations and their relations to the church, the home and civil government." The Conference had been well announced and advertised, and at the appointed hour the place of meeting was fairly well filled with an audience of about four hundred people. By request of Rev. W. B. Stoddard, Rev. J. Howe, Missionary Secretary of the United Brethren Church, Huntington, Ind., acted as secretary.

The Conference was opened with devotional exercises led by Rev. W. B. Stoddard, in the absence of the announced leader, and Rev. J. Howe offered the opening prayer. The brethren of the church furnished suitable music during the session.

On account of the unavoidable absence of Rev. I. D. Parker, the pastor, Rev. W. B. Stoddard expressed his freedom, in behalf of the hospitable brethren of the church, to extend a hearty welcome to all. A suitable response was given by Rev. W. Dillon, D. D., professor of theology in Central College, United Brethren in Christ, Huntington, Ind.

Rev. Wm. Dillon gave the opening address; subject, "The Selfish Character of Secret Organizations." His address and arguments were forcible and convincing, and were listened to with marked attention and appreciation.

At the close of the address, Rev. W. B. Stoddard gave an interesting chart talk on the initiation, oaths and penalties of Freemasory.

Conference adjourned at 9:30 with prayer by Dr. W. Dillon.

Tuesday Morning.

Conference opened at 9:30 a. m. Devotions were conducted by Rev. I. L. Berkey, who addressed the Conference for a short time upon "The God-given Institutions Represented by the Home, the Church and Civil Government," and expressed his pleasure at having the representatives of the National Christian Association with his people and community to enlighten them upon the subject of secret societies.

Rev. W. B. Stoddard extended the privilege to all to ask questions or give testimony relative to secret societies.

Fraternal letters were read from Rev. C. A. Mummart, of College Park, Huntington, Ind., and others, who were unable to attend the Conference.

The Secretary, Rev. J. Howe, read the minutes of the first session, which were approved.

The following officers of the Indiana State Association were elected:

President—Rev. C. A. Mummart, Huntington, Ind.

Vice-President—Rev. I. L. Berkey, Goshen, Ind.

Secretary—Rev. J. Howe, Huntington, Ind.

Treasurer—Albert D. Miller, Goshen, Ind.

A question drawer was opened and the following questions answered by Rev. W. B. Stoddard and others, and interesting discussions were engaged in, but no opposite views to anti-secrecy expressed.

Questions:

"Are the churches that admit members of secret societies not prospering?"

"Is there any charity in the secret societies?"

"How can we reach lodge men who avoid those who might convince them of their error?"

"The help of God or the help of the lodge—which?"

"Is there any probability of the lodge dying of overproduction?"

"Is it right for a Christian to be in a life insurance order?"

Rev. Joel H. Austin, of Goshen, Ind., an aged and earnest advocate of the anti-secrecy cause, gave a short but stirring address upon the character of Freemasonry and his personal knowledge of the institution and the part taken by his uncle in the abduction and murder of Capt. Wm. Morgan in 1826.

The following declaration, expressing the sentiments of the Conference, was unanimously passed:

Declaration of Sentiments.

We, citizens of Indiana, in conference assembled at Goshen, October 31, 1905, do declare it to be our conviction that the entire system of secret societies which we find at work in our midst, is destructive to the best interests of the church, family and State.

We deplore the influence these organizations are exerting over many of the young people, who are often drawn away from Christ to their eternal destruction.

We would seek to use all the means God has given to receive and give light on this important subject.

We recognize in the National Christian Association a help in our investigations, and pray God greatly to bless its efforts.

Tuesday Afternoon.

Rev. J. C. Mehl, of the Mennonite Church, led the devotions at the afternoon session. The minutes of the forenoon session were read and approved.

The question drawer was again taken up, and Pres. Charles A. Blanchard, of Wheaton College, Wheaton, Ill., and Rev. Wm. S. Jacoby, assistant pastor of the Moody Church, Chicago, having arrived, took an active part in answering and discussing the questions handed in.

Miss R. Fry, of Ligonier, Ind., was present, and was called upon to speak. She expressed her hearty sympathy with the object of the Convention, and urged upon all present to unite in covenant vows with Jesus Christ rather than with the secret lodges.

The secretary was called upon to read again the declaration that was passed the previous session.

At 3 p. m., President Blanchard addressed the Conference on the subject, "The Bible and the Lodge." The address was a forcible and convincing claim for the Bible as the best book and most powerful weapon to use against the secret lodge system, and for Christ as our model as an opposer of these institutions. His arguments were unanswerable.

After this address the chart talk was resumed by Rev. W. B. Stoddard, and an interesting and instructive half hour spent in listening to the revelations of Masonry.

Tuesday Evening.

A crowded house greeted the speakers at the evening session. Rev. Hartzler, of the Mennonite Church of the city, led the devotions. The minutes of the previous sessions were read and approved.

Elder I. L. Berkey, of the German Baptist Church, introduced Rev. W. S. Jacoby, of Chicago, who addressed the audience for about three-quarters of an hour upon his connection with the Masonic and Knights of Pythias lodges and his forsaking of them for Christ's and conscience's sake and the liberty and peace that he has since enjoyed. His address was affecting, candid, and delivered in a fine Christian spirit that had good effect upon the large audience. Evidently Rev. Jacoby is a man of warm sympathies, living in close fellowship with Christ and separate from the world. He uses no harsh words, but wins by kindness.

President Blanchard gave the closing address of the Conference, which was an eloquent and earnest appeal to Christians and friends of the anti-secrecy cause, and every good cause, to not only be in sympathy with the good but to firmly stand for the right and oppose the evil in every form, by their testimony, their money and their prayers. Withholding these, we "rob God;" but using them in the right, we help destroy the works of the devil and glorify our Father Who is in heaven. The closing address was a fitting conclusion to a good Convention.

Rev. W. S. Jacoby offered the the closing prayer. J. Howe, Secretary.

MANSLAUGHTER BY THE DELTA KAPPA EPSILON.

The Death of Stuart L. Pierson at Kenyon College.

[The Following Report of the Case Is Compiled from the Daily Press.]

On Saturday night, October 28th, the D. K. E. fraternity of Kenyon College (Episcopalian) was to initiate a body of freshmen, among whom was Stuart L. Pierson. Pierson was on this night tied to the railroad track on a railroad bridge over the Kokosing River near Gambier, Ohio, in a lonely spot, and here crushed by an oncoming engine. The students gathered up the mangled remains and carried them to the house of President Pierce, of the college, who hurried them off by special train to Cincinnati, the boy's home, without notifying the civil authorities, especially the coroner, though the latter had telephones in his house, and the removal of the body was directly in violation of the Ohio law, which says the corpse of a person who has met death by violence must not be disturbed except by order of the coroner. The rails and ties on the bridge were scrubbed to remove all blood marks, and everything removed which would show the exact nature of the disaster.

Kenyon College is a men's school with an enrollment of about 150 students. There are five fraternities—the D. K. E., the Psi Upsilon, the Delta Tau Delta, the Alpha Delta Phi and the Beta Theta Pi. It is openly asserted at Mount Vernon and the surrounding colleges that it has been the practice from time immemorial at Kenyon for fraternities to tie candidates to a railroad bridge. It is said that this custom has been as religiously carried out year by year as that of color rushes, cane fights, or similar institutions of other colleges.

It was brought out in connection with the investigation of this case that a week before his death Pierson was compelled by the fraternity men to crawl the length of the village, goaded behind by men with sticks and clubs, and that this treatment developed deep abscesses on his knees. The bandages which Dr. Workman, the college physician, placed about the sores, were on the body when it was found. It has been learned that on the fatal Saturday all, or nearly all, of the men connected with the D. K. E. fraternity, along with members of another of the fraternities of the college, had been drinking. Cases of champagne were sent over from Mount Vernon for the occasion of the initiation festivities. In fact, the men are said to drink heavily at all their initiations. The fraternity house lies far away from the houses of the faculty, and the boys are unmolested in their pranks.

After the first shock of Pierson's death had passed, the first thing for the fraternity men to do was to prepare a story for their defense. "The college men had agreed among themselves to tell the same story," said Prosecuting Attorney Stillwell, but in the midst of their most connected stories there are points that show the whole to be a fabrication."

A microscopic examination of the clothing worn by young Pierson develops the fact that pieces of rope fibre were ground into it by the force of the locomotive. This will greatly assist the coroner in his final charge.

Detective Crim testified to the condition of the body of young Pierson as he and the coroner viewed it at Cincinnati. His testimony shows that young Peirson either was tied to the track, or his body was in such a position that the engine crushed the head as he lay prone on the track between the rails with his face down and his eyes bandaged.

"There is no doubt in my mind," said the prosecutor, "that young Pierson met his death while he was lying between the rails, his face down, and helpless to get from the bridge."

It is proved that had young Peirson been sitting up he would have been crushed out of all recognition, whereas, with the exception of the arms and legs and other bruises, the body was not injured. Dr. Workman testified that the back of the boy looked like a checkerboard.

The Coroner and the Prosecutor.

When the news of the killing of Stuart Pierson came to the ears of the civil

authorities, the coroner immediately went to Cincinnati to examine the body. He says that he found unmistakable evidence that the boy had been bound by the right wrist and left ankle; that the hand had been pulled away from its socket so that the bones protruded, with only the wrist was crushed. His theory is, that so desperate was the boy's attempt to escape the approaching engine that he tore the arm partly from the tied hand.

The coroner says that he has worked on the case under the threats of the students and faculty of the college. "If we could have been bought," said the coroner, "we could have sold out long ago, for we have been approached by several persons."

He declares that others beside Pierson have been subjected to the tying process; that he has the testimony of townspeople who say they have seen students thus tied.

Prosecutor Stillwell declares: "It is a most startling comment on civilization that men in high positions of responsibility should join a conspiracy to cover up this crime.

"We have conclusively established," continued the prosecutor, "that it is a custom at the college to tie candidates to the tracks in initiation ceremonies. We have positive evidence that Pierson was so tied.

"We know of the activity before daylight that morning to remove every trace of blood and clothing."

Prosecutor Stillwell further says that it is claimed that a witness will be produced to testify that he saw four studens in the vicinity of the track that night at the hour Pierson was killed. Three of them were leading the fourth by a rope. He was blindfolded and bound.

No word was sent to Coroner Scarborough the night of the accident, though he says he has telephones at his home. Then, when he was notified, he hurried to Gambier. Coroner Scarborough says that he learned that, early Sunday morning, a party of young men went to the scene of the accident and with brooms and buckets cleaned up all traces.

"I know of a case in which a man now running on a ticket in our county was blindfolded and tied to a spur track. He was left there alone, and when the train came along he was frantic. He thought he was on the main track and looked for death to surely overtake him. He called lustily for help. That was all he could do, for he was tightly bound and his eyes closed with a bandage. When he was found he had fainted and was lying helpless on the track."

The following dispatch by the Associated Press gives evidence which is of importance in connection with the foregoing:

Mount Vernon, O., Nov. 2.—Buried beneath a culvert, 200 feet from the spot where Stuart Pierson, the Kenyon College student, was ground to death by a train. the authorities have found three lengths of blood-stained rope and a wad of absorbent cotton, also saturated with blood.

Following is the coroner's official statement of his investigation of this case:

I, W. W. Scarbrough. coroner of Knox County, Ohio, duly subpenaed and caused to be examined thirty-three witnesses, whose testimony was all reduced to writing and filed with papers in this case. The testimony established beyond a question of doubt that Stuart L. Pierson was lying about twenty feet west of the abutment between the rails of the main track of the Cleveland, Akron and Columbus Railway Company, west of Gambier station.

From the condition of the body of the said Stuart L. Pierson, which I examined after the same had been sent out of Knox County to Cincinnati, which is taken in conjunction with all the evidence adduced, I find that the said Stuart Pierson was either tied fast to the railroad track or railroad ties, or otherwise bound and tied in such a manner that he could not extricate himself from his perilous position, and while so tied or bound in that manner was run over by an engine and tender going west on said railroad, which struck him while he was lying flat between the rails of the main track on said bridge, and in that manner he met his death.

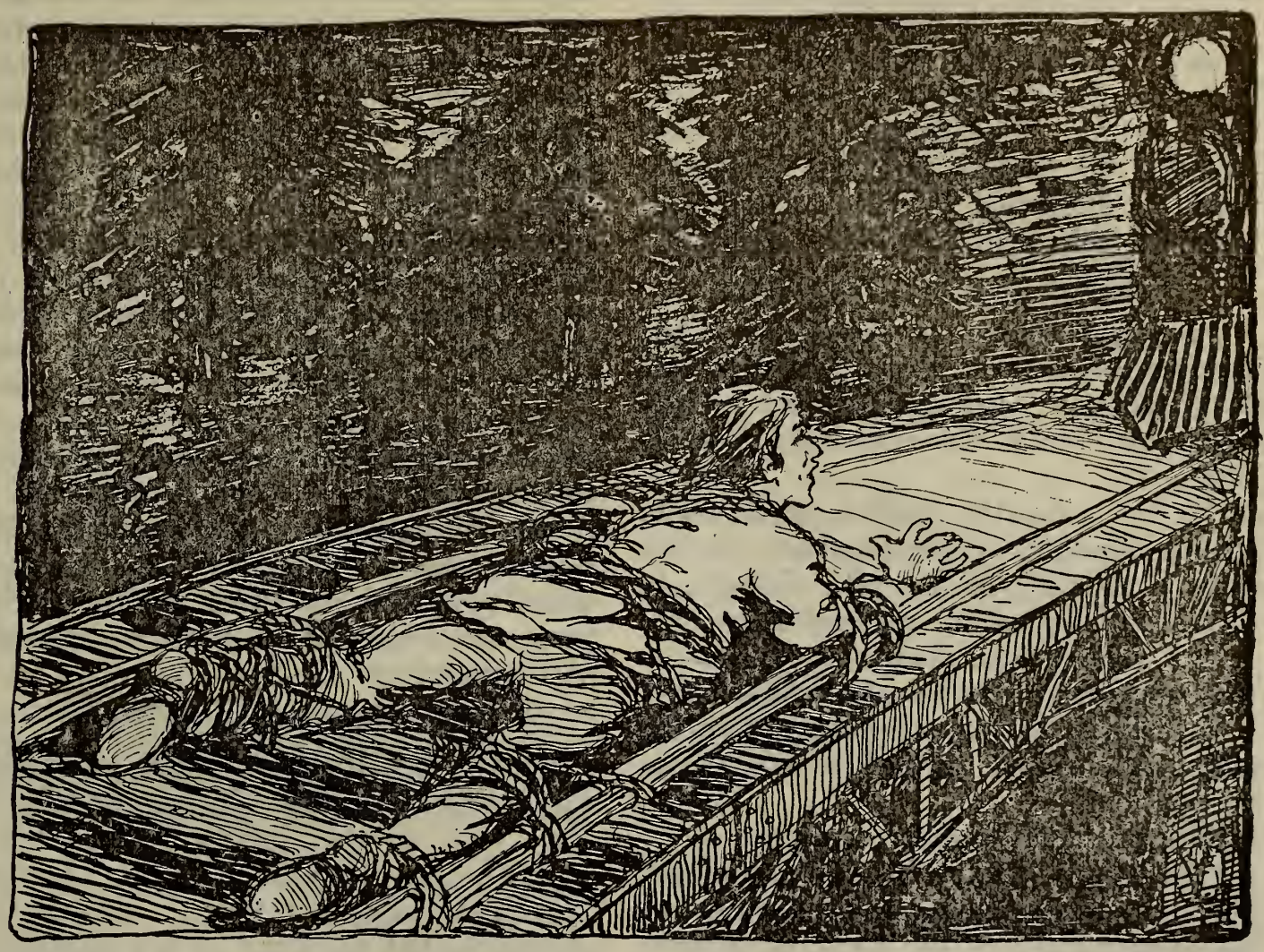
I had no trouble in finding the above facts, and an investigation could have been concluded long before it was, but I was seeking, with the prosecuting attorney, to find the guilty parties to this horrible act. But inasmuch as the body of Stuart Pierson was taken out of Knox County as soon as

possible, on the same night of his tragic death, and the bridge washed and scrubbed and all bits of evidence otherwise destroyed, we therefore are compelled wholly to rely upon the evidence of the testimony of witnesses for proof, and under the peculiar circumstances of this case it is impossible for me to determine who the guilty party or parties are that tied the young man as aforesaid.

proven a strong witness for the prosecution.

McGavory was found helpless by his roommate. A dollar and a half had been taken from his clothes, and a gold signet wring, valued at $8, had been jerked from his finger. His trousers, which contained money, had not been searched.

The fact that no money was taken



Intimidation of Witnesses.

Not only James A. McGavory, victim of a most recent hazing episode, but numerous others have received dire warnings, according to Coroner Scarborough and the prosecuting attorney. McGavory and his fellow students desired as witnesses have been so badly frightened as a result of the former's experience that the state fears it will be unable to reveal some of the startling facts promised. McGavory was attacked, gagged, bound and left unconscious in his room in Bexley Hall at Kenyon College.

On his breast was pinned the following note: "This will do for this time, but if we come again it will be worse."

It is believed to be a clear case of intimidation, as the victim would have from his pockets, it is said by the authorities, disposes of the theory of burglary advanced by several of the students. It is generally thought that it was McGavory who gave the information to the coroner which led to the verdict in the Pierson case, and that the outrage upon him was in retaliation. McGavory is in a precarious condition.

That the men cognizant of the facts in the case have banded themselves together to disclose nothing, is the charge made by County Prosecutor Stillwell. "Not only the boys," said he, "but President Pierce himself has thrown every hindrance in our way. By his orders every trace of blood was washed from the ties, the body was embalmed, pieced together and shipped out of town on a

special train and a permit for this was signed by the college doctor, Irvan Workman, who thereby placed himself liable to prosecution. I firmly believe that the lad's father, a member of the fraternity himself, knows more than he has told. Why? A scandal is a terrible thing and the boy is dead.

"Why do the village authorities take the attitude they do? I was to-day informed that four or five years ago a boy named Vanness was hazed until he became insane and that he is now in a private asylum. The faculty, I was told, expelled the hazers, and then reinstated them on the threat of their fraternity to leave the school in a body."

President Pierce's Testimony.

President Pierce, of Kenyon College, had ready when the first visitors arrived a typewritten copy of a report on the death of young Pierson. In this he said:

"1. It is not the custom of the Delta Kappa Epsilon fraternity, nor of any other fraternity of Kenyon College, to tie its initiates to the railroad track.

"2. The bridge was not cleaned by the order of any group of students.

"3. There has been no attempt on the part of the college authorities to stifle investigation."

The president further said:

"As a mere matter of form, the coroner, who lives twelve miles from Gambier, was notified of the accident on Sunday morning.

"The coroner, a self-important country official, in asserting the prerogatives of his office has caused the newspapers all over the country to be filled with groundless and sensational reports. The rumor that young Pierson was tied to the rails is absolutely false and has no basis."

He makes the statement that "Pierson could not have been bound to the track because no one went with him to do it. The fraternity members remained in their lodge, a mile deep in the woods, while the candidates went away to their stations."

President Pierce said he had been blamed for standing by the boys, but that he had stood by them because he knew them and knew them innocent of wrongdoing. He said they were among the best students in the college.

Can any one explain how it is possible for an honest and Godfearing president to oppose an investigation into the death of one of the students of his college? Notice, first, the illegal course of the president in taking the body out of the county before notifying the coroner and receiving permission. Consider, second, the president's efforts to protect the guilty students and condone their guilt. Hear him declare that the members of the D. K. E. fraternity "can prove an alibi; they were at the fraternity house when Pierson was killed." Hear him testify that the character of the members of this fraternity is above suspicion of doing such a thing, and that never have the students tied any one to a railroad track. Consider how it is possible for him to know this. Of course he cannot know.

But why should he try to prevent investigation, as Coroner Scarborough and Prosecutor Stillwell testify he has done, in connection with other members of his faculty?

The Delta Kappa Epsilon.

This is not the first killing of which this society is guilty. Young Rustin, at Yale, was another victim of the D. K. E.'s. Young Lawrence at the Chicago University was not killed during the initiation, but by some of the press his death was attributed to the effects of his initiation.

Why should the D. K. E. national convention of alumni, meeting in New York City, hasten to add its efforts to those of the local society and the college authorities at Kenyon in prejudicing investigation of this case? This national convention, after hearing the statements of President Pierce and Kenyon chapter, declared its belief in the former's statement that "the rumor that young Pierson was tied to the rails is absolutely false and has no basis."

An open and honest society would welcome the fullest investigation, for the sake of the society and the future protection of young men.

The history of all lodges is practically

that of the D. K. E. When the Masons murdered Morgan it was reported that he was seen in Canada and in Asia and in other parts of the world. When Cronin was murdered in Chicago by the Clan-na-Gael, telegrams were received from Toronto, Canada, that he was there. Reports came from London that he was there, and later that he drowned himself in the Thames river. During all this time, poor Cronin's body was lying in one of the Chicago sewers. In these cases every effort was made by the respective lodges to hinder investigation and prevent punishment of the criminals.

Further Testimony.

Evidence was obtained from Paul Barber, a Zeta Alpha freshman of Kenyon College, at Gambier, which leads Prosecuting Attorney Stillwell to believe, in spite of denials, that Stuart Pierson, who was killed by a train Saturday night while being initiated into Delta Kappa Epsilon fraternity at the college, was tied to the railroad tracks. Barber, it is said, testified that he lay bound and blindfolded upon the track, not 200 yards from the spot where Pierson was killed, waiting for his two initiators, who, he says, were Jacob Ewalt and J. B. Park. This, Barber declared, occurred about an hour before Pierson's life was crushed out.

A reporter for the Chicago Tribune said that a young man of the Ohio State College, whom he met on his way to Gambier, told him:

"I knew what was going to happen." I told the D. K. E.'s I did. I said:

" 'Some day you're going to tie one man too many to the track. Some day, if you keep on monkeying with the buzz saw, somebody is going to get hurt.

" 'Some day you're going to tie a man to the track and read him all that lot of rot about leaving him there to be ground under the remorseless wheels of yon fast approaching train, and you'll grin to hear him whimper and beg to be let loose, and you'll run off into the woods to leave him alone out there on the bridge, and all of a sudden the train will come and before you can move that man will be ground to death. Then it will be something like murder, and I'd rather not be with you when that happens.'

"That is what I told 'em. 'You'll do it once too often,' I said."

FREED IN "FRAT" SHOOTING.

After his twenty-three fraternity brothers had declared their belief that the shooting of Oliver Wendell Holmes, Jr., 373 Ashland boulevard, Chicago, Oct. 28, 1905, was accidental, George F. Wolff was exonerated by a coroner's jury. The members of the Omicron Kappa Pi fraternity who were present at the Wolff cottage at Channel Lake on the night of the shooting indicated their opinion by a rising vote when Coroner Hoffman put the question.

Criminal action will be brought against the members of the Phi Alpha Omega fraternity of Hyde Park High School, Chicago, who are alleged to have beaten Clyde Wheeler, 160 42d street, a schoolmate, into insensibility after he had been dragged into the fraternity house on Thursday, October 5, 1905, if the school authorities are restrained from punishing the culprits by the injunction preventing regulating of high school fraternities by the school board.

Wheeler is confined to his home, his head swathed in bandages and his eyes protected by colored glasses. A specialist declares that he will not be able to use his eyes for some time.

HAZERS PAINT PICTURES IN IODINE ON VICTIM'S BODY.

(Special to the N. Y. World.)

Rutland, Vt., Nov. 15.—Fred Fairbanks, Harry Morton and Marion and William Connolly, students at the Randolph (Vt.) High School, have been bound over to the grand jury under $500 bonds each for alleged cruelty practiced on Andrew Fitts, of Brookfield, in initiating him into the Iodine Club, school secret society. Young Fitts asserts that the boys forced him to join their organization. His father caused their arrest. One feature of the initiation was the painting with iodine of pictures on the candidate's body.

THE CRIME OF HAZING.

BY JULIAN HAWTHORNE.

AN INDICTMENT OF AMERICAN COLLEGES FOR THEIR FAILURE TO STOP THE ILL-TREATMENT OF THE YOUNGER UNDERGRADUATES — TYPICAL INSTANCES OF THE CRUEL OUTRAGES PERPETRATED BY HAZERS, MOST OF WHICH ARE KEPT SECRET BY COLLEGE "HONOR."

[Reprinted by Courtesy of Munsey's Magazine.]

Three or four years ago, when some exceptionally cruel hazing at West Point had attracted public interest, a United States Senator recorded his opinion that no cadet who was a hazer could be a gentleman, and that West Point hazers developed into brutal officers. What the Senator said was quite true. It is also true that if any hazer has not been guilty of deliberate falsehood, he has only good luck to thank for it. To be sure, under those circumstances, he calls lying, positive or by inference, by the title of "honor" or "loyalty;" but fine feathers do not make fine birds, and the thugs and liars, as well as the cowards of society, are constitutionally fond of fine feathers.

West Pointers are educated at the expense of the nation, and they are trained with a view to making them soldiers in the best sense of the word—brave, honorable, magnanimous, true—as well as technically efficient. Therefore, when they emulate the brutality, cruelty, and cowardice of the hoodlum gangs of our slums, and, in order to escape the penalties appointed for their performances, establish a code of honor which forbids telling, we have reason to hold them peculiarly blameworthy.

And yet, after all, there is not much to choose between them and the undergraduates of our civil colleges and universities. The liberal endowments of scholarships in many of these institutions practically educate a large proportion of the students at the expense of other people. Moreover, most college men come from comparatively well-to-do classes, and from homes where they might be supposed to have learned that courage, honor, magnanimity, and truth are the virtues of gentlemen. If college men should not be examples of decent principles and civilized conduct, where should such examples be sought?

Bearing in mind their circumstances, and their opportunities of knowing better, there are no other young men in the country who are more contemptible than college hazers. And yet, to judge from the reports we read, they are rather proud than otherwise of the dastardly things they do. In order that you may judge of the situation, let me cite a few haphazard instances—taken by no means as being the worst on record, but because their wide distribution shows that all our colleges and universities seem to be tarred with the same shameful brush.

SOME OF THE FACTS IN THE CASE.

College hazing was never before so prevalent as now, and it was never so disgusting and inhuman in its character. This assertion will be vivaciously contradicted by at least two classes—by the college faculties, and by the undergraduates. As to the faculties, I ask you to remember that they are composed of men many of whom, in their time, hazed and were hazed, and who are secretly in favor of the practice, or only half-heartedly opposed to it, or who take pains not to see what is under their noses, because to enforce the rules against it would bring them in conflict with the undergraduates, and probably involve loss of revenues. And as for the undergraduates—the hazers themselves and their associates—I have only to remind you that their code of honor exalts perjury into a virtue, and then leave you to form your own opinion of the value of their testimony. With the ingenuousness of youth, an undergraduate will with one side of his mouth defend hazing as being indispensable for teaching cheeky freshmen good manners and respect toward their elders; while with the other side of his mouth he will affirm that hazing has been discontinued. But to our instances.

In 1903, Midshipman Pearson, cadet

at Annapolis, while being taught good manners and respect for his elders, had his jaw broken. Honor demanded that he should deny that it was broken, or should say that he broke it himself; but, unfortunately, the broken jaw was eloquent on its own behalf, and the Powers Above remonstrated sharply. They insisted that hazing at Annapolis must stop. The hazing class finally agreed to abandon brutal hazing; but they stipulated that they were to be the judges of what brutal hazing was. With this admirable concession, it has been generally assumed that hazing at Annapolis is now a thing of the past. What has really happened is that the code of honor has become more rigid.

A WARNING TO AUDACIOUS INSTRUCTORS.

The next example shows that discipline must be enforced not upon freshmen only, but also upon such members of the faculty as have forfeited the regard of the undergraduates. At Lehigh University, in 1901, an instructor of the name of Bronson was ill-mannered enough to "flunk" several students—that is, to penalize them for not attending to their studies. Thirty undergraduates lay in wait for this audacious person, captured him, took him to a suitable place, and there for an hour whipped him with rods prepared for the purpose; then, to soothe his nerves, they brought him to the river and ducked him. Obviously, if gentlemen do not choose to prepare their lessons, no beggarly instructor must feel called on to earn his salary by interfering.

Byron Bradford, student at the State School of Trenton, New Jersey, was let off easily. His crime was flagrant; he had not been at the school so long as the crowd of young gentlemen who one night seized him, stripped him, and rubbed his naked body with coarse sandpaper. The consequence was that the skin came off; but the operators only laughed good-naturedly at his droll contortions, and assured him that he was becoming a "smooth customer." The incident, which happened in 1901, is worth preserving mainly for the sake of recalling this example of hazers' wit.

THE ILL LUCK OF ALBERT T. DE ROME.

The scene next to be described, though hugely diverting to the operators and spectators, resulted in annoying complications, owing to the inconsiderate susceptibility of the patient. His name was Albert T. de Rome. He was led by a sufficient number of his instructors to a secluded room, where he was first required to take upon himself certain obscene vows which the editors of this magazine are too squeamish to print. Upon his having the bad manners to refuse, he was soundly and thoroughly beaten with whips and clubs. He was then bound to a chair, which had been decorated to represent the so-called electric chair in use in jails. His naked body was then carefully painted, and covered with fly-paper. The subject being thus prepared, electric wires were brought in contact with his body, after the approved Sing Sing method, and the current was turned on. The follow's arms and legs hereupon began to twitch and fly about in the most ludicrous and laughable manner; affording so much amusement to the onlookers that the application of the current was kept up during two hours and a half.

Oddly enough, however, though Mr. de Rome's légs continued all this while to perform their antics, the pain in them, excruciating at first, presently ceased, and a pleasant numbness supervened. When the experiment was over, it was found that the patient was paralyzed from the waist down, and from a vigorous young man had become a hopeless cripple. But what else does an undergraduate deserve who will not take obscene vows? Had not his superiors taken them? This lesson was inculcated in November, 1904.

OF COURSE ACCIDENTS WILL HAPPEN.

In December, 1903, ten students were placed on trial for causing the death by hazing of Ralph MacBride. Particulars are lacking; but MacBride was dead. Accidents will happen; and if boys are too fragile to stand a little good-humored fun, they ought not to come to college.

James T. Mount, of the Chicago Dental College, seemed to be robust enough; but you can never tell about these freshmen. He was seized by the hands and feet, and pulled to and fro over the

backs of the seats in the lecture-room. He finally became unconscious, and the physician found him to be internally injured. He died soon after. *Absit odium!*

The students of Rutgers College hardly maintain the high level of discipline enforced by their fellows in other institutions. All they did to Edward F. Berkeley, on a winter's day of 1899, was to take him out into the country, strip him, and make him dance jigs and hornpipes till his physical resources in that direction had been exhausted. They then tossed his clothes up among the boughs of a tree hard by, and directed him to climb up and get them. Such was the effeminate delicacy of the foolish youth's body, that his flesh was badly lacerated; but the self-respect and manhood of the upper classmen was vindicated; and Berkeley, after recovering from his illness, became a hopeful candidate for the lickspittle grade of American young gentlemen.

Hazing at Harvard was in a thriving condition in my time, but as a fine art it was far from having reached its present advanced, scientific state. Knock-out drops, now so largely and beneficially employed, were then unknown, and the fumes of asphyxiating gases and other poisons had not appeared in the sophomores' pharmacopœia. But fist-pummeling, ducking, and the like were vigorously cultivated, an average of a dozen sophomores operating upon one freshman, while the seniors would look on with critical approval.

SECRECY A MATTER OF "HONOR."

Nowadays, the classes are so large, and special courses so common, that the lines between freshmen and sophomores are less sharply drawn, and hazing has consequently been mainly restricted to secret society initiations. The gentlemanly reserve of Harvard undergraduates, and their sensitive honor, shield most of these transactions from public observation; and the fact that a neophyte, the other day, was branded six times on the arm with the end of a cigar is of interest only because Dr. Bartlett, the regent of the university, being appealed to on the subject, intimated that he was not disposed to discuss such matters, or to interfere with them. The branded person, in after years, would no doubt recall the episode with pleasure.

Hazing at Yale is at present environed with a similar obscurity. Some time ago, however, a youth who, in the pursuit of his secret society badge, was being rushed blindfolded across the New Haven streets, was clumsy enough to come in contact with a wagon, and was run over and killed. Ability to dodge vehicles blindfolded is essential to progress in these studious and cultured societies; and what is a human life now and then among so many?

The students of Chicago University have evidently studied with profit the history of that enterprising city; and one is not surprised, accordingly, to learn that four years ago, by way of persuading a recalcitrant freshman to come out of his room and undergo a course of instruction at their hands, they exploded a bomb before his door, which "shook the building," but failed to extract the hermit. Revolvers were then fired through the door, and an enjoyable time was had; after which the young gentlemen returned to their lecture-rooms. As sometimes happens at these pleasant entertainments, nobody was killed.

OTHER FINE FEATS OF THE HAZERS.

Twelve students of the Northwestern University called upon Frank Lust, one of the lower class men, stripped him, and rubbed him over with a mixture of black ink and soft soap. Upon his objecting to this decoration, it was removed, together with his epidermis, by a stimulating rubbing with sandpaper; and the abrasions were then treated with fly-paper. For some reason, he became unconscious during the operation; but the process of removing the fly-paper doubtless restored his sensibility.

In the year 1901, the boys of Colby College, a time-honored seat of learning in Maine, introduced a refreshing variety into the conventional procedure by pounding a young Mr. Phillips over the kidneys. According to his own account, which we are not bound to accept, this pounding caused him extreme

agony; at all events, he fell ill, and was pronounced by his physician to be suffering from acute Bright's disease. He never recovered. Very likely he would have died any way, in time.

A picturesque incident occurred at the University of Michigan in 1898, worth preserving from oblivion for the imaginative talent which it reveals. The subject of the experiment in this case was taken to a neighboring railway track and blindfolded. A spot was selected where a side-track diverged from this main line, and across these branch rails the patient was securely fastened, neck and heels. His attendants then informed him that he was on the main line, and bid farewell. In a few minutes a train came thundering along and swept past the recumbent and vainly wriggling youth at a distance of three feet. When his friends had recovered from their laughter at his contortions, they released him; but it was found that his hair had turned white, and that he was a raving maniac. It was a good many years ago; but hazing circles at the university still recall with enthusiasm the details of this successful practical jest.

GOOD WORK AT A GIRLS' COLLEGE.

Are you bored by the monotony of these narratives? Then let me divert you with a story from Lafayette, where a bevy of laughing girls hunt upon the shining trails of the higher life. The episode occurred in December, 1894. A number of new arrivals at the college were selected, and first attired in comic gipsy costumes; their faces were painted and tambourines were given them. In this guise they were sent out into the public streets, to sing and dance for the amusement of the populace. After a long day spent in this manner, they were taken to a room and there stripped stark naked. Red-hot irons were shown to them, and they were informed that they were to be branded on the back. After being blindfolded, pieces of ice were applied to their shoulders and other parts. At the same time a raw beefsteak was held close behind the subject and was touched with a red-hot iron; thus producing the hissing sound and the smell of burnt flesh which successfully completed the playful illusion.

By this time, several of the girls had fainted; but they were revived in order to appreciate the next experiment. In this, the *piéce de résistance* consisted of a large bowl full of actively wriggling angleworms, which the candidates were allowed to see, and which, they were told, they must forthwith devour. They were once more blindfolded, and the meal began—only pieces of macaroni were substituted for the angle worms. No matter; they believed, and the effect was all that could be desired. Amid shouts of laughter from the spectators, the girls were violently sick, and numbers of them fainted again.

From first to last, these operations consumed eighteen hours. The names of the ladies operated upon are not given; but we may imagine them to have been your daughters, or mine. Think how conducive to the finer feelings of modesty and maidenly reserve such an experience must have been, not only for the patients but for the operators! Or where could your son or mine find a worthier wife than among the protagonists in this little drama?

Well, there are enough other cases at hand to fill every page of this magazine; they have been taken from the columns of contemporary newspapers, and of course the reporter finds it difficult to obtain the fullest and juiciest particulars. There may be inaccuracies of detail in some of the stories I have told, as it has not been possible to investigate them individually, but that they are true in the main cannot be questioned. No doubt our sons and daughters at college can, if they choose, supply us with others equally entertaining.

THE EXCUSES FOR HAZING.

Let us abandon irony, and close with a few plain words. The pretext for hazing is that it abates the cheekiness of new students, which, it is asserted seriously, would otherwise render college life intolerable to the older undergraduates. But can you imagine any practice

more certain to degrade the manhood and destroy the self-respect of both hazers and hazed?

The only consolation of the latter is the prospect of inflicting similar indignities on others when he himself is an upper classman. As for the former, what must be the mental and moral condition of a youth who can participate in tortures and outrages where he is in majority of ten to one, and where every human decency, not to speak of the humanities, are violated. What else than a school of bullying, cowardice, and falsehood can hazing be? The code of honor which forbids a victim to tell is simply organized lying; in the name of common sense and honesty, why should the victim of the meanest, most shameful, most revolting of practices shield those who practice it?

As for keeping the freshmen in order, a little ironic politeness, a touch of sarcasm, a bit of humorous Munchausenism now and then, such as is the way at Oxford and Cambridge, would do more to realize the result than ages of brutal and obscene violence. No boy can be made manly by insulting and outraging his manhood; and the boy who commits such outrages and insults, and then lies himself out of the scrape, is such a cad as a city tough might hesitate to associate with.

If it is true that young Gould, of Columbia, shot at a gang of would-be hazers the other day, no one need blame him. A hazer has no rights which any one else is bound to respect.

The college faculties could stop hazing if they were not afraid to do so. They could expel an entire sophomore class, if the culprits refused to declare themselves. But the hazers are generally rich and influential; as young De Rome said, they "come pretty close to running the college." Besides, as I have said, there are traitors among the faculties themselves. Can public opinion be aroused to do anything? Let those answer whose sons and daughters are involved in the disgrace.

OUR STORY.

THE QUALITY OF MERCY.

SUSAN FIDELITE HINMAN.

"The quality of mercy is not strained,
It droppeth as the gentle rain from heaven
Upon the place beneath; it is twice blest,
It blesseth him that gives and him that takes:
'Tis mightiest in the mightiest; it becomes
The throned monarch better than his crown;
His scepter shows the force of temporal power,
The attribute to awe and majesty,
Wherein doth sit the dread and fear of kings;
But mercy is above this sceptered sway;
It is enthroned in the hearts of kings,
It is an attribute to God Himself,
And earthly power doth then show likest God's
When Mercy seasons justice."

CHAPTER XI.

"TWICE BLESSED."

"She will do him good and not evil all the days of her life."

I have said that if Mercy lost friends by the course of life she had chosen, she never knew it. The frankness of near kinship, could not withhold a word of warning. It was a year from Patience's death, and after another summer at the farm, Mercy was preparing to return to her home in town. Annie was hovering about her, assisting by counsel and suggestion. At last she broke out:

"I can't bear to see you go back, Mercy. I know just how it will end."

Mercy looked up in smiling inquiry. "Just how what will end?"

"Everything—as far as you are concerned."

"How wise you are! Tell me how it will end."

Annie folded her hands and looked unnaturally solemn. "It will end in your marrying Barclay Rosecrans."

Mercy raised a faint cry of protest.

"You may say what you like, my dear, but you can't change nature. And it is not in nature for you two to live side by side year after year without—I know you're a saint, Mercy, but as long as you live in this world——. And Barclay—I haven't a word to say against Barclay; Richard and I feel very differently toward him from what we once did; but,

somehow, Mercy, I can't bear to think of you marrying him."

Mercy straightened herself up from the trunk she was packing.

"You needn't distress yourself, Annie. It isn't likely that I shall every marry at all; certainly I shall never marry Barclay Rosecrans. I admire and esteem him highly, but marriage between us would be impossible. As soon as I was old enough to come to any conclusion on the subject, I made up my mind I should never marry a man who had not a clean record from his boyhood. The years have only strengthened me in this resolution."

Annie looked up curiously at her tall, young sister-in-law.

"I've often heard girls say—girls who have had the most careful training, too—that the other kind are much more attractive."

"Not to me," said Mercy, setting her lips firmly; "the man I marry—if I ever marry—must be a saint."

Annie laughed. "I hope you'll find one. There isn't a better husband living than Richard Ryerson, but I don't call him a saint, by any means. If you knew how I have to watch over his collars and pocket handkerchiefs, and brushing his clothes! But you deserve a saint, if any girl ever did. Hark, what's that?"

The clinking of a tin wash-basin and the sound of splashing water in the summer-kitchen adjoining.

"I wonder, now, if that wasn't Barclay, come in to wash? He must have heard everything. Well, I never."

It was Barclay, and he had heard everything. If any faint hopes, newly sprung up within him, had been nipped in the bud, he gave no sign. His attitude toward Mercy was chivalry itself, but between them fell ever a shadow, impalpable as air, but impenetrable as granite. The long tragedy of her sister's marriage made it impossible for Mercy to regard her sister's husband, changed though he was, in the light of a suitor. He felt it, and respected her sentiment with a delicacy that won her admiration, and, had she been a weaker woman, might in time have shaken her purpose.

One June evening, nearly two years after Patience's death, Barclay called his children into counsel.

"So school is out," he began.

"Three long months of the farm and freedom—hurrah!" This from Donald.

"The dearest doll-house in the world waiting to be furnished! I haven't seen it yet, but I know what it must be, when my bestest Papa took his whole holiday to make it." This from Doris.

"And what for Nanna?"

"Oh! making clothes and canning fruit."

"Ah! but what playtimes?"

"Do grown people have playtimes?"

"Some of them do. Just across the street is a young lady packing a trunkful of flounces and furbelows for a summer at the lake, where she will go driving or fishing or sailing all day, and will dance all night."

"Oh; but Nanna isn't like that."

"Why not, you young rogue? She is nearly as young and ten times as handsome. She has looked very pale and tired lately, what with spring cleaning and spring sewing. You want altogether too many new frocks and white aprons, my fine damsel. However, if you have any this summer, they will not be of Nanna's making, for I'm going to send her off for a vacation."

"Where, Papa, where?"

"To be sure! Well, we'll ask her."

Mercy, being called, protested vigorously that she wanted no vacation, but was overruled and fairly scolded into submission. Finding her persecutors relentlessly determined to banish her, but disposed to allow her to choose the place of exile, she begged time to reflect. Given twelve hours, she announced her desire to spend ten weeks in study in the summer school of Wilmar College. Barclay shook his head dubiously at the plan, as savoring too much of work; but finding in Mercy a girlish eagerness and enthusiasm on the subject, finally yielded.

What was to many present at that summer session a mere commonplace round of drudgery, was to Mercy a keen delight. To her surprise, she found after eleven years' absence from the school room, that the acquisition of knowledge was far less of a burden and fatigue than in those days of girlish crudity which

now seemed so remote. She brought to these later studies a largeness of vision and a power of relating knowledge, which seemed to give not only a new power of attainment, but new scope and value to life.

Above all, she had for the first time teachers able to impart, not only information, but inspiration. First and foremost of these, was Professor Lorimer, whose mode of instruction seemed to do for her in the mental realm what in the old time the Divine training did for the Chosen People in the spiritual realm. What eagle stirrings and flutterings, tempting the flight of mind from outgrown nests! What winged rhetoric and mounting logic coming to the aid of unpractised reasoning! What bearing of the untraveled mind into realms of thought undreamt of for wealth and vastness! Shrewd, practical sense on one hand and deep piety on the other, saved the Professor's learning alike from mysticism and agnosticism; and made him the wisest of guides for the ignorant but eager young soul, who felt herself come at last to a long deferred inheritance.

In recreation hours, she was perhaps more gaily and heartily a girl again, than she had been even with her young nephew and niece. All sense of care and burden slipped from her, and she had the happiness of birds that sing at dawn.

For the first time her fresh, sympathetic voice began to receive public notice. Mrs. Lorimer heard her at an impromptu concert of the students early in the summer, and was charmed. Mrs. Lorimer was a woman who pursued earthly tasks with a heavenly air, like the angels handling the pots and pans and turning the spit in the monks' kitchen. She was not given to sudden gusts of enthusiasm, but maintained a steadfast and gracious sweetness. Gaining her friendship, therefore, Mercy found herself rich indeed. When she returned home, it was the verdict of the household, that "Nanna was made over new."

In the strength of this meat, Mercy had walked many days. She took time for daily study of other books besides her cherished and much-worn Bible. She took lessons in vocal music and became a member of the church choir. A richness and amplitude seemed to be entering her life.

She kept up an occasional correspondence with Una Lorimer, and cherished a waning hope of further study at Wilmar. This hope was destined never to be fulfilled. The summer of 1902 brought her the news of Professor Lorimer's experiment in the anthracite region, an experiment so nearly fatal to himself. She had scarcely sent her congratulations to Mrs. Lorimer on her husband's recovered health, when a black-edged note reached her in David's hand:

"Dear Friend:—I found your unanswered letter to-day in my wife's desk —that desk so full of sacred relics that I can hardly bear to open it even now. It is a week since my Una left us. I know not why I was spared at a time when death seemed easy, to meet a loss greater than the loss of my own life. Pray for us. Sincerely,

"David Lorimer."

Accompanying this, came a newspaper giving the sad details. Almost without warning, and in the midst of apparent health and vigor, Una Lorimer had suddenly been called home. The babe that cost her life, with three other children, were left motherless, and the bereaved husband was plunged in grief that shook faith and hope to their foundations. At once, he felt that he must leave the scene of his bereavement. A pain less racking might find relief in the soothing monotony of daily toil; but to David, the loss of the wife of his youth was an agony that grew keener with time. For the first time in his splendid, heroic life, he had met a foe that put him to flight. The restless suffering that counseled flight, would not permit inactivity—nor, indeed, would the reduced state of his finances. Hearts may be wrung, but little mouths must be fed, and his resources had already been heavily taxed.

David Lorimer's purpose was to give a series of lectures—based on his late experiences as a coal-miner. He had no doubt of a hearing, for frequently appeals had already come to him to tell his unique story. It was in pursuance of his regular engagement with the lecture

bureau that he reached Arcadia not three months after his wife's death.

Mercy sat among his auditors in the handsome Music Hall which was the pride of the little Western city. Against the rich, warm background of mahogany-tinted wall and ivory-hued pillar, Mercy noted the tense lines of the white face, the threads of white in the waving masses of black hair. As he crossed the stage, there seemed a feebleness in that majestic carriage; his opening words fell flat and lifeless. He who was wont to mount the platform as an ever-victorious knight might enter the lists, had lost his warrior courage, his fiery zeal, his deathless ardor, and became a commonplace twentieth-century plebeian, speaking slowly, tamely, laboriously. Mercy trembled with keenest anxiety. She knew that Professor Lorimer was ill; she feared absolute failure and collapse.

She reckoned without a knowledge of the oratorical temperament. As he proceeded, his words began to kindle and glow, and the hidden fire of his magnetic, dark eye to flash forth. The heavens opened and seven thunders uttered their voices. Even while the audience as one man held its breath in awe, the lightning-flash, the thunder-roll, the blast of a rushing, mighty wind, subsided, and gave way to the still, small voice of calmest reasoning and entreaty. The women were shaken with sobs, the men, with sternest self-inquisition. Each asked himself, "Am I not my brother's keeper? How have I fulfilled my duty to my weaker brother?" Amid a solemn hush, in which the Divine Spirit brooded over the abyss of chaotic desire and purpose, the meeting closed.

Among the crowd that gathered to shake the speaker's hand, Mercy was not found. Instead, she hurried away with impatient inward expostulation. "Why must public characters submit to this constant bear-baiting? Can't they see that he is ill? Some friend of his ought to interfere and rescue him."

The next morning a ring brought her from the kitchen, clad in a huge gingham apron, which gave her tall person a singularly childlike and winning aspect, to find Professor Lorimer on the front steps.

"I think I know why you did not come and speak to me last night," he said with the ghost of his genial smile. "You knew I would not go away without seeing you. I fear, however, that I come inopportunely. I might have known that you are no lily of the field, toiling not nor spinning. I am willing to come to your kitchen if I may."

Mercy shook her head, smiling, though she noted with a pang the limp weariness with which David sank into the arm-chair beside the fire.

They talked of Una, and of the sweet, bright summer that seemed now so far away. David produced a packet of photographs copied from what had been his favorite likeness of Una, and taking one with caressing touch, laid it in Mercy's hand. "You will prize it, I know," he said with a difficult voice.

Mere thanks seemed commonplace, Mercy told him; she wished she might in some way serve him, in some way return the kindness he had shown her in the darkest hour of her life.

"You can," he said, with an approach to his natural eagerness and vivacity. "One of my dearest recollections of my wife is associated with your visit to us. When she was a girl, before the home cares came upon her, she used often to delight me with her singing. During her later years, I heard her voice but seldom in song, except in the services of the church. That summer you were with us, you won her back to singing. I can see you together, my wife seated at the piano, you standing beside her with your hand resting on her shoulder while she plays and you sing together. I want to ask you to sing again one of those songs —will you?"

It was a hard request to grant, but Mercy turned bravely to the piano and seated herself. David opened the book lying on the rack, and turned its pages swiftly. Mercy looked up, struck a chord with fingers that trembled, and in a faltering voice began:

"The Homeland, O the Homeland! The
land of the freeborn!
There's no night in the Homeland but
aye the cloudless morn.

I'm sighing for the Homeland, my heart
is aching here;
There's no pain in the Homeland, to
which I'm drawing near.

"My Lord is in the Homeland, with an-
gels bright and fair:
There's no sin in the Homeland, and no
temptation there;
The music of the Homeland, is ringing
in my ears;
And when I think of the Homeland, my
eyes are filled with tears.

"My loved ones in the Homeland are
waiting me to come,
Where neither death nor sorrow invades
their holy home.
O dear, dear native country! O rest and
peace above!
Christ bring us all to the Homeland of
thy redeeming love."

As she sang, the professor sat with his stately head bowed and his averted face shaded by his hand. He did not look up until some minutes after she had finished, and his whole face quivered with pain as he said, "Thank you."

She looked at his hollow eyes and white cheeks, and said with a sudden, desperate courage, "I want to ask a favor of you now."

He looked up inquiringly.

"Please go home before you fall ill."

There was a note of bitterness in the low, pathetic voice as he answered, "Can I be said to have a home?"

"Oh! pray, don't say that! Think of Ralph and Paul and Baby Helen, and the new baby I have never seen. You have never told me of her; is she thriving?"

"I believe so; they tell me so. Truly, Miss Ryerson, if I should see my youngest child in the arms of a stranger, I should not know her."

"Oh! go home, pray go home to your children!"

He mistook her pity for reproach, but did not resent it.

"I know I am a bad father," he confessed sadly.

"You will go?" she urged.

"As soon as I can arrange it. My course is planned for a month ahead."

Again she urged him to break away and go; then, fearing that she had grieved him by what might seem dictation, she bade him farewell with a smile that had the sweetness of maternal tenderness—for every true and gentle woman, be she maid or matron, has maternal instincts, the holiest in this fallen world.

Three months later, a feebly penned note in his own hand informed her that she had proved a true prophet. He was rallying from the severest illness of his life.

A long year followed. The winter of Donald's discontent and danger had passed; the beauty and promise of spring was over all the earth. Barclay came home to her one night with a radiant face.

"Dearest sister, kindest friend, you have shared my sorrows through long years; share my joy now. Edith Nelson has promised to be my wife."

Mercy's heart sank, but she smiled bravely, and murmured words of congratulation. She had been so long used to put aside her own feelings and face the little household with unfailing smiles.

But the next day the burden came back. Miss Nelson was a strong-willed, energetic woman of undoubted Christian character, and an exceptionally efficient worker both in the church and at home. She was just the wife Barclay needed, just such a mother as Donald and Doris, approaching the crucial time of their young lives, could surely look to, secure of help and guidance. But would there be room for their aunt in the little household any more?

Barclay had been instant and explicit with assurances on this point. Manlike and loverlike, he foresaw no unpleasant possibilities. "Nanna" would surely remain to be, as she had always been, their household angel. No one could or would supersede her; no one could or would grudge her high place in the home.

But no assurances could satisfy the keener-eyed Mercy. Despite Barclay's protests, despite the clinging affection of the children—perhaps, indeed, because of it—she must go. The dear home which had been hers so many years, could be home to her no more forever.

The children, who seemed almost her own, would weep and hang about her neck and beg her to remain; but for their own sakes, for self-respect's sake, for the sake of the new mother in the home, "Nanna" must go. The sickening pain of homelessness surged through her heart as she went to her room and fell upon her knees.

A whistle sounded along the hall and the lad's voice called, "Nanna!" He was just beginning to learn that closed doors represented sanctities to be respected.

Mercy was ashamed to show her wet eyes to her nephew. "Run away, Lad, for the present. I'll be down shortly to get supper; then you can tell me what you want."

"It's nothing but to give you this letter, Nanna; I'll slip it under the door."

She stooped to raise the large square envelope, and her heart leaped as she caught sight of the superscription. Trembling fingers opened it and filling eyes read:

"Dear Friend—I find myself as ill prepared to tell you what has long been in my heart, as if I were an inexperienced youth. It is so hard for a man no longer young, to realize in what light he may be regarded by a woman who still retains the bloom of youth, that I tremble and hesitate to approach you with my petition, as I never hesitated before." [Does he think me a mere girl?" interjected Mercy. "I am thirty-one. He is but eight years older."] "Dear lady, I should think of you as a lovely being, too high and remote for household tasks, did I not know the story of the last five years of your life. Knowing your natural gifts, knowing the long and rigorous training of your past, knowing you for one of God's sweetest saints, I venture to ask your love for myself and my children. I should not dare ask it, I should not dare lay such burdens upon you, could I not offer you the deepest and truest love man ever gave woman. The love of my earlier years can never be a grief to you, since it has enlarged my capacity to love you. I am very bold for one who has no assurance of acceptance; but so are we bold when we kneel before the Holiest. Beloved, I have seen Him in your face, else I should not dare hope for what your name tells me that you are. Will you be the greatest Mercy and Blessing of my life?

"Faithfully yours,

"David Lorimer."

More than once the reading was interrupted by blinding tears. Mercy finished the letter upon her knees.

"Lord," she whispered, "a good king spread his enemy's letter before Thee, that Thou mightest look upon it and give him counsel. So I bring to Thee this letter, this letter that gives me only a trembling joy and humble thankfulness, to ask Thy blessing on the love that is its message and its response."

THE END.

HOLY SCRIPTURES.

Can two walk together, except they be agreed?—Amos iii., 3.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.—Ps. i., 1.

And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.—John xviii., 20.

Be not ye therefore partakers with them.

And have no fellowship with the unfruitful works of darkness, but rather reprove them.

For it is a shame even to speak of those things which are done of them in secret. —Ephesians v., 7, 11, 12.

And they were more than forty which had made this conspiracy. We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.—Acts xxiii., 13, 14.

Many an afflicted heart has seen its cross changed into a crown by just waiting upon God.

Bad temper has as much to do with war as bad faith.

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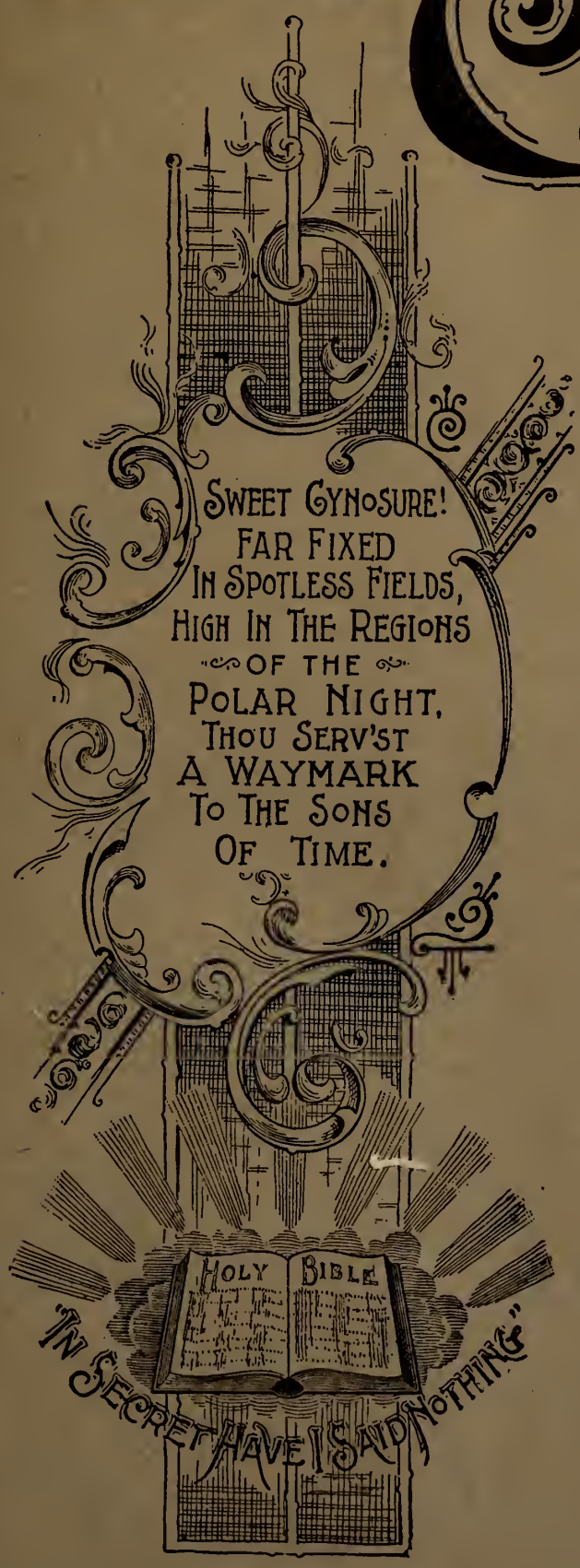

War Not a Source of Good

BY LEANDER T. CHAMBERLAIN, D. D.

War has been the first giver of not one of the fundamental virtues. Personal courage, veracity, the sense of brotherhood, regard for women, veneration for childhood, respect for law, religious reverence—these have nobler lineage than from the god of strife. Nor is any notable scientific achievement to be put to war's credit. Mariner's compass, discovery of gravitation, Copernican astronomy, microscope, telescope, spectrum analysis, friction match, steam engine, power loom, printing press, reaper, magnet, Leyden jar, telegraph, antitoxin, anæsthetics, explosives—all these own a peaceful origin. War has been original founder of neither common school, nor university, nor court of equity, nor hospital nor temple of worship. Magna Chartas, Emancipation of Serfs, Declarations of Independence, have sprung from the heart and conscience of man. No martial inspiration gave either Decalogue or Sermon on the Mount, the millennium will repose under no ægis of Mars. When at last the golden age of dream and prophecy appears, the song will be of good-will and the Prince of Peace will reign.

Remove, then, from the evolution of mankind all that war has accomplished, though that be not inconsiderable, and the prime factors of progress remain, and the noblest triumphs are secure.

—From "Government Not Founded in Force."

CHRISTIAN CYNOSURE

WILLIAM IRVING PHILLIPS
Managing Editor
221 West Madison Street, Chicago

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The compiler calls his booklet "Thrilling Views of a Mystical Life."

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221 West Madison Street, CHICAGO, ILL.

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XXXVIII. CHICAGO, JANUARY, 1906. NUMBER 9.

The Cynosure wishes each of her many readers a Happy New Year, and she herself is expecting to have a happy year in the continuance for 1906 of present subscribers, whose annual greetings of kind words and hard cash have been so pleasant in past years. A suggestion to her friends as to a suitable gift to this magazine—let each present subscriber furnish at least one new subscriber, and so bless three: the giver, the Cynosure, and its new friend.

We commend for adoption by the President of Kenyon College, where young Pierson's slayers were so vigorously defended, the more manly and humane position of the Chicago Record-Herald: "The hazers must go, and the sooner they go the better it will be for everybody."

REPORT OF GRAND JURY

As to the Death of Stuart L. Pierson of Kenyon College.

The Knox County, Ohio, grand jury made a report since our last issue in the matter of the death of Stuart L. Pierson, of Kenyon College, but failed to return any indictments against the guilty members of the Delta Kappa Epsilon.

It will be remembered that there was no denial on the part of the D. K. E. or others that young Pierson was being initiated into that lodge. All agreed that his being taken out to the railroad track was a part of the initiation ceremonies; but it was suggested that he was so tired that he sat on the track, and fell asleep between 9 o'clock, when he started out, and 9:40, when he was killed, as shown when his watch stopped when the engine struck him. The grand jury found that young Pierson was either tied to the track, or was in such a position that *he could not extricate himself,* and agreed fully with the findings of Coroner Scarborough, as given in the December Cynosure.

The decision of the grand jury that it could not determine the guilty parties seems like a failure in duty—not that they could determine absolutely who tied the young man to the track, but they could have charged it upon the local D. K. E. fraternity, and in the providence of God no doubt justice would have at last discovered the criminals. In this connection, read "The Headwaters of Justice," by Governor Deneen of Illinois, found herein, which is a remarkable illustration of how God co-operates with civil authorities in bringing to punishment the guilty.

NOTICE.

We have to pay 10 cents exchange on all checks outside of Chicago, hence please add ten cents to the amount of your check when remitting for the Cynosure or for literature and save delay and annoyance.

PEACEFUL, POLITE, GENTLEMANLY.

The Appellate Court of Cook County, Illinois, handed down a decision Oct. 6, affirming the sentence of Fred Kitchell, Charles Smith and John Mucher, members of Franklin Union Lodge, No. 4, of Chicago, to pay a fine of $100 each and serve thirty days in jail for violation of an injunction to prohibit picketing, obtained by the Chicago Typothetæ, and also affirming a decree imposing a fine of $1,000 on Franklin Union Lodge itself.

In this decision Judge Smith, of Chicago, said:

"There is no such thing as peaceful, polite and gentlemanly picketing any more than there can be chaste, polite and gentlemanly vulgarity or peaceful mobbing or lawful lynching."

Upon this the Square Deal remarks: "Picketing is now and always has been a direct bid for violence. No man wants another to stop him on the street and arraign him for pursuing his business," while the New York Sun declares that

"Judge Smith is apparently a hopelessly antiquated person, who stands in the light of modern progress and development. He ought to understand that there is no such thing as peaceful, honest, honorable labor that does not wear the union button, and that picketing directed against the infamous non-unionists is the noblest institution of twentieth century civilization."

A notable feature of the decision is affirming the fine of $1,000 imposed upon the lodge. That is ten times as heavy a fine as is imposed on each man, and there is where a heavy fine belongs. The inciting and abetting criminal is the lodge.

"SABBATH LAWS IN THE UNITED STATES."

The above is the title of a unique book of 218 pages containing a compilation and analysis of the Sabbath laws of our country—the production of the Rev. R. C. Wylie, D. D., of the Reformed Presbyterian church. It consists of nine chapters the enumeration of which will give a fairly comprehensive idea of its contents. 1. History of our Sabbath laws. 2. Legislation Retaining the Principle of the English Law. 3. Legislation with Strong Prohibitory Clauses and Few Exceptions to Their Application. 4. Legislation weakened by Numerous Exceptions. 5. States whose Sabbath Laws are Inherently weak. 6. No Sabbath Laws in Two States and One Territory. 7. The General Government and the Sabbath. 8. The Five-Fold Basis for Sabbath Laws. 9. The Ultimate Ground of Sabbath Laws. The nature of this work, the care and thoroughness with which it has been prepared and the recognized ability of its author all combine to render it invaluable to all Sabbath-loving citizens. The price is thirty-five cents, paper cover. Send to the National Reform Association, Room 608, No. 209 Ninth street, Pittsburg, Pa.

THE PEOPLE PAID.

The Square Deal for November quotes John Mitchell, the labor union leader, as saying: "It cost the people $30,000,000 extra for coal during the strike of 1902. The miners got only $16,000,000, which was not a fair division." The miners for whom he complains were not paid this for labor, since they were on a strike. The labor trust enjoyed a "division" with the capital trust, of the common people's extra thirty million. The trust that did a good part of the squeezing—not to mention freezing—of the public, grumbles because the other trust got the lion's share. The public has a right to grumble thirty million dollars' worth.

DR. S. C. SWALLOW SPEAKS OUT.

In the December number of the Church Forum, edited by our good friend, Dr. S. C. Swallow, of Harrisburg, Pa., we find, as usual, many fearless and pointed declarations of needed truths. On page 2, referring to the suicide of Robert H. Graupner, a wealthy brewer of Harrisburg, the doctor has this to say: "Bishop Walden, of Cincinnati, should have been sent for, to do for this brewer even as he did for the one in Cincinnati, viz., preach him to heaven; for we are informed that this one was also a brother Mason." On page 5, he has this to say regarding Rev. J. Wesley Hill: "Not a few men, not so bad as Hill, but bad enough, have been smuggled into the ministry, and others who are church officials protect them in their crookedness, as Hill makes his boast that he is protected by Masonry." A Bishop who had preached a dead brother Mason brewer to heaven years ago, saved Hill when charges were brought against him in his conference.

An able article appears on pages 10 and 11 of this number, disapproving the brotherhoods and clubs being advocated by leaders in the M. E. Church. The doctor knows both sides of the lodge, and his fearless declarations cannot fail of a good effect.

Contributions.

TEN REASONS

Why I Would Not Join a Secret, Oath-Bound Society.

BY REV. J. S. McGAW.

Secret societies have grown so numerous that one receives about as many invitations to join a lodge as to join the church. There is scarcely any able-bod-

ied man or woman who has the money who will not at some time be asked to become a member of some secret order. The prudent will always carefully consider before taking upon them the obligations of any society, but especially one the doings of which are in secret, and carefully guarded from the eyes of the world. This fact itself makes the lodge the object of suspicion and should cause any one to stop and think before stepping into it.

All that they propose to make known concerning their character is what is seen from the outside. Supposing this to be all that is known, I think it would be sufficient ground for the refusal of any invitation I might receive.

I might base my refusal upon the fact that it is a very poor financial investment. Any old-line life insurance company will furnish you a list of the bankrupt lodges, while it is a fact well known that the Odd Fellows, Woodmen and Royal Arcanum are going to the wall. These are supposed to be among the strong insurance lodges, and there will no doubt be a long train of lesser ones to follow. It is simply a matter of a few figures in arithmetic to show that it is impossible for the lodge to pay all its claims. According to the manner in which they propose to do business they can only be self-perpetuating a certain number of years, some more, some less, but the average would be about eighteen or twenty years. This is the reason the Royal Arcanum will have to triple its assessments. They owe $600,000,000 and have only $200,000,000 to pay it. No, I would never join a secret society in the hope of procuring a cheap insurance. They are a poor investment.

But the principal reason I would not join a secret society is, *I am a Christian.* I could not consistently do it; neither do I need anything the lodge offers me. These facts form the basis of every reason I would give.

I Would Not Join a Secret Society Because I Prize My Manhood.

I delight in the fact that I am a free man. As a Christian I rejoice that Jesus Christ has brought us out of bondage into "the glorious liberty of the sons of God." This He did at the price of His own blood on Calvary. Think you that I am going to walk deliberately into the bondage of a world institution like the lodge?

As an American I rejoice in civil and religious liberty and the right of free speech. These blessings were bought at the price of the blood of the martyrs, the best blood of Europe and America. Think you I am going to take an oath which will bind me, body, soul, and mind, to the religion, laws and service of the Secret Empire? That henceforth I am to be the slave of an association of men, under the threat of dire punishment if I disobey its mandates? That I am going to surrender my manhood and lay it upon the altar of the lodge, by taking an oath "never to reveal or fail to conceal"

that which has not been told me? That henceforth I am to go down through life wearing a muzzle, and I *dare* not proclaim to the world the evil or the good done in the order? No, I would not join a church that made such a demand, and I certainly am not going to join a lodge that does it. Drunken Herod took his oath to perform that which he knew not, surrendered his manhood, and it made him the murderer of John the Baptist. All men should profit by his example.

Besides, I have heard lodge men talk of the fun and frolic they have had at the expense of some new victim of the initiation; how he acted during the performance and how sheepish, chagrined and ashamed he looked after it was over. Can any one who has any self-esteem voluntarily surrender himself to be put through the indignities of the initiation and to be made the butt of all the fun and buffoonery of the lodge room? No; God created us to be men, not toys.

I Would Rather Obtain Honor Upon Merit.

Suppose a man buys a West Point diploma and then purchases the hat, plume, uniform, sword and insignia of a military officer of high rank, and then, attired and bedecked in them, marches down the street, expecting everybody to admire and honor him. How much honor would you have for him? What would there be in that to interest a real man? Yet in the lodge every degree is purchased and the clothes bought to suit it. It is simply fee and degree, right up through the order. No fee, no degree. At the end you have a lot of high-sounding titles and the insignia, the meaning of which the outside world is not supposed to know; and what do they amount to? What do they represent? Are we not enlightened enough to know that clothes, tinsel, tape and feathers do not make the man?

"Honor to whom honor is due" is the scriptural injunction. When the aged remnant of those brave men who marched forth to stop Rebel bullets with their bodies, who saved the Union, who gave the black man his liberty, come marching down the street with their faded coats and tattered flags, we all give them a cheer. They deserve it for the service rendered humanity. Let this be the basis of honor among men. Whatever of honor I may receive from my fellow men, I do not wish to purchase it from the lodge or a clothing establishment.

I Have No Desire to Be Any More Selfish than I Am.

We are selfish enough. The hardest battle the Christian has to fight is against his selfishness. The lodge is an institution founded for the purpose of fostering, cultivating and bringing to perfection this characteristic of human nature.

Suppose that in a family there are five strong, stalwart boys, all of age and doing for themselves. They go out to the barn some day and organize a lodge. They take their oaths, confer their titles, put on their lodge buttons and come back to the house.

The old, grey-haired father, stooped with age, inquires the meaning of the button on the lapel. "Why, pa, that is our lodge button." "Lodge? what do you mean by lodge?" asks the father. "Pa, do you not know what a lodge is? Why, it is a fraternity, a brotherhood, we have established for mutual assistance and protection, and we have sworn to stick to each other through thick and thin." The old man says, "I cannot see the need of this brotherhood idea, since you have always been brothers; but since you have done it, I suppose you will have no objections to your father joining the thing? I am getting old now and I must look to you boys for assistance and protection. You will take me in?" "Oh, pa, that would never do; you see, our lodge will not admit men over a certain age—you are *too old.*"

Then the old mother, who has been listening in wonder to it all, comes forward and says, "Boys, I need your assistance and protection. I do not know anything about the lodge, but I have assisted and protected you boys ever since you were born. Boys, you will take your mother into your lodge?" "No, mother, we could not do that; you are a *woman.*"

Then the lame brother comes forward. "I am lame, I am not able to get along in the world very well, I need your assistance and protection; you will take me in?" "No, we could not do that. You see, we cannot admit any one that we are

not certain can do for himself and at the same time help us. No, we cannot admit you; you are a *cripple.*"

Could you conceive of anything more selfish than that? Yet such is the lodge in the family of humanity. It is a system of compulsory selfishness. The lodge dictum is this: Only help those who are able to help us, and compel them to take an oath that they will do it.

I Am Perfectly Satisfied with the Religion of Jesus Christ.

I have asked lodge men to "seek the Lord while He may be found, to call upon Him while He is near," to join the church and profess His name. I have been answered in this manner: "I am a lodge man. We have our Bible, altar, ritual, and prayers. If I live up to the teachings of the lodge, I will be all right. The lodge is good enough for me." Is it not evident that that man counts his lodge life his religion?

And I read Mackey, and he tells me that Masonry is a religion. I find that it is a religion that satisfies the Jew, the Mohammedan, the Buddhist, the follower of Confucius, the agnostic, the skeptic, and any idolater in any land! and I know that this is not the religion of Christ. I read the scripture passages as used in the lodge, and I find the name of Christ carefully expunged; and I know that is not like the Christian's Bible. I hear the lodge prayer offered at the funeral and I hear no mention of Christ's name, and I know that is not a Christian prayer. I stand beside an open grave and see and hear the ceremony that transfers a drunken sot "from the lodge below to the lodge above," and I know that it is not the Christian's heaven they are talking about.

No, as I peruse the pages of God's Word, as I review the history of the ages and see how the religion of Jesus Christ has vindicated itself through the centuries, and note its achievements, the influence it has had upon men and nations to lift them out of darkness into light, the noble character of those who have lived it, the comfort and consolation it has brought to mankind, and consider the blessing it has been to my own soul, I am ready to accept and believe that there is "none other name under heaven, given among men, whereby we must be saved," and that the religion of Christ is the religion for me.

With each invitation I have received to join a lodge, there comes before my eyes that scene on Carmel; the priests of Baal on one side of the altar and Elijah on the other; and the voice of the prophet rings in my ears, "How long halt ye between two opinions? if the Lord be God, follow Him: but if Baal, then follow him." I say, "As for me and my house, we will serve the Lord."

I Cannot Be a Good Lodge Man and a Good Church Man.

I have never met a man that could, have you? It is a physical as well as a moral impossibility. The lodge and the church are diametrically opposed to each other in origin, purpose, aim, effort and destiny. Every one must make his choice; he cannot be an earnest supporter of both. The lodge and the church are calling for the same time, energies and money. Which shall have them?

To be a good lodge man I must support it financially. In every city or town I see temples, halls or lodge rooms which must be built or rented and furnished. Then there comes the endless amount of paraphernalia, parades, banquets, receptions and what not, added to the regular initiation fees, dues and assessments. Every cent I contribute to that must be withheld from the church, which is always in need of so much money to further the Gospel. I hear God saying, "Honor the Lord with thy substance," and there is no place for the lodge in that.

To be a good lodge man I must give my time and labor to the lodge. But to every Christian God says, "Ye are not your own; ye are bought with a price." "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." That leaves no time or energies for the lodge.

To be a good lodge man I must give the lodge first place in all things. But I prefer to invest my money, energies, and time in the Church of Jesus Christ, the only divinely ordained channel of blessing to a lost world.

I Do Not Wish to Be Bound by Oath to Unbelievers.

We admit that there are some Christians in the lodges. But when the lodge binds together under oath, the Jew, Mohammedan, Buddhist, the agnostic, the skeptic, and the infidel, there is no doubt that the majority are unbelievers. Christ's direction to his people is, "Be ye not unequally yoked together with unbelievers." I propose to follow His word of command, for these reasons:

1. Because I do not wish to assume responsibility for the sins of the lodge. The guilt of the sins of an organization falls alike upon each member of that organization. They are thus held liable in earthly courts, and they will be in the court of heaven. As individuals we have enough sins of our own to answer for, without assuming the sins of an organization controlled by unbelievers. The very fact that all they do is done in secret should make us pause before becoming identified with them.

2. I do not wish to place myself where I will be compelled to aid and abet the lodge and its members in whatever they undertake to do. To this the oath would bind me, whether they do right or wrong.

3. I do not wish to be affiliated with them, as the lodge oath demands. "For what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? What concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols?"

4. I do not wish to put myself in allegiance to them. The lodge oath demands loyalty to the lodge and to its every member. In everything they are to have the pre-eminence.

As a Christian, I owe my first allegiance to Jesus Christ and His church. I hear Him giving the first and great commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." This excludes allegiance to all who are His avowed enemies.

I Believe in the Brotherhood of Man as Christ Taught It.

The lodge teaches that only the initiated are brothers, and lays special stress on the fraternal relationship that exists between lodge members. Christ, by the apostle Paul, taught that "God hath made of one blood all nations of men"—that mankind is a universal brotherhood by a common blood relationship. Every man is his brother's keeper, and only those with the spirit of Cain ever question it.

In summing up the rights of men, Christ gave the second great commandment, "Thou shalt love thy neighbor as thyself." This reaches clear around the world, and includes those in the lodge and those out of it—every man, woman and child, regardless of nation, country or station.

I Prefer to Practice Christian Charity, Not Lodge Charity.

The lodge proposes to be a charitable institution. Let us look at the charity it practices. First, it is only toward those who are members; no others need apply. Second, it is only toward those whom they feel certain will not need it. The candidate for membership is turned over to a physician. "Well, doctor, how is his heart?" "Sound." "How are his lungs?" "Sound." "Not crippled in any way? No constitutional ailments? No signs that he is liable to be ill, or die, soon?" "None." Then the lodge members "exercise charity toward him." Third, it is available only as long as the dues are paid. In other words, they only exercise what charity is paid for. The charity stops as soon as the pay stops.

Christ taught *genuine* charity in the parable of the Good Samaritan. There was an unknown man lying on the roadside. A Levite and a priest passed that way, looked, and went on. The man did not belong to their order. A Samaritan passed that way, and the only sign he saw was the man's wounds; the only password, his groans; and the only grip he gave him was the one he used to lift him onto his beast. That was the charity Christ taught. It seeks no recompense. It knows neither race, color, class, caste, sect, age or sex.

I Prefer Christ's Method of Doing Good.

Every lodge man will say that the lodge does good. If he cannot say that, he ought to be out of it. Supposing that their purpose is to do good; as a Christian I object to their method. Jesus Christ went about continually doing good. Yet the lodge has just the opposite method from His. They do all their good under cover, in secret. Jesus Christ did all of His works in the open. He might have joined a secret society, if He had so desired. There were plenty of them in His day. The lodges claim antiquity, and we grant it. They may be traced back to Osiris, Baal and Eleusis. The mysteries of the heathen worship in Egypt, Rome and Babylon were simply the orgies of modern secretism with few changes.

Jesus Christ joined none of these. He was light and walked in the light. At the close of His life he could say, "I spake *openly* to the world; I ever taught in the synagogue and in the temple, whither the Jews always resort; and *in secret* have I said *nothing*." His command to all Christians is, "Follow me." It is certain He will never lead them into a lodge room. When he sent His disciples into the world to do good He said, "Go ye into *all* the world" (not into a lodge room), "to every creature" (not to a few lodge members). "Ye are the light of the world;" do not hide yourselves, but "let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." "What I tell you in darkness, that speak ye in light; what ye hear in the ear, that preach ye upon the housetops." Go out into the open, give every man, everywhere, a square deal. Let men know what good you propose to do them and how you propose to do it. Again, He says, "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved: but he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

All My Wants Are Supplied in Christ and His Church.

Some lodge member says, "The lodge will help you." "The Lord is my helper; vain is the help of man." "But the lodge will bring you to honor." But Christ says, "Come out from among them, and be ye separate, * * * and I will receive you * * * and ye shall be my sons and daughters, saith the Lord almighty." "To him that overcometh" (just such temptations as lodgism), "will I give to eat of the tree of life;" he "shall not be hurt of the second death;" I will give him "to eat of the hidden manna, and will give him a white stone" (not the lodge watch-charm), "and in the stone a new name written, which no man knoweth saving he that receiveth it;" he shall have "power over the nations;" "I will give him the morning star;" I will give him to be "clothed in white raiment;" he shall be "a pillar in the temple of my God;" and I will give him "to sit with me in my throne, even as I also overcame and am set down with my Father in His throne." All these honors from the One who has a right to bestow them. How empty lodge honors compared with these!

"But," says another, "you will get the benefit of lodge society." The people of God are the best society I could wish. "For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness." I would a thousand times rather stand with the Psalmist in the twenty-sixth psalm than be a top-notch lodge man.

As for anything I need now, or may need, there is nothing for which I need the lodge. God's children can live in the twenty-third psalm—"The *Lord* is *my* Shepherd; *I shall not want.*" No, brother, *their* rock is not as *our* Rock.

CHURCHES OPPOSING SECRETISM—NO. 2.

We are desirous of publishing the testimony of each denomination, as well as that of individual churches, opposed to secret societies. Will not our readers aid us by securing such as they may know of, and forwarding at once to the editor?

Reformed Presbyterian Church.

The Reformed Presbyterian organization testifies:

"We reject all systems of false religion and will-worship, and with these, all

forms of secret, oath-bound societies, as ensnaring in their nature, pernicious in their tendency, and perilous to the liberties of both church and state; and pledge ourselves to pray and labor according to our power, that whatever is contrary to godliness may be removed and the church beautified with universal conformity to the law and will of her divine Head and Lord."

United Brethren in Christ (Radical).

"From the very commencement the United Brethren in Christ discountenance secret societies and refuse to receive members of such societies, however unexceptionable in every other respect, into the church, except on one condition, namely, separation from such orders."—From History of General Conference, 1829.

Christian Reformed Church.

With respect to secret societies in general:

"If it is known of a member, that he, by oath or solemn promise, belongs to a secret society, and refuses to sever his connection with it, he shall be disciplined."

With respect to labor unions:

"Members of different labor unions shall not be tolerated in the fellowship of the church if such unions demand unconditional obedience by oath or promise; if they officially desecrate the Sabbath day; if they legalize or pass resolutions to promote violence; if they forbid or make it impossible for the Christian to do that which is required of him as a Christian, or command and force him to do that which is prohibited to him; if they collect moneys in a way disapproved of by the Word of God; if they have secret religious rituals; if they are essentially secret and oath-bound societies.

"Consistories are to deal patiently but decisively with such members, educate them, and if necessary discipline them.

"Consistories must discipline members of unions that commit violence or other irregularities, with or without mandate of their unions. In regard to those members, however, that belong to neutral, tolerable unions, a consistory must bear with them, advise all not to join even such unions if possible, exhort those that have already joined to sever their connection with them, or what is preferable, advise everyone to prepare for the organization of a *Christian labor union.*"

(To be continued.)

PRESIDENT'S LETTER.

The Knights of King Arthur.

Dear Friends and Brothers:

Last month I took most of my letter to speak of secret societies for boys. Our Secretary has just handed me the forms of initiation for the Knights of King Arthur. This lodge is one that is used by some ministers to attach young men to the church. I will give you a portion of the initiation into the first degree, which runs as follows, as found in the ritual:

"(Kay meets candidate outside, collects the fee, if one is charged, dresses him in a ragged coat, blindfolds and leads him to Castle Gate. Gives his knock. Response to same within. They enter and march around the room. If not desirable to blindfold the candidate, the room may be partly darkened. Chamberlains are in rear, armed with swords or staves. Silence.)

"Sentinel. Who be ye, my sons?

"Kay. We be tillers of the soil who come to see the glories of our king. Grant us to serve among thy kitchen knaves for meat and drink a twelvemonth and a day. Thereafter we will fight.

"Sentinel. If ye pass beneath this archway unto Caerleon upon Usk, then will ye be enchanted. For the king will bind you by such oaths as is a shame a man should not be bound by, yet which no man can fully keep. Go not further, turn aside, and abide among the cattle of the field.

"Kay. Nay, but we will enter.

"Sentinel. Go forward at your peril, if ye be not true men.

"Kay. Let us hasten on, under cover of the darkness.

"Kay. Lad, we have yet a day's journey to go and we have no provisions. Stay you here under this shelter, and I will go to yonder hut and see if they are Christian folk who will do us guest-friendship.

"(Part of Chamberlains, personating foes, approach, journeying through the forest, engaged in conversation.)

"No. 1. I fear me we shall not meet with adventure this day, the time is near spent.

"No. 2. Brother, yonder is a fair shadow where we may rest ourselves and horses.

"No. 3. Yes, let us tarry here awhile.

"No. 4. I shall be full glad, for all these seven years I have not been so tired.

"No. 1. Look, brother, do you see that man crouching beneath the shelter of yonder rocks?

"No. 2. I do. And are not those the colors of our hated foe, King Arthur, upon the cloak beside him?

"No. 1. They are. Let us seize and kill him. (Aloud) Up with King Modred.

"All. Down with King Arthur. (All seize and bind him.)

"No. 1. Let us draw lots to see who will be the one to joust with him.

"No. 2. No, he is but a kitchen knave. Let us pierce him with arrows.

"No. 3. Let us toss him over the crags.

"No. 4. Comrades, we will burn him at the stake.

"No. 1. Make sure he is well tied.

"No. 2. Now pile high the fagots.

"No. 3. Give me the flint and steel.

"No. 4. Hark, methinks I hear horsemen approaching. Let us leave him to his torture."

You will observe that we have here the same sort of thing that is causing the death of young men all over the country. The ritual is copied from that of older lodges; and these boys, initiating some neighbor boy, are taught to say: "Let us seize and kill him," "Let us toss him over the crags," "We will burn him at the stake," "Make sure that he is well tied," "Pile high the fagots," "Give me the flint and steel," etc. So these boys who are to be attracted to the church, and attached to it, are taught to play murder. They are taught to kneel and swear, and now and again to kneel and pray. Of course, if the organization prospers, and attracts large numbers of young men, by and by there will be some young man killed in the play killings. There will be some mistake caused by excitement or ill will, and in one way or another young men will be slain.

In the third degree, this secret society puts the boy to confessing religion. He is taught to ask himself, "Will I be merciful always, a chivalrous knight of Christ?" "Will I be pure as he who won the siege perilous, and won the Holy Grail?" "Will I win the sword that is bathed in heaven?" "Will I become unpopular, misunderstood, wronged, neglected, if need be, to be numbered with those who seek a better country, that is, a heavenly, even the city that hath foundations, the kingdom of God among men?"

This lodge does not exclude from its religious rites the Lord Jesus Christ, as most lodges do. He is distinctly recognized in the prayer of the third degree. But what sort of a faith in Christ is to be promoted in this fashion?

There is a note at the foot of the ritual for the opening and closing, which says that Castles (the name of the lodges) are at liberty to alter this form. The more elaborate and dignified it is gradually made, the more the boys will like it and profit by it. That, of course, opens the door for anything which persons may choose to put in. Those who are conversant with the work of secret societies, understand that the worst things which are done in the lodges are not parts of the ritual. They are special things which are put in, like the Oriental Degree, which has been used by Masons, the Knights of Pythias, the Knights Templars, and other lodges, and which is so vile that it cannot be described in any publication intended for general reading.

Of course, the remark of Wendell Phillips is always in point in such a discussion as this. "Secret societies are not necessary for any good purpose, and may be used for any evil purpose whatsoever. Such organizations ought to be prohibited by law."

Partakers of Other Men's Sins.

I was last week in Carson & Pirie's store—the new and beautiful store at the corner of Madison and State streets. I

met there a gentleman who has been for probably fifty years a prominent and honored minister in the Methodist Episcopal church. He was wearing the badge of the Grand Army of the Republic, and that suggested a conversation respecting secret societies in general, and that secret society in particular. He said, "I have not been in the Post for probably fifteen years. I felt that I could not account to my Master for the waste of so much time as those meetings involved."

Notice, here was a man advertising himself to every one whom he met as a member of a secret society. Not a bad secret society, as such societies go—a very good one; as to its purposes entirely unobjectionable; as to its methods, subject to criticism. Yet he felt that it was a waste of time for a Christian man to attend that society. He did not go to the meetings himself, and yet he seemed to all whom he met to be in full fellowship therewith. Is this precisely the position which a Christian man should occupy? It does not seem so to me. I believe he should either attend the meetings and justify them, or else throw his influence against the society.

The dear friends whom I have in this and other orders, are men whom I highly respect for their many excellencies. This gentleman is one. He, as already stated, is a man of influence in his denomination; a good and worthy man, though he occupies, it seems to me, a false position. I could wish that he would say more publicly what he says in private—that lodge meetings are at best a waste of time.

The local papers throughout the country are just now publishing the names of lodge officers. Lodge dances are beginning, have begun, and are being held, east, west, north and south, everywhere. If any one does not know what such dances do, let him ask the superintendent of police in any city of ten thousand inhabitants or more, and he can find out.

But I was thinking of the officers—long lists of Grands, Nobles, Vice-Grands and Worthies and what not. Among these names, not infrequently we find those of Christian men, sometimes of men who are not Christians, but who are of good intelligence and integrity. Repeatedly I have asked these men about their relations to these organizations of which they are advertised as members and officers. Time and again I have learned that these officers who are elected and published are not in attendance on the organization. And though they are not, yet for some reason they permit their names to be handed about in this manner.

Masonic "Benevolence."

While at the home of President Frost, of Berea, Kentucky, the subject of secret societies was mentioned, and a very intelligent and capable woman stated that she had not long since seen in that town a singular illustration of the benevolence of Freemasonry.

Among the skilled workmen who came to aid in the construction of a building was one man who became sick. His wife was with him, and friends cared for them, but he grew worse and died. After he had become unconscious, the question arose as to what the wife, who was soon to be a widow, could do. She said that her husband was a Freemason, and that the Freemasons would furnish her with money for burial expenses, etc. The lodge was notified, and they at once began to make inquiries as to payment of dues, etc. She thought that all the dues had been paid up, and the lodge record showed that all dues had been paid excepting for the last quarter or half year. They could not find from their records that this last tax had been paid, though the man's membership was unquestioned,

and his standing was good. Accordingly, they left his widow to get on as she might.

One of his friends went around town with a subscription paper, some sixty dollars or more was raised, and the man was decently buried. The narrator of this instance of lodge benevolence remarked that it seemed so heartless and cold-blooded for them to turn their backs on a widow with the body of her husband lying unburied—and that simply because he had not paid the last installment which was due his lodge.

If the organization made no claim to charity or brotherly love, if it were simply a hardware store, or an insurance office, one could understand this method of procedure. But for an organization, which prates of brotherly kindness, to exhibit such absolute indifference to the sufferings of a widow in the hour of her direst need, seems the last thing in the way of hypocrisy and fraud.

Our Responsibility.

Lodges want money, and they want men. An evangelist in our city recently said that he heard a lady in Michigan telling about her services for her lodge. She said that during the winter she had secured one hundred and fourteen members for her lodge. The evangelist listening to her said, "Are you a Christian?" "Yes." "Well, how many members for your church have you secured during the same time?" She said she had not secured any.

My honored father used to say that when you put the altar of Christ and the altar of Baal—the worship of Christ and the worship of Satan—on the same level, it destroyed the worship of Christ. Evidently this is true. Those good people who lend their influence to organizations which they do not attend, or who work for lodges when they are members of churches also, are before God responsible for every man and woman whom they mislead into these dwellings of darkness.

But there is another thought. Ought not we who see clearly their error to be more energetic to bring men not simply into the Kingdom of God, but into the Kingdom of God visible? Are we not too modest about inviting and urging men to come into the Kingdom of Jesus Christ? It is true that the main thing is to get a man to the Savior; but this is also true, that a man ought to become identified with the Church of Jesus Christ in a public manner. They need it, and it needs them, and we ought to be much more faithful in this regard than we are. We can take a lesson from the enthusiasm of the people who are getting members for their lodges or orders. We ought to be as earnest for the truth, as God reveals it to us, as they are for the poor, miserable makeshifts which men have devised. Let us seek to do so. Fraternally yours,

Charles A. Blanchard.

ORGANIZED SECRETISM.

Report of Associate Presbyterian Synod of North America at Her One Hundred and Fourth Annual Meeting, May 24-30, 1905.

The literature on this subject is so abundant in these opening years of the twentieth century that no one except a profound student of secret arts and mysteries of the craft could disclose anything but what is commonplace in the mind of the average reader. As it is a subject not at all congenial to the mind of the writer, we cannot indulge the hope of edifying the minds of our readers, but merely that of stirring up, by a re-exhibition of the same old truths, the spirit of opposition to the secret craft. An important phase of the subject may be presented in the inquiry, "Should the church continue to bear an open and uncompromising testimony against organized secretism?" To this inquiry we shall briefly address ourselves in the following paper.

It is passing strange that the church, professing to be distinctively Christian, will admit it to be a debatable question whether

or not she ought to fraternize with members of the secret lodge, especially at this age when its character and claims are so fully exposed. These organizations are non-Christian, or rather anti-Christian. Organized secretism is based on the general principle of gathering into one, men of all religious faiths—all who recognize sin and the possibility of salvation, all who teach the hope of immortality. The question raised by the man of Uz, "How can man be just with God?" is answered in the gospel. The answer is, "Believe on the Lord Jesus Christ and thou shalt be saved." The gospel also says, "Him that cometh to me I will in no wise cast out." The folly and effrontery of proposing salvation on any other basis is plain from Acts 4:12: "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Such are the positive and negative declarations of the word of God, relative to the hope of a blessed immortality. But secret fraternities promise the grand lodge above to the Jew and the Mohammedan on the basis of membership in the fraternity, just as readily as to the Christian. This implies that the whole gospel of salvation is a fallacy, that the atonement of our Lord Jesus was a stupendous farce; that Jesus Christ as the days-man or mediator is an impostor. Christ has said,"He that is not with me is against me," which is evidently true of the lodge system. His name is therefore excluded from the prayers of the lodge. Nevertheless the rites and ceremonies of the lodge are palmed off on those who are admitted to its precincts as a religion of the most profound character. A Masonic writer says, "Masonry is illustrative of the regenerate man." "A lodge in general signifies heaven, or the dwelling place of the Lord, and includes all on earth who are being truly prepared for heaven." According to Masonic theology, none are "truly prepared for heaven" except members of the lodge. The writer continues, "Each man who is about to be regenerated is led by his guardian angel to the door of the lodge, of which it is said, 'Seek and ye shall find, knock and it shall be opened.'" "Man cannot work or correct the irregularities of life until he is clothed with innocence, or the badge of a Mason. He then becomes a divine spiritual man or Mason."

Mackey, another authority in Masonic circles, says: "Initiation is a type of the new life upon which the candidate is about to enter." From these quotations it is obvious to every one familiar with the gospel plan of salvation that Masonry is a travesty of religion too ingenious to be wrought out by human intellect unaided.

But the importance of the church's testimony, in name and in fact, against secretism is obvious from the character of the oaths imposed—penalties which no civilized government could inflict without incurring the indignation of all civilization. When the candidate enters the Masonic Lodge he swears under "penalty of having his throat cut across." He advances and swears under "penalty of having his heart and vitals taken out." Another step and he swears under "penalty of having his body cut in two, his bowels burned to ashes in the center and these ashes scattered on the four winds of heaven." Passing to the degree of fellow-craft the absurdity becomes even more glaring in the following language: "Binding myself under no less penalty than to have my left breast torn open, and my heart and vitals taken from thence and thrown over my left shoulder, and carried to the valley of Jehoshaphat, there to become a prey to the wild beasts of the field and vultures of the air, if ever I should prove wilfully guilty of violating any part of this my solemn oath or obligation as a Fellow-craft Mason." The oath is a divine ordinance and, in the nature of it, is a solemn appeal to God as a witness to our integrity and the omniscient Judge to whom we shall give an account in the day of final accounts. How blasphemous would such oaths, such penalties sound if imposed by a civil court, and certainly they are not less so when imposed by a voluntary association, without the semblance of authority. Then, besides the profanity of such oaths, their absurdity is enough to render them most reprehensible to every well balanced mind, and far beneath the dignity of the Christian professor. What would it matter to the candidate, after his heart and vitals are torn out, which shoulder they should be thrown over? How miserably contemptible is the suggestion of a journey all the way from the United States to Palestine, by sea and land, for no other purpose than to carry the heart and vitals of a lapsed Mason to expose them to the beasts of the field and the vultures of the air. What a lonely and sad voyage this for a conscientious Christian professor! Shall the throne of this iniquity be fraternized by the Church of Christ? Is it not preposterous for the church to indulge her members in such profanity? Can the dignified Church of Christ allow her members to drink wine, as Knights Templars, out of a human skull and invoke a double damnation on their souls as a pledge of fidelity to the order? Contemplate

the motley crew gathered into one organization under such horrifying penalties—the brewer, the saloonist, the Buddhist, the Mohammedan, the Jew, the Mormon; shall we add the Christian professor? Is not such a mass essentially incongruous to Christianity?

Other features of organized secretism might be considered with equal propriety, to show the importance of an uncompromising testimony against such organized evils, but we forbear. To affiliate members of such orders by the church is to become partakers of their sins, degrade the Church of Christ, and encourage false principles and false hopes among mankind. Respectfully, H. S. Atchison, Committee.

HAZING.

The $10,000 suit which Edwin Bedell has brought against St. Stephen's College (Episcopal) at Annandale, Dutchess County, N. Y., because of personal injuries sustained by Mr. Bedell's son, Archer, a youth of nineteen years, at the hands of students of the college in a hazing affair, which took place about a year ago, is to come up to-day. The plaintiff seeks to hold the college liable, declaring that the officers neglected their duty to maintain proper order and discipline. Archer Bedell and his roommate, it is said, were asked to join a society (the "Kaps"), but declined the offer. Then they were "cut" by a number of students, and made to feel ill at ease.

On the night of February 27, 1904, about 11 o'clock, the two boys were set upon by eight students and taken from their rooms and exposed to the cold. They were struck and made to "run the gauntlet."

—New York Tribune of Feb. 25.

Envy is the poorest sort of a ladder with which to climb above our neighbors. The climber will find the lower rounds broken and the upper ones worm eaten.

The man who tries to see how much he can put into his business, rather than how much he can get out of it, is the man who will succeed with his employer.

You cannot find the blessing of the upper room on the first floor.

Editorial.

THE MAJESTIC COUNTERMARCH.

BY REV. JOEL B. SLOCUM, IN THE BOSTON WATCHMAN, NOV. 23.

The Knights Templar of Ohio held their annual conclave in Columbus, O., recently. For three days the city was full of ostrich plumes. But it is of the procession that I wish to write.

October crispness was in the air, and musicmakers, marchers and masses caught the zest of the day. It seemed as if all the two hundred thousand people of Columbus were packed upon the sidewalks and in the windows of High street—our main business thoroughfare.

You know how they looked, those flawlessly uniformed and admirably drilled men. On and on and on they swept in seemingly never-ending line. But the end did come, and the eager populace, congested for hours behind the long ropes, broke through and filled the street. At a certain point, however, in answer to a ringing command, a company of mounted knights swung in behind the last rank of the retreating column, and facing about, checked the advance of the crowd.

Then came the climax of the day—the countermarch. Massing all the bands until nine hundred and eighty-five (985) musicians were in a solid formation filling the street from curb to curb for half a square; trooping the silken ensigns of the commanderies and the colors of the Republic; the chief drum-major swung his baton and nearly a thousand instruments burst forth in the majestic strains of "Onward Christian Soldiers."

Back over the line of march by which it had come, now moved this army of plumed knights, keeping perfect step to the mighty pulsation of the hymn that made Sir Arthur Sullivan famous.

Like the tones of some gigantic organ whose diapason rises to the clouds, that flood of martial melody swept all before it. For a moment, the vast concourse of spectators seemed overwhelmed with awe, so stupendous was the effect. Then admiration succeeded amazement and all along the line, cheer after cheer mingled with the resistless tide of music.

But there were thousands who did not shout; who only felt and wept. And these were not all women. There were strong men

who, through their unrestrained tears, recognized, in the splendid pageant and in the thrilling processional, the coming of a great day when ten thousand times ten thousand and thousands of thousands, with the ensign of the cross in the fore, and, accompanied by music that will be as the sound of many waters, will march on to give the final crowning to our King; saying with a great voice: "Worthy is the Lamb that hath been slain to receive power, and riches and wisdom and might and honor and glory and blessing and the dominion, for ever and ever."

"Eye hath not seen nor ear heard," but eye and ear can guess. Snatches of earthly music are anticipated fragments of the new song before the throne. Human pageantry is a foregleam of the ineffable majesty of the King of Kings.

—The Baptist Temple, Columbus, Ohio.

To dissent in any way from an article so full of a truth suggested externally to its writer, and so eloquent in depicting the suggestion and exalting the truth, is a task not wholly welcome. It is surely to be hoped that the writer saw what was external only and had not looked within. But it is strange that he was not shocked by the incongruity of the spectacle itself, when such a company of roysterers as frequents the worst haunts of a city where it assembles, marched to the tune of Onward Christian Soldiers. Whited sepulchres are not more full of all uncleanness; the sword bearers flaunting their plumes in that procession could hardly claim the right to such music or to the title Christian. Strong men well have wept at the desecration of the music and the name.

There was not one of all this throng in plumes who was not also a member of the Blue Lodge which excludes Jesus' name. If expelled from the Master's Degree, each would have been by the same act dropped from these marching ranks. All were primarily and constantly Master Masons.

Why, then, should one be thrilled with anything but horror when hired bands played for them a tune which could not be used in Blue Lodges with the words which, in that tune, are sung. Not even in prayer could a Blue Lodge chaplain lawfully hint at "The cross of Jesus going on before."

Each of these men had also been raised in the Blue Lodge on the five points of fellowship, and had resting on him the irrevocable oath of the third point binding him to keep criminal secrets. All had taken the Chapter degrees in which this vow is reiterated. In the seventh degree they had taken it with the two exceptional crimes eliminated, and were sworn to conceal all crimes, including murder and treason. What claim had they to sing in the streets, even by the voice of hired bands, Onward Christian Soldiers?

Beyond the Chapter they had progressed along an evil path into the Commandery. They had become what one of the most eminent and authoritative writers of Masonic literature calls "The Clowns of Masonry." They here, in a kind of extra-Masonic order which receives into itself no candidates save those who are also Masons, use the name of Jesus and a portion of the gospel as they cannot be used in a merely Masonic lodge. In this later connection the initiate drinks wine from a human skull, repeating after another man, who is called Eminent Commander, this oath and imprecation:

"This pure wine I now take in testimony of my belief in the mortality of the body and the immortality of the soul; and may this libation appear as a witness against me both here and hereafter—and as the sins of the world were laid upon the head of the Savior, so may all the sins committed by the person whose skull this was, be heaped upon my head in addition to my own, should I ever, knowingly or willfully, violate or transgress any obligation that I have heretofore taken, take at this time, or shall at any future period take in relation to any degree of Masonry or order of Knighthood: so help me God."

This is the Masonic Sealed Obligation. The penalty of this oath is unlike that of other degrees in not being physical—as, for instance, having the heart torn out—and exceeds in extent the victim's own sins, including those of the unknown dead man in a double condemnation of the one who drinks from his skull. Varied though the phraseology may here or there become, the essential purpose sufficiently remains to give the strongest

men good cause to weep, when such souls shield themselves under ostrich plumes and are cheered by the strains of "Onward Christian soldiers marching as to war."

War against what or to what end? Surely the eloquent pen of that Baptist pastor should seek a less complicated theme, and the noble and effective columns of the Watchman should be marshalled in a better cause. Has the Watchman forgotten the cross on Boston saloons, the countermarch of Templars into Boston brothels? Does it shut its eyes to the riot, and see only feathers and hear only bands? Has it forgotten the carload of wine brought across the continent by Pacific coast Templars, and the deluge of drink from nearer home? Does it forget how Boston streets were infested not with evil men alone, but also women? Why does it lend its influence to an institution that is of the night and darkness, whose plumes brood over all shames and crimes?

TWENTY-FIVE POUNDS OF DYNAMITE.

The Spirit of the "Closed Shop."

A new bridge which the Central Vermont Railroad is building at Millers Falls, Mass., near its junction with the Hoosac tunnel line of the Boston and Maine Railroad, barely escaped total destruction Friday night, Dec. 8th, when a steel traveler used by the builders was run out near a granite peer after being loaded with twenty-seven sticks of dynamite weighing together nearly twenty-five pounds. From the traveler to the side of the river ran about 100 feet of fuse which had burned about 30 feet and gone out. The bridge is about 60 or 70 feet above the river and the traveler having been placed 30 feet lower near the pier the whole bridge would probably have been wrecked. Destruction of neighboring houses might also have been involved with possible loss of life.

Several months ago the bridge contract was given out and union men were employed; later the contract was sub-let to the Boston Bridge Company, which keeps open shop. Upon this, union men left work and forty non-union men came. These could hardly obtain board, and some, at least, went miles every night for lodgings. An investigation soon led to the discovery that the dynamite came from out of town. No one knew the partly burned fuse was there until the bridge men came to work Saturday morning. Of course, indications pointed directly toward the labor trust and its secret lodge, and suspicion could not be avoided.

SENSELESS AND NEEDLESS.

The Boston Watchman, of December 14, said: "We have not been hasty to comment on the tragedy at Kenyon College, Gambier, O., by which a freshman, Stuart Pierson, lost his life. He was sent to a certain point in the course of an initiation into the Delta Kappa Epsilon fraternity, and was found dead on the railroad track, having been run over by an engine. The coroner gave a verdict that he was bound to the track, but this is denied by President Pierce of the college with details which compel belief, and the grand jury failed to indict any one on a criminal charge.

"Allowing that no one is criminally at fault in the matter, it remains true that the young man met his death in following a foolish custom of initiation into a society which contains too many men of sense and intelligence to allow the continuance of such senseless and needless methods of admission."

This is not unreasonably severe, for the folly of the Kenyon College case was one of its most noticeable features. Children in an intermediate school would have been severely punished for perpetrating anything half as senseless and risky.

We cannot tell what President Pierce may have said or written which compels belief. What he wrote the Springfield Republican is not of that quality, and is not up to the requirements of the occasion. It is the work of a special champion, hardly dignified, and in its tone and method inadequate to effect such an end as is here accredited to something he has done. At least such is the impression it has left on us.

The Watchman's point, that the jury failed to indict any one, lacks force for

the reason that the jury is elsewhere declared to have believed what the coroner charged, and to have failed because it could not discover the undoubted criminal.

This is anything but clearing the occurrence of the element of criminality. If the jury gave even an *obiter* clearing of the case itself, directly or by necessary implication, we admit the force of the point. But, as we understand it, the grand jury merely recognized that the culprit had not been detected.

The Watchman plainly enough attributes the death to the "foolish custom." This is in accord with universal opinion. Every one knows that Stuart Pierson, previously abused to such a degree that his poor body was already bandaged when crushed by the engine, died in the line of a Deke initiation. Other people risked his life and he lost it. Why of all places in the wide territory was he on a railroad track?

President Pierce's college suffers severely in such a tragedy, and dignified sorrow, with grave and reasonable attempts to do the best he could for the authors of the trouble and their parents, would have well become him. Charging the coroner with having failed to discharge his office properly, or with having made the occasion an opportunity for sensationalism and notoriety, and following this up by insulting the editor of a leading journal who discussed the news conformably to an official verdict, was not the most becoming and effective way for the college president to win the belief of many who would have been glad to see the case cleared up by him.

ONLY KILLED A "SCAB."

All he did was to kill a "scab," and so, according to the standards of some labor organization leaders he should be praised, rather than punished. Kansas City trade unionists are trying to bring outside political pressure to bear upon Gov. Folk to secure the commutation of the death sentence against the man whose only offense was that of "killing a scab." Once commuted to life imprisonment, the labor leaders hope of course to get the man clear out in a short time, when his crime has been forgotten. The appeal for outside influence, sent out by the Kansas City labor organizations, contains this frank suggestion: "Folk has a bee in his bonnet for President of the United States, and therefore outside requests may have more effect than those here at home."—Mail and Times.

There is great virtue in the word "only."

A SUNDAY SERVICE.

Corner Stone Laid by Odd Fellows.

More than a thousand people attended the exercises of the Odd Fellows who laid the corner-stone of the new building of Hampden Lodge on Pynchon street, Springfield, Mass., Sunday afternoon, November 7th, and about five hundred of these were members of the order. A large number of those belonging to Rebekah lodges were also there. The first floor of the building formed a platform, on which were seated the members of the city government, officers of local Rebekah lodges, members of the building committee, District Deputy Grand Master of De Soto lodge and his suite, including the Grand Warden, Grand Marshal, two Grand Secretaries, Inside Guardian, Grand Chaplain, Treasurer and officers of Hampden Lodge.

It was a beautiful Sunday afternoon, favorable to gathering the crowd, which filled the street in front of the platform. The formal Sabbath observance began with a selection by the Philharmonic orchestra, and continued with reading the following list of articles placed in the corner-stone box:

Copies of the records of Hampden lodge covering all matters relating to the new building, from the time of the disposal of the present structure to the city; a list of officers for the present term, from July 1 to January 1; the names of District Deputy Grand Master Fred O. Clapp and his suite, and grand officers of the State elected in September, officers of De Soto, Amity, Bay Path and Texoa lodges, of Agawam and Springfield encampments, Cantons Springfield and Chapin, and Morning Star and Lucy Webb Hayes lodges of Rebekahs; a copy of the records of the meetings of the corner-stone committee; a sketch of the life and work of fifty-seven years of Odd Fellowship, by Harrison Johnson, chaplain of Hampden lodge; a list of the present city government;

an exterior and interior view of the present Odd Fellows building; a copy of the invitation to the dedication of the McKinley memorial; a photograph and constitution of the Odd Fellows' home at Worcester, together with the cards of Frederic A. Barbour, its superintendent, and his wife; a coin dated 1844, the year of the lodge's beginning, and another coin dated 1905; the last report of the grand lodge; copies of Saturday's issues of the Springfield Republican, Springfield Union, Springfield Daily News and the Springfield Homestead; names of the architect and contractor.

The stone suspended from a derrick being lowered to its place, directed by the hand of the contractor—a member of the lodge—the box containing the above matter was dropped into a hollow in the stone and covered with a marble slab, the Noble Grand pronouncing the ritualistic declaration of the laying of the corner-stone. A little water was poured on the stone with the words:

"In the name of friendship as pure as this water, I lay this corner-stone, and as it here forms the basis of this edifice, binding together in harmony and consistency the component parts of the superstructure, so may true friendship ever constitute the foundation of our social fabric and unite the family of man in one fraternal brotherhood." The Noble Grand then laid on a sprig of lily of the valley, saying: "In love symbolized by this flower I lay this corner-stone, and as it underlies and supports this material temple, so may love ever be the chief foundation stone of the moral temple of our order and the divine sentiment of love ever animate the hearts of all its votaries." A few grains of wheat were then laid upon the marble slab, with these words: "In truth, represented by this wheat, I lay this corner-stone, trusting that truth may ever prevail over error and that its good seeds sown in our hearts may bring forth its peaceful fruits in our lives. May the building here to be erected for the inculcation of truth ever remain unshaken by the storms of time, and our beloved order ever rest securely on the rock of ages." Without further symbol, the Noble Grand said: "In benevolence and charity I lay this corner-stone, earnestly praying that as it is firmly fixed in this solid foundation, so may those cardinal virtues be immutably reposed in our organization and be the constant practice of our order."

The Noble Grand then directed the Vice-Grand to make proclamation that the stone had been laid in accordance with the ritual. After remarks by the Noble Grand a minister residing in Hartford, who was once a pastor near Springfield and then a member of Hampden lodge, made an address; the Springfield male quartet sang, the lodge Chaplain pronounced a benediction, the Odd Fellows went in procession back to the old hall, and the Sunday service was there formally closed. An elaborate dedication is planned for next summer, but let us hope that for decency's sake it will be on some other day of the week.

One of the striking things in this exercise was the selection of the single hymn sung at the close, the first verse of which reads as follows:

> "Blest be the tie that binds
> Our hearts in Christian love;
> The fellowship of kindred minds
> Is like to that above."

Not only was the use of the word "Christian" so irregular that one wonders whether some other was not substituted, but the assumption that Odd Fellowship sentiment is Christian, is both wide of the obvious fact and contrary to Odd Fellow doctrine. "Sectarian" is the word which Odd Fellowship applies to anything so distinctively Christian. The principle held is avowed not only in the grand lodge decision but also in the advanced initiation. After a somewhat elaborate teaching, assisted by costume and dramatization, the initiate of the second Encampment degree is still further taught in these words addressed to the Patriarch by the Chief Patriarch. "The descendants of Abraham" (i. e. Jews) "and the followers of the Crescent" (i. e. Mohammedans) "are commingled with those of the Cross" (i. e. Christians) "as one happy family knowing no diversity of faith or creed." Thus Christians know no diversity differentiating their faith from that of a Mohammedan, Turk or Arab.

Now this looks at first glance like inclusiveness, but in practice it results in exclusiveness toward anything distinctively Christian. It must not come to light in the lodge. It is a well established rule, for instance, that Jesus' name must not be mentioned—not even in prayer—and if this is after all done, it

is merely tolerated as an irregularity condoned.

So much is made of a claim of universal friendship promoted by Odd Fellowship between the "white race, brown race, yellow race, red race and black race;" and so strong is the attempt to combine in one, "followers of the Christian religion," with the "pagan, a worshiper of idols or of the element of fire," and the Mohammedan needing the restraint of Odd Fellowship because ready to persecute in the interest of "their own peculiar faith;" and so strong is the objection to what is distinctively Christian, that one is struck, when, at such a prayerless, Scriptureless and laboriously non-Christian service on the first day of the week, the only hymn sung is:

"Blest be the tie that binds
Our hearts in *Christian* love."

WHITE-SKINNED INDIANS.

The story of the torture chamber maintained by the union teamsters of Chicago during the late strike, reads like fiction, but the presence of a victim who had been punctured with awls, burned with candles in various parts of his body, and otherwise tortured, and the presence of another victim in a hospital with his finger nails pulled out with pincers, testifies to the truth of the terrible barbarism that has developed in the heart of American civilization. Nothing more cruel or devilish could have been conceived by the savages whom we have driven from this continent. With all her faults, Colorado has never presented anything quite so atrociously inhuman as this.—Antonito Ledger.

This is almost as bad as college initiations.

KNIGHTS IN A TILT.

Rather complicated litigation has been pending in the Washington courts and the United States Supreme Court between factions of the national order of the Knights of Labor, and the last day of October a new entanglement appeared. Joseph R. Mansion, Master Workman, and Patrick H. Farrell, of New York, Secretary of District Assembly 753 of Building Constructors, filed a petition in the Supreme Court of the District of Columbia, asking that a receiver be appointed and an injunction issued against the officers of both factions, known respectively as the Hayes and Burns factions, prohibiting both these mutually antagonistic factions from transacting the business of the Knights of Labor. It may be a step in the right direction when they at the same time ask that the next convention of the Knights of Labor be held under the direction of the court.

CHINATOWN FIGHT.

Two Chinamen wounded seriously with bullets, and two slightly wounded, were taken to hospital in New York the night of August 20th, when Chinese secret societies had a battle in Chinatown. The police were inclined to think the wounded were members of the On Leong Tong, about to appear against members of the Hip Eing Tong, to which Chinatown theater murders had been attributed.

Oriental strategy appeared to be used to attract the police away from the scene of the shooting. A little after nine o'clock in the evening several shots seemed to be fired from a roof.

Immediately the Chinese quarter was in an uproar. A moment later the police arriving found the narrow streets packed. The detectives and uniformed men had nevertheless almost reached the house, when from another street came the rattle of heavy caliber pistol shots so fast that the sound was like that of a machine gun. The police made for the other street and located the trouble at a house said to be the headquarters of the On Leong Tong. More than two hundred Chinese were in the building chattering about the shooting. On the third floor in a little rear room the police found the wounded men, two lying in a pool of blood, two trying to staunch wounds. Half a dozen other Chinamen tried to hide under chairs, and several were hanging out of windows in apparent danger of dropping into a street.

Chinamen are great secret society men.

PERMISSION OF CAROLINA HUIDOBRO.

THE CHRIST OF THE ANDES.

A Remarkable Event in the History of Chile and Argentina.

The first anniversary, March 13, 1905, of the placing of the colossal statue of Christ on the Andean border between Chile and the Argentine Republic, 14,000 feet above the sea, has recalled the unique and impressive events which led to the erection of this remarkable peace monument. The story of this series of events is substantially as follows:

On the Verge of War.

Five years ago these two prosperous and high-spirited republics of South America were on the verge of war. They were increasing their armaments to the utmost of their ability. They had each two gigantic warships of the latest pattern building in the shipyards of Europe. They were spending incredible sums of money upon these preparations for war, amounting, as was reported at the time, to five dollars annually per capita of their population.

What brought them so near to conflict was the revival of an old dispute which had caused much trouble and expense in the past, about the boundary between them on the Andes, a controversy involving the question of the title to about eighty thousand square miles of territory. The dispute had been rendered more acute by the discovery that in the Patagonian section the boundary was not continuously marked by mountain crests, and that there were valuable

rivers in the region sending their waters through the hills to the sea on the Chilean side. This discovery had caused Chile to put forward unexpected claims to certain parts of the region.

The British Ministers residing at Buenos Ayres and Santiago used their good offices with the two governments to prevent the calamity of war and to secure a peaceful settlement of the dispute. This effort to prevent hostilities was powerfully supported by Dr. Marcolino Benavente, Bishop of San Juan de Cuyo, Argentina, and Dr. Ramon Angel Jara, Bishop of San Carlos de Ancud, Chile. On Easter Sunday, 1900, during the festival of the Catholic Church at Buenos Ayres, Bishop Benavente made a fervent appeal in behalf of peace, and proposed that some day a statue of Christ should be placed on the Andean border between the two countries, where it might be seen by all comers and goers, and prevent, if possible, any recurrence of animosity and strife between the two republics. The two bishops traveled through their countries addressing crowds of men in the towns and villages. They were sustained by the local clergy and by the women, who labored enthusiastically for the policy of peace. Petitions were sent to the legislatures, and through these the executives were reached.

Arbitration.

The result was that a treaty was entered into by the two governments, submitting the controversy to the arbitration of the King of England. He entrusted the case to eminent jurists and expert geographers, who examined it carefully, and in due time submitted their decision, awarding a part of the disputed territory to one of the republics and a part to the other. The decision was cheerfully accepted by both.

Much gratified with the outcome of the arbitration, and urged forward by a powerful movement, the two governments then went further, and in June, 1903, concluded a treaty by the terms of which they pledged themselves for a period of five years to submit all controversies arising between them to arbitration, the first general arbitration treaty every concluded. In a further treaty they agreed to reduce their armies to the proportions of police forces, to stop the building of the great battleships then under construction, and to diminish the naval armaments which they already possessed.

The provisions of these treaties, which have now been in force nearly two years, were carried out as fast as practicable. The land forces have been reduced, the heavy ordnance taken off the war vessels, and several of the vessels of the marine turned over to the commercial fleets. Work on the four great warships was immediately arrested, and some of them have been sold. One or two of them, unfortunately, went into the Japanese fleet off Port Arthur, in spite of the fact that both governments had, in the treaty, pledged themselves not to sell any ships to nations engaged in war. The vessels were bought under disguise by a firm in New York, and then turned over to Japan; after which neither of the governments would sell any vessels to either Russia or Japan.

Prosperity and Friendship Follow.

The results of this disarmament—for it is a real disarmament—have been most remarkable. With the money saved by the lessening of military and naval expenses, internal and coast improvements have been made. Good roads have been constructed. Chile has turned an arsenal into a school for manual training. She is building a much needed breakwater in the harbor of Valparaiso, and has commenced systematically the improvement of her commercial facilities along the coast. One or two of Argentina's previous war vessels have gone into her commercial fleet and are now plying back and forth across the Atlantic in honorable and lucrative business. The great trans-Andean railway through the heart of the mountains, which will bring Buenos Ayres and Santiago within eighteen hours of each other and bind them together in the most intimate relations of trade and travel, will be completed this year.

But more significant than any of these material results has been the change in the attitude of the Argentines and Chileans toward each other. All the old bitterness and distrust have passed away,

and the most cordial good feeling and confidence have taken their place.

The Memorial.

The suggestion of Bishop Benavente as to the erection of a statue of Christ on the boundary at Puente del Inca was quickly carried into execution. As early as 1901, on the initiative of Senora de Costa, president of the Christian Mothers' Association of Buenos Ayres, one of the largest women's organizations in the world, the women of Buenos Ayres, who had already manifested the deepest interest in the new movement, undertook the task of securing funds and having a statue created. The work was entrusted to the young Argentine sculptor, Mateo Alonso. When the design was completed and accepted, the statue was cast at the arsenal of Buenos Ayres from old cannon taken from the ancient fortress outside of the city.

It was more than a year from the time that it was cast until it was placed in its destined position. On May 21, 1903, the Chilean representatives, bearing the treaties for final ratification, came by sea to Buenos Ayres. They were met down the river and escorted to the city by a large fleet of gaily decked steamers. For a week there was a round of festivities. When the treaties were finally signed on the 28th of May, Senora de Costa invited all the dignitaries present—cabinet officers, foreign ministers, bishops, newspaper men, generals, admirals, etc.—to inspect the statue of Christ in the courtyard of the college, and standing at its foot with the distinguished audience about her she pleaded that it might be placed on the highest accessible point of the Andes between the two countries.

It was not till in February, 1904, that the final steps were taken for its erection. It was carried by rail in huge crates from Buenos Ayres to Mendoza, then on gun carriages up the mountains, the soldiers and sailors themselves taking the ropes in critical places, where there was danger of the mules stumbling. Hundreds of persons had come up the night before and encamped on the ground to be present at the ceremony. The Argentines ranged themon the soil of Chile and the Chileans on the Argentine side. There was music and booming of guns, whose echoes resounded through the mountains. The moment of unveiling, after the parts had been placed in position, was one of solemn silence. The statue was then dedicated to the whole world as a practical lesson of peace and goodwill. The ceremonies of the day, March 13, 1904, were closed, as the sun went down, with a prayer that love and kindness might penetrate the hearts of men everywhere.

The base of the statue is in granite. On this is a granite sphere, weighing some fourteen tons, on which the outlines of the world are sketched, resting upon a granite column twenty-two feet high. The figure of Christ above, in bronze, is twenty-six feet in height. The cross supported in his left hand is five feet higher. The right hand is stretched out in blessing. On the granite base are two bronze tablets, one of them given by the Workingmen's Union of Buenos Ayres, the other by the Working Women. One of them gives the record of the creation and erection of the statue; on the other are inscribed the words:

"Sooner shall these mountains crumble into dust than Argentines and Chileans break the peace to which they have pledged themselves at the feet of Christ the Redeemer."

It is not easy to compare events and say which is the greatest. But taking it all in all, the long quarrel of seventy years which it closed, the arbitration of the boundary dispute, the general treaty of arbitration and the practical disarmament which preceded it, the remarkable transformation of public opinion expressed in its consummation, and the sublime prophecy of peace for the future which it gives not only for Chile and Argentina but for the whole world, the erection of the Christ of the Andes stands without parallel among the events of recent years.

Fast colors—the scarlet of Calvary and the white which is emblematic of the righteousness of the saints.

There is a well of healing not far from every Sychar, and at that well there is a Savior waiting.

News of Our Work.

Under date of December 13th, Rev. O. T. Lee, of Northwood, Iowa, writes: "After new year I have promised to make a trip to some of our schools in Minnesota and North Dakota and talk on the lodge question." We hope to give our readers a report of this trip.

When our President, Dr. C. A. Blanchard, was in Goshen, Indiana, on October 31st, attending the Indiana State Anti-secrecy Conference, at which he spoke twice, he also was afforded the opportunity of addressing the students of the Mennonite College located in that city. He was very much pleased to meet the interesting body of young people gathered there. Such Christian young men, properly instructed on the subject of secretism, and bearing faithful testimony to the truth, are sure to be a great power for righteousness in coming years. Would that there were more of like quality!

SECRETARY STODDARD'S LETTER.

Pennsylvania Convention Planned.

Apollo, Pa., Dec. 18, 1905.

Dear Cynosure: In this happy season of the year reformers surely may rejoice in the many opportunities for doing good. As we are permitted to do for God, we are enabled to rejoice in Him. We are on the victory line when backed by the Almighty.

After my last report I held meetings in the Free Methodist church, Brooklyn, New York, and in Christian Reformed churches of Passaic and Paterson, New Jersey. These meetings were all helpful. Our friends in these places gave the kind support that was expected.

When permission was being asked to give the address in one of the churches, an officer remarked that if it were my father (referring to Rev. James P. Stoddard), there could be no objection, as he was very solemn, but he had his doubts about the young man. Sin is an awful thing. The sin of the lodge is terrible, when considered in its effects. No wonder this friend thought it should be handled in a solemn way. But this sin is not alone terrible; it is ridiculous. When handling a ridiculous subject, it is somewhat difficult to remain solemn and present the subject in its true light. I am glad to see Christians solemn and thoughtful. They are the ones that stand by the Church, and make the reliable reformers. These friends appreciated my efforts, and will welcome my return.

En route to the Thanksgiving Day's blessing at the home of my honored father in Boston, I passed some New England towns and greeted friends of other years, who gladly encourage the reform worker. In the Christian fellowship of the home gathering at father's table we all felt there was much to thank God for beside the turkey.

In the ministers' meeting that I attended here this morning the pastors were largely opposed to having festivals to raise money for church purposes, and yet many are saying nothing for publication in opposition to it. So in New England, as elsewhere, I find a strong feeling that lodge connection is wrong, but comparatively few are taking the bold stand I think they should in this matter. One pastor expressed himself thus: "I wish you well, you are on the right track, but I can not join you in your work." When this cause is popular, this man, with others like him, will be glad to say publicly that he *"always felt that way."*

After the usual brief stop with the loved ones at home, I hastened north to the work waiting in this section. Stops were made at Meyersdale, Elk Lick and the Springs, in Somerset County, Pa. Meetings were held in the Mennonite churches at the Springs and six miles distant on Negro Mountain, in Maryland. In the face of the storm I drove to the latter appointment. I was well repaid in seeing the joy and appreciation of a little company of Christians who manifested their delight at my efforts in their behalf. If there were any lodge sympathizers present, they did not make it known. I believe seed was sown that will bear fruit in eternity.

At Scottdale, Pa., a meeting was quickly called, and a goodly number gathered in the Mennonite church. There were inquirers present. One young lady, who

appeared very much interested, asked why so many good men belonged if it was so bad, and showed a great lack of knowledge by asking many questions of this kind, that have been answered thousands of times, but must be answered again and again as long as there are honest inquiring souls.

The Gospel Witness, a church paper recently started at this place, will not fail to reprove the lodge when speaking of evils prevalent to-day.

Hasty visits at Greensburg and New Alexandria revealed the willingness of friends to help the work along.

Yesterday morning I was permitted to preach the word to a goodly number in the Free Methodist church here, and in the evening to a full house at Vandergrift, a mile distant. It is thought, from the interest manifest, that there will be a good audience at my lecture in Vandergrift this evening.

When this letter reaches friends, the new year will have begun. Let us all try to make it count for more than the past, in the work of the Master.

The next Pennsylvania State Convention will, D. V., gather in the Brethren church, corner 10th and Dauphin streets, Philadelphia, in March next. Let us pray for it and attend as much as possible.

W. B. Stoddard.

CHICAGO CONFERENCE.

Extracts from Letters.

A pastor writes: "I am interested in the subject. Although I know very little about secret societies, for they are secret, I have to contend with their results, which, in every case I know of, are heartrending to a pastor who yearns to see Christ's Church advance.

"I am exceedingly sorry, however, that I cannot have the preasure of attending the Conference. But I want to acknowledge receipt of your article on 'Personal Work,' which I have read with much delight, and I will try to avail myself of your suggestions in my efforts to 'save Christians from lodges.'"

Another pastor writes: "I am not unmindful of the evils mentioned in your letter, and sincerely trust that the coming Conference may aid in solving some of the problems which confront the church as a result of these evils."

Another pastor writes: "I never belonged to any society of that class (secret societies). I have always felt some degree of repugnance to them. I could not, would not, take an oath of the kind you name. As I have always stood aloof from that kind of thing, I really was not aware that those terrible imprecations belonged to those societies. I wonder any Christian should take such an oath. I am therefore in full sympathy with you."

A Chicago pastor writes: "I am glad to say that I do feel a deep interest in your cause as to secret organizations. I can never forget the stern warfare I participated in against college lodges in my connection with Williams College.

"Our anti-secret organization brought upon up opprobrium and persecution which now seem incredible. James A. Garfield was my room-mate during the hottest of the fight, and was a power for our cause which the Greek-lettered men learned to respect. We challenged the whole swarm of Greek letters to a public debate, which they agreed to, but before the date appointed, declined. There were strong men in our society who were prepared to show up secret lodges in all their bearings—social, moral and religious, as well as civil and political. We gathered the utterances of J. Q. Adams, Daniel Webster, William H. Seward, Horace Mann, Benjamin Rush, President Woolsey, President Nott, and many others of like rank, and printed leaflets which were the strongest assemblage of arguments I have ever seen.

"I am sorry to say that as soon as Garfield entered Ohio politics, he quickly joined Masonic and Oddfellow lodges, and I presume others also.

"Yes, fraternities with secret oaths are supplanting Christian churches, and the Christless moralities and rituals of the lodges are replacing Christian worship. I have persistently urged that the vital interests of the churches, their power and prosperity, must depend upon their surpassing all counterfeits of religion, morals, charity, brotherly kind-

ness, and so on—in those very features in which lodges, political bosses and demagogues boast their superiority.

"If I were sure that the methods of the National Christian Association were the wisest in this warfare, I would enthusiastically join in its work with what little life remains to me. I have less heart to wage war as the Association is doing because I know that the churches are not supplying men with the fraternal and personal sympathy, fellowship and helpfulness which we all long for. I assure you my whole soul is with you upon the main question, and I will meet with you as you so kindly invite me, if practicable."

In choosing for the present do not forget the afterward.

No man is wholly depraved who can look upon nature with thoughtfulness.

IOWA CONVENTION LETTERS.

Rev. T. Van der Ark, Pella, Iowa, wrote expressing his regret at not being able to attend the Convention at Oskaloosa, adding, "However, we hope to have a Convention in Pella sometime."

Northwood, Ia., Oct. 20, 1905.

I am sure I should have enjoyed being present at the Convention, but, as you probably know, I am a very busy man. A few days ago I received an invitation from friends in Texas to come down and give them a series of lectures on secretism. I am not yet certain whether I can comply with their wishes. I have just read the proof of a pamphlet to be published in the Norwegian language, against secret societies.

Nothing new has developed here. The Methodist and Baptist ministers belong respectively to Freemasons and Oddfellows, and of course are encouraging their flocks to follow in their footsteps. The Lutherans here will not have any fellowship with secret societies. We know that they deny Jesus Christ as the true God and Savior of mankind, and cannot therefore have any fellowship with them.

May your Convention be productive of much good, in spreading light on secretism. Yours truly,

(Rev.) O. T. Lee.

Glidden, Ia., Oct. 20, 1905.

I am with you against the dark workings of the secret orders of all kinds. The small ones seem to be controlled by the Masons. Some of the churches seem to be controlled by the orders, especially the Methodist Episcopal.

May the Lord bless you and all people and open the eyes of the blind. Yours truly,

A. J. Loudenback, Sr.

Burlington, Ia., Oct. 23, 1905.

I regret to say that I am unable to accept your kind invitation to attend the Convention. I am with you in spirit nevertheless, and pray God to speed the cause of His kingdom.

Your ardent sympathizer,

(Rev.) C. J. Soedergren.

How I used to enjoy attending these Conventions in company with my dear companion! But since he has passed on to the better land (as I believe) I have not had this privilege. But my interest in the cause has not in the least diminished, and I very much enjoy reading the Cynosure, which we have taken almost every since it was first published.

Minerva Harvey.

Oelwein, Ia., Oct. 18, 1905.

I want to send greeting and say that I have stood aloof from all secret orders for many years. It will be remembered that I renounced the G. A. R. many years ago. I publicly exposed it at a meeting in Clear Lake, Iowa, in 1875, giving the ceremony, grips, etc., as they were then used.

I am more than every persuaded of the evil tendency of the secrecy system as found in the secret societies of our day. The churches are rotten with them and their influence is darkening the vision and blighting the fruit of the church. It is, in my estimation, a fruitful source of divorce. It causes, first, a breach of confidence between man and wife; then, as the husband becomes an attendant of the lodge, remaining away from the home

until late at night—or early in the morning—the wife grieves; and when the husband refuses to tell her where he has been and what he has been doing, naturally enough she gets jealous, or suspicious, and finally reckless, and may herself also "join" a lodge or club, and also have her secrecy—and may even have her secret paramour;—and divorce at last.

Wishing you God's blessing and a profitable meeting, I am, Very truly,

(Rev.) Peter Woodring.

Jamesport, Mo., Oct. 23, 1905.

I would like to unite with you and help to put down Satan's absolute monarchy, both in church and state, and free the courts from Masonic perjury. Masonry says that the Masonic oath is first in all courts, the Bible second, and the constitutional state oath is third in power; this was my education while in the Masonic lodge. The Masonic oaths are blasphemous lies and do not amount to anything, and since I rebelled against Satan's lodge courts I feel as a free man ought to feel, and don't have to sit in lodge and vote for money to hire an assassin to murder an anti-Mason, as was done at Charleston, S. C., in 1877. I would not sit in a lodge one night for all of Jamesport. I was in the lodge five years, then sickened against the murderous thing and left it, some fifteen years ago.

If you want to break up Masonry, put a good anti-Mason onto every lodge with a handful of the National Christian Association's tract No. 18, and hand the tracts to the Masons' wives or daughters. Remember that prayer is the engine of power. My kind regards to the members of the meeting. Respectfully,

Marshall Jones.

Resolutions.

Your Committee on Resolutions would respectfully ask the adoption of the following statement of principles:

We, citizens of Iowa, and members of the Iowa Christian Association, in convention assembled, having taken Him who says, "I am the light of the world," as our Lord and Savior, and having taken His Word as our law-book and guide in all matters of faith and practice, after careful consideration of the whole subject feel constrained to lift up our voice of testimony against all societies and orders which exact from their members an oath or promise of perpetual secrecy. We witness against such orders.

1. Because of the ensnaring nature of the obligations required. The obligation to secrecy is exacted before the applicant for membership is instructed as to the requirements to be laid upon him. The danger of such obligations is illustrated by the case of Herod, who swore to give to the daughter of Herodias whatsoever she should ask, and was asked to give the head of a saint of God. (See Matt. 14:7-10.) Such obligations are at war with true and independent manhood, since those who take them are bound to unquestioning obedience to the will of others whether right or wrong.

2. Because they weaken family ties and lead to the neglect of family duties. Secret orders come between husband and wife by reason of the obligations assumed in violation of the word of Him who says, "What therefore God hath joined together let not man put asunder" (Matt. 19:6). They ofttimes take the father and even the mother from the home, to the neglect of their children, who have the prior claim to their time and attention. In many cases money is used to pay lodge expenses which is needed for home supplies.

3. Because they are practically the rivals of the church. Some of the orders claim to be religious institutions and to fit men for a better world. The consequence is that many are satisfied with the religion of the lodge and do not desire membership in the church. Yet in certain vital respects the religion of the lodge is diametrically opposed to the teachings of Christ and to the principles of true religion. Jesus says, "Let your light shine;" the lodge puts its light—if it has light—under a bushel. Christ is all in all to the church; but He is ruled out of the lodge. The church stands ready to do good to all men; secret orders limit their benefactions to their

own members. The church teaches the doctrine of salvation by grace; secret orders teach men to trust in their good works. The church is open to all men of every race and class, without money and without price; secret orders are open only to the able-bodied of certain races and conditions, who can pay initiation fees and dues.

4. Because they are a peril to the state. We hold with Daniel Webster that "All secret associations the members of which take upon themselves extraordinary obligations to one another and are bound together by secret oaths . . . are dangerous to the general cause of civil liberty and just government." We believe with Millard Fillmore that secret orders trample on the rights of others and defeat the administration of justice; hence are a peril to the best interests of the state.

5. While we are the friends of the laboring man, we testify against labor unions in so far as they are secret orders and in so far as they deny to those who are not members of such unions the same right and liberty to labor which they claim for themselves, and also in so far as they by their assaults cause mental anguish and inflict bodily injury and often take life when others take up the work they are unwilling to do.

Supplemental Resolutions.

Whereas, God in His providence has seen fit to call to Himself, since our last State Convention, a former President of this Association, and an active, efficient worker in many reforms, the Rev. T. P. Robb, of Linton; therefore, be it

Resolved, That we express our appreciation of his untiring efforts, and our gratitude to God for this life that was as helpful to us and counted so much for Christ and His Kingdom, and

Resolved, That a copy of this resolution be tendered the near relatives of our brother.

Resolved, That we heartily approve of the work of the National Christian Association and earnestly commend it to the moral and financial support of all the good people of Iowa.

Resolved, That we extend a hearty vote of thanks to the kind friends in Oskaloosa, who have so cordially welcomed us to the hospitality of their homes and have so bountifully and generously entertained us, and especially to the pastor and good people of the Pentecostal Mission who have generously opened their house of worship for the sessions of this convention.

ANCIENT ORDER OF GLEANERS.

(Continued from November Cynosure, page 224.)

Vice Chief Gleaner—Who appears before my station?

Conductor—A Companion who has taken the obligations of the first and second degrees, and has received the instructions of the Chaplains of this Arbor, desires further information.

Vice Chief Gleaner—By what authority does he demand farther advancement into this Order?

Conductor—By word and by the banner which contains the first emblem of this organization.

Vice Chief Gleaner—He may advance and give me the word of the first degree. (Candidate advances and gives the general pass.)

Vice Chief Gleaner—The second test has been applied and you have not been found wanting.

Vice Chief Gleaner Lecture.

It affords me sincere pleasure to address you, to whom we are all united in fraternal bonds, and in the name of this entire order I bid you welcome to our Arbor. Here you will find friends, and a safe retreat from the bitter bickerings of human selfishness. We are associated for the cultivation of pure friendship, social fellowship, and for extending mutual aid; thus rendering our society a threefold cord which is not quickly broken. The basis of all abiding friendship is conscious personal honor, combined with a genuine love for others as children of the common Father.

* * * * *

Likewise it is the aim of our beloved Order to regard in a practical way those tender ties of love which impel us, while in life and health, to make provision for those near to us who may need earthly comforts when we shall have passed beyond the scene of our present activities.

This protection is obtained by the payment from time to time of a comparatively small sum in the common treasury. The amount so accumulated, being prudently managed by officers of our own choosing, and having themselves a mutual interest in the honor, stability and continued prosperity of this fraternal organization. Therefore, it may be reasonably expected that all our members will feel the force of a strong moral obligation to pay promptly all just assessments levied upon them for the accomplishment of this praiseworthy purpose.

I now intrust this banner to your care, with orders that you take it to the Chief Gleaner and request that he impart final instructions.

Note—(Conductor and candidate pass twice around lodge room, advance to Chief Gleaner, and give three raps with crook, the conductor arranging the banners before the Chief Gleaner's station.)

Chief Gleaner—Who dares to approach this station without first giving the sign and word?

Conductor—Chief Gleaner, this Companion is without the final instructions of our Order. He seeks further advancement.

Chief Gleaner — By what authority does he seek the final instructions of this degree, leading to the unwritten work of the Ancient Order of Gleaners?

Conductor—Having duly taken the obligations of the first and second degrees and having received the instructions of the Chaplain and Vice Chief Gleaner of this Arbor. He presents as a token of his sincerity these banners intrusted to our care.

Chief Gleaner—You will together give me the sign of the first degree. (Both give sign.)

Chief Gleaner—You will give me the words of the first degree. (Both give word.)

Chief Gleaner—The third test has been applied and you have been found not wanting. You are now entitled to the secrets and full information of our Order.

(To be continued.)

The top round is reserved for him who climbs.

From Our Exchanges.

THE HEADWATERS OF JUSTICE.

BY CHARLES S. DENEEN, GOVERNOR OF ILLINOIS.

Is it not a fact that the office of State's attorney is the most powerful and important office, so far as the interests of the people are concerned, that we have under our form of State government?

This question was put to me, not long ago, by a newspaper man and I was obliged to answer, "Yes." There is no escaping the fact that no officer of the State is in position more powerfully to serve the cause of good government than is an able, honest and fearless State's attorney. This is because he is *the people's lawyer,* the legal protector, in his community, of the people's rights and the interests of good government, the man who must *take the initiative* in applying the arm of the law, in the higher courts, to those who are believed to be defying it. By the same token, an incompetent, supine or venal State's attorney can do more to foster a contempt of law than any other one agency.

* * * *

"The Hand of Providence."

There is still another agency upon which the experienced prosecutor learns to rely for the production at the critical time of evidence without which the cause of justice and the good of society would seem to suffer. I refer to the action of that great, mysterious Power which men commonly call "The hand of Providence." Perhaps the action of this influence was never more notably illustrated than in the trial of the great Cronin case. Luther Laflin Mills, who had for two terms been State's attorney of Cook County, was again called upon to serve the State as special counsel in the prosecution of this case, which many regard as the most celebrated in the criminal annals of the country. Not long ago Mr. Mills recalled, to the writer, this famous trial in about these words:

"This case, the preparation and trial of which involved about seven months' acute strain, was the severest ordeal

through which I ever passed, and the most impressive element in the entire case, from the viewpoint of the prosecution, was the marvelous manner in which the hand of Providence intervened, at the most acute emergencies, to bring forth from secret places the facts without proof of which the prosecution must fall. Your professional criminal lawyer is not, as a rule, perhaps inclined to be especially reverent; but there was not a lawyer on the side of the State in that trial who was not compelled by the strange and dramatic incidents of the case solemnly to recognize that a Power higher than the State or its servants operated in the most astounding and unlooked-for manner to protect the interests of truth and prevent the triumph of crime and its false defenses.

"It will be remembered that immediately after the disappearance of Doctor Cronin telegrams came to Chicago from Toronto and other points declaring that he had been seen there, and creating the inference that he had secretly sailed for England. Then, fourteen days after his disappearence, a naked body was found in a manhole, in Lake View, Chicago, which was identified as Doctor Cronin's by many of his friends. However, there was a lack of positiveness in some of those identifications that was disheartening to the prosecution.

"Of course, every resource of the defense was brought into play to magnify this lack of positiveness in the matter of identification. Meantime the defense was building up a clever structure of evidence to show that Doctor Cronin had fled to England and had finally drowned himself in the River Thames. The very afternoon when this element in the testimony reached a critical stage, a police officer touched my arm and asked me to leave the court-room for a few moments. This I did, and when we were alone he told me that a crew of sewer men had taken from a manhole near my own home an outfit of clothing, a physician's case of surgical instruments and a black bag containing lint. These were at the police station, he said. I ordered him to have them brought at once to the State's attorney's room. Then I re-entered the court-room and the prosecution soon secured an adjournment of court. I had known Dr. Cronin, and when I saw the old slouch hat, the black clothes, the surgeon's instrument-case and lint-bag, I knew that they were Doctor Cronin's, and that their providential discovery put a much-needed prop under the State's case—and that at a most critical point in the trial!

"But the most remarkable manifestation of this superhuman force came at the very crux of the trial. All of the direct evidence for the State was in, and it was announced that, in the morning, the prosecution expected to rest its case. An early adjournment had been taken, and the lawyers for the State had gone to the State's attorney's room for a careful review and discussion of the evidence. The group gathered about the big table was a weary and none-too-hopeful one. As we were going over the record a boy entered and placed a copy of the evening paper on the table. The headline caught my eye and impressed me as a most graphic and startling statement of the actual situation in which we found ourselves. I read aloud the caption, 'Hangs by Hair,' and my associates exclaimed: 'Yes; that's literally true!" And so it was. A hair had been found in a cake of soap discovered in the Carlson cottage where the murder had, so we contended, been committed. That hair had been submitted, along with other hairs known to have been taken from Dr. Cronin's head, to two of the most eminent microscopists in America. The scientists had sworn to their belief that the hair found in the soap with which the murderer was supposed to have washed his bloody hands and the other hairs furnished by Doctor Cronin's sister were identical in characteristics and had grown upon the head of the same person. Here was our whole case. We had to face the fact that all our efforts had been unequal to digging up the one vital link in the State's evidence—proof that Doctor Cronin had entered the Carlson cottage on the evening of May 4!

"Just as I put down the newspaper and resumed the reading of the evidence, the door opened and a police officer and a middle-aged women entered the room. The officer apologized for the interrup-

tion and said that he thought the woman's story crazy and of no account; the police captain had laughed at her, but she had insisted on being taken to the State's attorney's office. She was evidently a working-woman and her face inspired confidence.

"'What do you know about this case?' I asked.

"'I know,' she answered, 'that, the evening of May 4, just after eight o'clock, I saw a carriage, drawn by a white horse, stop in front of the Carlson cottage, saw a tall man wearing a black slouch hat and a shorter man get out and go into the cottage. The tall man carried a small, black, doctor's satchel in one hand and a little black bag in the other. Almost immediately after the door closed behind them I heard a crash, like the breaking of furniture, followed by a cry. The only words I could understand were: "Jesus, Mary, Joseph!"'

"Something in the woman's bearing gave me the hope that she was not one of the monomaniacs who bring idle and baseless tales to a State's attorney for the purpose of having their names connected, for the moment, with a great criminal sensation. And still this evidence was so ideal that I did not dare to believe it authentic.

"'Why have you not brought us this evidence before?' I asked.

"'Because,' she promptly answered, 'I was afraid that they would try to kill me if I did. Then, too, I thought that there was really no doubt that they would be convicted without my testimony and that I would be justified in not taking the risk of giving evidence. But this afternoon, when I read in the newspaper that the case hung by a hair, then my conscience would not let me keep still; I knew I must speak out, and so I made the police bring me to you.'

"She gave me the name of a prominent man of my own neighborhood and added: 'He is my best friend.'

"Requesting the other lawyers to keep the woman with them until I returned, I hurried down to the street, called a carriage, and drove to the home of her friend. 'She is gold, all through,' was his assurance; 'she does not know how to lie.'

"Here was the missing link in the evidence. As the woman had fled from the place, she, that fateful night, had passed a drug store and noticed that the hands of the clock pointed to 8:16."

—The Saturday Evening Post, Oct. 21, 1905.

FAILS TO INDICT D. K. E. MEN.

Grand Jury, However, Believes Student Was Tied to Track.

Mount Vernon, Ohio, Dec. 1.—The Knox County grand jury reported today, but failed to return any indictments against members of the Delta Kappa Epsilon fraternity or students of Kenyon College in connection with the death of Stuart Pierson, who met a tragic death at Gambier. The jurors carefully examined all the testimony at the inquest of Coroner Scarborough and came to the same opinion as the coroner, to the effect that Pierson was either tied on the track or in such position that he could not extricate himself, but the guilty party or parties could not be determined.

—Chicago Daily News, Dec. 2, 1905.

MORMON MARRIAGE LICENSE.

The ordinary town clerk is fairly inquisitive, and notes the color and age even, of the bride; but he is outdone by the Mormon inquisitor. The prospective bridegroom must answer affirmatively these three questions or remain unmarried:

1. Do you believe that Joseph Smith was a true prophet?
2. Do you believe that the priesthood has the authority to dictate in all things spiritual and temporal?
3. Will you abide by the decisions of the priesthood in all things spiritual and temporal?

Between priest and wife, the poor fellow must be pretty well subjugated.

RED MEN'S COUNCIL.

The Improved Order of Red Men—still capable of improvement—held its annual meeting at Lawrence Encampment Hall in Boston, August 31st, when Great Sachem Wyman presided. Forty-nine councils include a membership of

3,147. Among the officers installed were a Great Sachem, Great Senior Sagamore, Great Junior Sagamore, and Great Keeper of Wampum. One hundred and twenty-two tribes were reported, some new ones being named Hockanum, Wampus, Webcowit, Housatonic, Montowompate, Pontiac and Wawbeck. At the last report the tribes had a membership of 12,154; adopted 1,699; admitted by card, 132; reinstated, 86; withdrawn, 206; suspended, 729; died, 25; expelled, 7; present membership, 13,031; net gain, 880. Receipts were $97,007.98; expenses, $93,701.73; cash on hand, $19,589.87; invested funds, $74,422.25.

In the Pocahontas degree there are 49 councils, with a membership of 3,107, of whom 955 are braves and 2,152 squaws. The Great Keeper of Wampum reports receipts of this degree $9,994.71 and expenses $9,517.80.

DEFENSIVE BATTLE FOR OPEN SHOP.

The end of the year 1905 finds a bristling battle line between employer and employe extending to nearly every State. The large results of the fight for the open shop are these:

(1) The employer has learned the value of organized opposition to excessive union demands and is securing control of his shop or business.

(2) The power of the walking delegate as a disturber of peace and industry is passing.

(3) The nonunion worker now knows that he can be protected in his constitutional right to work where he pleases.

(4) Organized labor is on the defensive instead of the offensive.

(5) The labor agitator has been taught to respect the law.

The employers do not maintain nor wish that labor unions should be destroyed; nor do they question the right of temperate and constructive (not destructive) organization. They have proved, too, that the union and the nonunion man can work in peace side by side under free and fair conditions. This is industrial democracy.

—Isaac F. Marcosson in World's Work.

THREW EGGS AT THE FACULTY.

Cornell Sophomores Punish Faculty for "Butting In" on Freshman Banquet.

Mount Vernon, Iowa, October 20.—(Special.)—Because they "butted in" and protected freshmen during their banquet from their enemies, the sophomores, several members of the faculty were pelted with eggs, mud, stones and roughly handled by the sophomores.

The board of education of Evanston, Ill., to-day, November 1, 1905, is expected to take steps to stop the barbaric practice of initiation used by high school fraternity girls, as a result of the revelations growing out of the burning of the arms of three pretty candidates for Pi Delta Sigma sorority honors.

The monogram of the sorority, "P. D. S.," was burned into the soft flesh of the forearm and hand of each candidate with nitrate of silver as she stood blindfolded, with sleeves rolled up, before the score or more of young women who compose the society.

True to her oath of secrecy, Miss Cox refused to tell how she came by her injuries, but the tell-tale initials brought out the story and it developed that Muriel Pierson and Alice Barnes had also been branded.

AS TO STUDENT EXTRAVAGANCE.

Abuse of the Fraternity Idea Scored by Prof. Branner in an Address at Stanford University.

Dr. John C. Branner, acting president of Stanford University during Dr. Jordan's absence in Europe, delivered the annual address to members of the incoming class this year. During the course of it he said: "I want to lay stress upon the habit of spending money as practiced nowadays in college. Fortunately, for many of you the problem of expenses is already solved, but others of you are so unfortunate as to be more fortunate. You have only to write to indulgent parents for more money to pay for books, or for fees, or for a board bill, and it is sent. This money is spent in some cases as if you were the sons and daughters, not of frugal American

parents, but of nabobs and princes. And not only is this money poured out for extravagant dress, expensive furniture, superabundant livery rigs, spreads, dances, card parties and all the accompaniments of college high life, but bills are run up with liverymen and tradesmen without due regard to when and how they are to be paid. But if those of you who are disposed to be over-free with your money will look about among your fellow-students, I am confident that you will see reasons enough to reconcile you to leading a simpler sort of life.

"To the fraternity and sorority people generally I beg to offer a word of kindly meant advice. The lives that many of you are leading are, in my opinion, altogether too strenuous. Such devotion to pleasure-seeking is not in keeping with the spirit or purposes of university education in this country, and it is not good for you either as organizations or as individuals. Fraternity life has come to be vastly more expensive than is either necessary or reasonable, and this expensiveness is kept up, not by the necessary requirements of the organizations, but by childish rivalries in display. In some instances, while you are here spending enough money to support an ordinary family, back at home are father and mother working early and late, saving and denying themselves in order to pay for these indulgences of yours.

"I do not mean to imply that extravagance is confined to the fraternities and sororities. If I were at all disposed to think so, I should only have to look toward college athletics to be compelled to enlarge my views on the subject. I would also have it distinctly understood that I do not believe that extravagance is especially characteristic of student life in this university. But I do mean to say that it is the business of our students and our faculty to deal with it in so far as it is practiced in our own campus. Such extravagance is vulgar, immoral and unjust to your families. To the freshmen I would say beware of the organization which seeks to pledge you to membership before you arrive at college, or which drags you from the train on your arrival at college. The true fraternity exists for friendship and loyalty, neither of which is undemocratic or expensive."

IS THERE A REMEDY?

It is a too apparent fact that a large majority of the members of the order have lost their interest in the lodge. When the lists of suspensions and witndrawals without again seeking affiliation are considered the mind of the faithful and true fraternalist is appalled at the number. Thousands upon thousands have entered the order upon one pretext and another, continued awhile and disappeared from the lodge and the lodge rolls. In this we do not consider those who have died. It is an interesting query why they ever joined the order. Some joined for the benefits of fraternity—others for the financial benefits—for the trade to be gained in business—for political influence, and many from curiosity; curiosity satisfied, the drop is easy, as in this case there are other organizations to which curiosity leads them. Such men are not worthy of membership in an order where character and stability are pre-requisite; and yet this condition may exist without the principle of instability being foreknown. How can such characteristic be detected? In some it may be, but in the majority it is hidden by other qualities. Is there any remedy in fraternal pharmacodynamics that will cure the evil effects of this deleterious microbe? If one such remedy has been found, or can be found, there is a world of good to be gained by its publicity and use. If the discoverer will come from his hiding into the light of the lodge his reward and honors will be great. Many things have been recommended for the disease, and yet the work of disseverance goes on without diminished rate, and

"Yet there is a doubt,
If the lodge be better with them or without."

In this case, 'twere best, perhaps, to let the stream run on, as it may be "a good riddance of bad rubbish," which should cause no sorrow.—Lodge Organ.

"Thousands upon thousands" is a strong expression, yet is here chosen to represent the rate of what the writer calls "the work of disseverance." What he calls for, is a remedy; what one not yet drawn in might wish to know, is the cause.

A strong mind should ever keep company with a kind heart so that strength may be tempered with mercy.

From Our Mail.

Lancaster, Pa., Oct. 20, 1905.

I wish Godspeed to the Cynosure. I have got something from it that I could not get any other place. The lodge, in its many forms, is sapping the life out of the church, under the pretence that it is "just as good;" but this proves to me that the church is the best, as men never try to counterfeit anything that is not of value.

Your brother,
Ira W. Miller.

Los Angeles, Cal., Nov. 14, 1905.

I enclose one dollar for Cynosure. I read it, and then hand to some one or mail it. I sometimes put it in the tract box at the depot. May God bless you and help you to proclaim the truth.

Mrs. Adelaide Kelly (Home Missionary.)

Clifton, Kan., Dec. 11, 1905.

W. I. Phillips:

Dear Brother—I am an old man in my 80th year. I trust and pray that God will wonderfully bless your work in rescuing souls from the curse of the lodge. Yours in love and sympathy,

Robert Burk.

Viola, Ill., Dec. 14, 1905.

W. I. Phillips:

Dear Brother—Please send me an extra copy of the December number of the Cynosure. Wife and I are still very much opposed to secret societies. May God increase our faith in the overthrow of them and of the liquor traffic, is our prayer. Yours for truth and righteousness, O. N. Carnahan.

Lenox, Mich., Dec. 11, 1905.

National Christian Association, Chicago:

Gentlemen—Within find order for $1.00 to pay my subscription for another year for the Christian Cynosure. The killing of that student in Ohio, and the preparation to hide the crime, should open the eyes of the people respecting secret societies. When will the people learn and understand and take heed to that word of God, "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved"? (John 3: 20.) What a pity it is that even a president of the United States can be so blind as to join and to praise these institutions of devils. Most respectfully yours, (Rev.) J. L. Hahn.

Let all classes read the few following lines carefully and act in harmony with their deepest convictions!

One of the prominent causes, if not the main one, of so many secret societies at present in our world is the lack of God's order of harmony in His family, generally known as or called His Church.

Rufus Smith.

Spadra, Cal.

A friend wrote us under date of December 18, from a town in Kansas, as follows:

"Dear Sir and Brother—In a conversation with a lodge man, I was told by him that your publications of expositions, etc., of secret orders were 'all a fraud, just to get money.' In reply I said: 'Well, now, you can do the people a great service by just reporting this concern to the postoffice department at Washington, and have a fraud order issued against it, and stop this fraudulent matter being sent through the mails.'

"I read some from 'Modern Secret Societies' to him, concerning Masons helping each other in court when under criminal charges. While I was reading, he broke out with, 'The old fool, he don't know what he is talking about; he don't know anything about it,' etc.

"I remarked that the secret orders claimed they never meddled in or manipulated politics; but since we know that about thirteen out of every sixteen offices in the United States are filled by secret order men, it is plainly shown that they do meddle in politics. He said: 'Huh! That's because about thirteen out of every sixteen persons in the United States belong to secret societies!'

"This shows what the average lodge man's knowledge of the facts in this great question is, provided he really knows no better; and if he does know better, it shows how willfully and deliberately he can and does lie about it.

"May God bless you."

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—ON—

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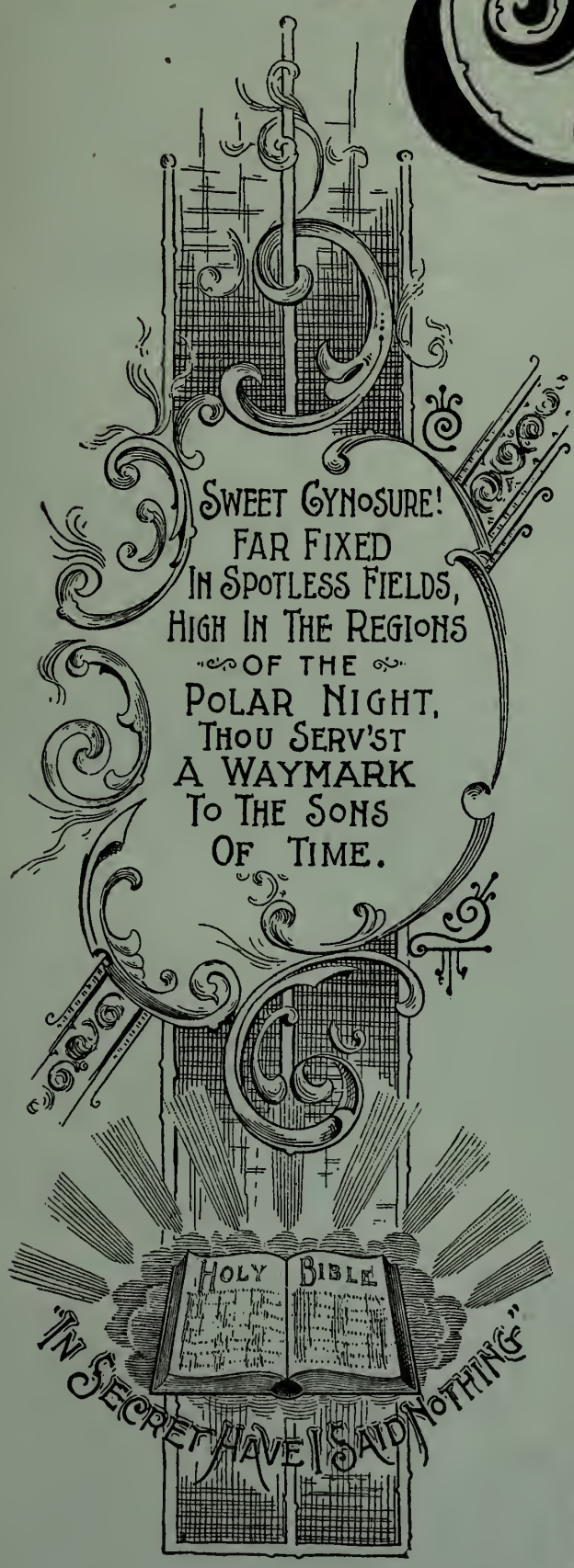

Pennsylvania Convention

Church Testimonies

Two Nights in a Lodge Room

Baby Gave Up the Fight

Ancient Order of Gleaners—Ritual

Publicity a Safeguard to Public Interests

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WILLIAM IRVING PHILLIPS
Managing Editor
221 West Madison Street, Chicago

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NATIONAL CHRISTIAN ASSOCIATION

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XXXVIII. CHICAGO, FEBRUARY, 1906. NUMBER 10.

This month brings back the birthday of him who is the most commanding figure among the multitude by whom Freemasonry has been abandoned. Before George Washington had reached his majority, he had become a Freemason and desired to be a midshipman. In maturer years, he no longer cared to be a Mason or a midshipman.

Among the constellation of great men Lincoln will ever shine as a star of the first magnitude. We do well to remember the date of his birth—February 12, 1809. Like the other great men whom God raised up during our national agony —Chase, Seward, Stevens, Stanton, Sumner and Adams—he shunned all secret lodge entanglement.

Three famous Chicago men have recently died: Yerkes, one of the greatest promoters in the financial world; Harper, an eminent educator known the world round; and Marshall Field, the world's greatest merchant.

DR. WILLIAM RAINEY HARPER.

Author, Educator, Organizer, Higher Critic, Freemason.

The Chicago University is a wonderful monument for a man so young as Dr. Harper to leave to posterity as his crowning life work. He was brought up in the faith of the United Presbyterian church. His father was a subscriber to the Christian Cynosure for many years, and Dr. Harper was an intelligent anti-secretist. While still at home, he heard a course of addresses by Rev. J. P. Stoddard on Freemasonry, and expressed himself as in accord with them. And yet he became a Mason!

His early teaching in the United Presbyterian church, that the Bible *is* the word of God, did not save him from becoming one of the most pronounced so-called higher critics. Practical higher criticism consists chiefly of unproven speculations; but it has wrought havoc in the church and in many individual lives. Dr. Harper wrote of the book of Genesis: "This book is a compilation from written sources not one of which goes back to the days of Solomon." Happily such higher criticism is on the wane. A man whose *religious* life work has been so largely the unsettling of faith in God's Word, must take a not very eminent place in the next world, however exalted his position in this.

The fruits of genius grow on the tree of toil.

NEW YEAR RESOLUTIONS.

I'm goin' to keep a record writ,
This year, of all I spend an' git';
An' balance up at night;
I'll buy nothin' unless I pay
The cash down flat, an' in that way
Keep things squared up all right.

I s'pose I'll git discouraged some,
An' do like my ole neighbor done—
Burn up the whole account
Before the first week's doin's down,
An' kick myself, an' paw aroun',
When I know the amount.

I'm goin' to write the good I do,
An' all of my shortcomin's, too,
An' balance right along,
Just like I'll do with git an' spent;
Know surely every day which end
Is short an' which is long.

I reckon if we all did more
At castin' up this kind of score—
I mean tryin' to keep
A moral photograph in sight,
A kind of sketch of self each night,
To view before we sleep—

We'd try our meannesses to shed,
An' take on kindnesses instead,
Much like we would, I guess,
Before the kodak's searchin' eye,
Caught unsuspectin' on the fly,
Be always at our best.

I'm sure we'd cut the lodges out,
Be more 'round home at night, no doubt,
Less in society;
Help in the strenuous stress an' strife,
Our long neglected, patient wife,
An' better Christians be.
Jan. 1, 1906.

President Blanchard is visiting the Atlantic States in the interest of Wheaton College, and his promised letter for this number of the Cynosure has miscarried in the mails, we presume. We especially regret its non-arrival, since to many the President's letter has been a feature of the greatest interest.

INITIATED BY THE WRONG TEAM.

A dispatch to the press from Carlisle, Pa., reported in November, 1905, that a Dickinson College student, having been sent to a lonely spot in the course of a Greek letter initiation, or preparation for it, was attacked by footpads, knocked unconscious and robbed, but took it for a part of the Greek letter program. Such an imputation was rough on the gentlemen of the greensward.

The story suggests another told of a candidate in the course of whose initiation into the Mystic Shrine a step-ladder was used, from which he fell, hurting his ankle. Not supposing the fall accidental, he commented, "Boys, that was pretty rough." Each of these candidates showed his estimate of the real thing, and who believes that either was mistaken?

When punch is in patriotism is out.

PAUL JONES.

The Masonic Committee of the Paul Jones Club, S. A. R., consisting of seven members, issued this circular letter Jan. 4th to the Grand Masters of all the grand lodges in the States and colonial possessions of the United States:

"The late Admiral Paul Jones was a Mason for 22 years. He was made in Scotland in 1770, later joined the Masonic lodge of Nine Sisters in Paris, over which Benjamin Franklin was master, and was a member of that lodge when he died in 1792. The Masonic lodge ordered a bronze bust by Hondin of him in 1780, which was used in the recent identification of his body in Paris. The Paul Jones Club has requested the grand Masonic lodge of New Hampshire to perform the funeral services over the remains of Brother Paul Jones at Annapolis on April 24, 1906, and do hereby request the most worthy grand Masonic masters in the several States and colonial possesions to direct suitable ceremonies to be held to the memory of Brother Paul Jones in every Masonic lodge room in their jurisdiction on April 24, 1906."

It would be an item of interest if we knew whether Franklin, who called himself a "fool" for ever having been made a Mason, actually presided in that lodge, or whether, like Washington, he was adopted by a lodge and called Master though a deputy was actual Master through his term. This is Masonically testified to as Washington's only incumbency of the office. It happened years after he withdrew from lodge attendance, and Masonry itself allows that in the whole year during which it thus borrowed his name, his face was never seen in the lodge room. Let it be said to his credit that he never gave the Masonic oath to any person.

How much Paul Jones had to do with Masonry we do not know, nor are we sure that the question is a vitally important one.

NOTICE.

We have to pay 10 cents exchange on all checks outside of Chicago, hence please add ten cents to the amount of your check when remitting for the Cynosure or for literature and save delay and annoyance.

TWO NIGHTS IN A LODGE ROOM.

M. L. HANEY.

(From "The Story of My Life.")

In the first part of the Conference year (1849), two good men came to me urging me to join a secret order to which they belonged. One of these was a local preacher much older than myself, and I had much confidence in him. The other man was an experienced class leader, and both joined in saying they had a large number of young men in their lodge, and with my zeal for soul-saving, if I would join, I would get the whole lot saved. I knew but little on the subject and the bait these good men put on the hook enchanted me. I said, "You can take my name," and in due time I was accepted and the night of my initiation came. I saw nothing bad in the initiation, and some good things were said.

I had been accustomed to special prayer and getting counsel from God on every important movement, but in this I took the counsel of the brethren. The Holy Spirit gave me no rebuke, and seeing I was depending on my own head, He gave me time to learn by experience.

The Second Night.

Next lodge night came round, and I, as a new convert, was on hand. I got my little apron, and sat down to take in the excellencies of my new brotherhood. I had not been seated long when the Holy Spirit suggested that I look around, and see my brethren. I slowly and thoughtfully scanned the whole circle; and to my surprise, there were the most profane men in the city—drunkards, and vile characters, mixed up with a few good men. Having made the survey, and considered the heart relations into which I was brought with these characters, the Holy Spirit, as by a pen of fire, wrote these words upon my heart: "Come out from among them, and BE YE SEPARATE, saith the Lord."

I tarried not to confer with flesh and blood, but obeyed the heavenly vision, and at the earliest opening let those dear souls know that I could not stay with them and go with God; took off my little apron, and have never seen it since.

Nineteen Out of Twenty Fallen Ministers.

That little experience has led me through all these years to a close observation as to the whole subject of secret orders, or oath-bound societies. I have known many good men who have gone with them, but not one spiritual man who has not sustained serious loss by remaining. I have known many ministers whose path was a shining light before they entered, but in no case have I failed to see that light grow dim in proportion as the interest in the lodge increased. I have known many ministers to fall disgracefully, and on inquiry, I think nineteen out of twenty were first in the lodge.

The General Spiritual Effect.

I have known many of the Lord's saints, who were in the lodge, brought into the experience of holiness; but have not known one who retained it, and remained in lodge fellowship. I have met thousands of boys and men who had a profound interest in the church, reading the Scriptures, the prayer-meeting and class-meeting, and all the means of grace; but have not noticed one where such interest did not wane in proportion as his heart became interwoven with the lodge.

I have seen the church prayer-meeting nearly desolate in every part of the country, because many of its members had their hearts divided with the lodge. I have demonstrated, in thirty years of evangelism, that it is well nigh impossible to have a wide, deep, thorough revival of religion in any community, town, or city which has been honey-combed with the influences of the lodge. In my seventy-ninth year, and before I go back to God, I felt I must leave the above testimony.

All Not Equally Dangerous.

A secret assembly is not necessarily wrong, as there are cases where such are necessary. All so-called secret orders are not equally dangerous. There are a few temperance organizations which have their signs and passwords. I have been in them, but had to come out of them,

and question seriously whether the cause would not be further advanced if they had not existed. There are secret societies for mutual financial benefit, which make no pretensions to heathen mysteries, which are far less dangerous than orders with such pretensions, and that substitute obedience to the rule of the order for the real worship of God.

I OBJECT TO THE LODGE:

1. Because it is a great waste of time and money.

2. It exacts heart affiliation with wicked men, destructive of spirituality, and forbidden in the Word of God.

3. It is a painful menace to the rights of men. It never has been true, in either Church or State, where judge and jury are lodge men, that the lodge man and the anti-lodge man stand on equal footing.

4. It is an open door to the shielding of wrong doers.

5. It is a painful barrier in the way of men being saved by the gospel.

6. In a practical sense, with many ten thousands, it becomes a Christless religion. How many say, when asked to seek God: "Well, I don't know about this: I belong to a good society now, and if I live up to its rules I will get through all right!" What active worker for Christ has not met that answer right and left?

A Christian Lodge Impossible.

There is no such a thing as a Christian lodge. The ruling spirit of such orders is always worldly. Its spirit is of the world. No man has to be a Christian to be a member. Its overwhelming majorities are unconverted. This being the case, every awakened sinner in the lodge, to become a Christian, has to stem the downward tides of his own nature, and the whole world-force of the lodge.

Hence, but few people who are thoroughly in lodge fellowship, are found at the altar of prayer. In the white light of the judgment day it may be seen that no agency has hindered the salvation of so many souls as the lodge power of America.

Is It a Help or a Hindrance to Salvation?

There is a mixture of truth with all systems of error, and some good interwoven with the evil. There are splendid things in the system of religion called Unitarianism, which make it the most dangerous system of infidelity. If it were not for the sweetness thus mixed with the poison it could not exist.

Error unmixed cannot long survive; hence the policy of the enemy in all ages has been to intersperse good with evil, to give the evil a place. When a Congressman attempts to force a wrong measure into National law, he is sure to connect it with some other measure that is right; and if it is grossly wrong, he will identify it with something that is indispensable. Strychnine can be made very enchanting to a child, with a thorough mixture of sugar. If no truth had been mixed with the errors of Mohammed, they would have died in fifty years.

It is no proof whatever that any system is right because there is some good in it. If it can be shown that wherever the Lodge System is entrenched it is always exceedingly difficult to get people saved from sin; then, *if salvation is right*, THAT SYSTEM IS WRONG. But that is known to be so, by every minister of God whose life is solely devoted to the salvation of men. I have not the slightest doubt that had I remained with the lodge, it would have ruined my ministry; and I think I would have lost my soul.
—The Church Herald, Jan. 6, 1905.

THE OLD OPPOSERS OF SECRET SOCIETIES.

BY LYDIA C. ANDREWS (82 YEARS OLD.)
(Written for the Cynosure.)

God loved them, yes He loved them—
The brave, unflinching few;
Because they loved our Savior—
Were strong in service, too.

They held the Christian banner
Before a sinful world—
With confidence unfurled it,
Though Satan's darts were hurled.

The army is increasing now,
With purpose true and brave,
From base associations
The innocent to save:

To save them from the fetters
That Satan forms to bind
In evil combinations
The wicked of mankind.

Waupun, Wis.

BABY GAVE UP THE FIGHT

And the Father Called off the Strike—Too Late.

(By courtesy of the Square Deal.)

The strike was a success, a complete success, and well might the Executive Committee congratulate itself on the results of its consummate generalship. For three whole months had organized labor been affronted by the odious spectacle of that flagrant non-union man, Tim Merton, driving one of the wagons of the big Clovermead Dairies. For three whole months had the said Tim Merton, obdurate to threats and persuasive eloquence, refused either to quit his job or to become a member of Milkmen's Number 1 in good standing, on the ridiculous ground that he chose to mind his own business in his own way. For three whole months had the proprietors of the Clovermead Dairies repeatedly and peremptorily refused to coerce or discharge the obstinate Tim, on the equally absurd and inadequate ground that he was a faithful and diligent employe. But the Executive Committee, under the able leadership of the astute and Honorable Robert Peavey, had nursed its wrath, bided its time, perfecting its organization, and the day of reckoning had dawned.

In mid-summer, when the demand for dairy products was at its height, when the dealers could be subjected to the greatest possible loss and when public opinion could be most effectively influenced by the non-arrival of matutinal bottles and pats at the area gate, had the Executive Committee delivered its ultimatum. This had been contumeliously rejected. The other milk dealers, making common cause with the offending Clovermead Dairies, the whole trade had been placed under the ban; their wagon-drivers and helpers had been called out, and every milk route in the city was tied up tighter than the strands of the Gordian knot. Furthermore, the freight handlers on the several lines converging in the city had been enlisted in the glorious cause, and carloads of pure, unwatered milk were turning delightfully sour on the sidetracks just outside of the suburbs. Condensed milk was at a big premium at the corner groceries. Dairy lunch proprietors and housekeepers were in despair. The strike was a marvelous success.

Nothing being absolutely without flaw in this erring world, of course the companies had succeeded in smuggling a few car loads through the lines and had likewise managed to enlist a shameless corps of scab drivers to take the bread out of the workingman's mouth by attempting to convey milk to the mouths of the people in general; but this had availed them naught. So effective were the persuasive methods of the Executive Committee's army—(methods that the ingenious Executive Committee often felt called upon to disavow and deplore; but then how could it be expected to restrain the irresponsible acts of all the innumerable enthusiastic sympathizers with its glorious cause?)—so effective were the army's methods that not a wagon had been able to continue a half mile on its route. The police were notoriously inefficient; the mayor had conscientious, constitutional and political scruples against calling out the militia—and there you were!

A dozen or more infamous scabs were in the hospital presumably repenting their evil ways, if they happened to be in a condition of consciousness. Two or three of the Executive Committee's irresponsible sympathizers were under duress, temporary martyrs to the glorious cause. Almost within sight of the Executive Committee's offices on the second floor of Number 219 Farnham street, a wagon had been overturned by a doughty band, comparable to the patriots who dumped British tea into Boston Harbor, and the vagrant dogs and cats, lapping the white river that flowed through the gutter from the battered cans doubtless united in voting the strike a stupendous success.

Therefore was there peace, joy and a brace of nice, cold mint-juleps between the Honorable Robert Peavey and his lieutenant, little Charley Ryan, in the offices of the Executive Committee.

"Yes, they're on the run, Charlie," said the Honorable Bob, exultantly. "We've got 'em where we want 'em this time."

"Sure, it looks that way," replied

Ryan, "it certainly does! an' it's the makin' of you, me boy, I'm thinkin'. How much, about, is it goin' to cost' em, Bob?"

"Hush, Ryan! You mustn't talk that way," said Peavey in shocked disapproval. "We'll earn our salaries all right, but not a cent, mind you, on the outside. You've been training with the wrong crowd, I'm afraid; so let me tell you, once and for all, this is strictly on the level. I've been conducting the affairs of the Union solely for the good of its members, and I guess they know it, too. Maybe you don't appreciate these things, but it's a fact, I'm heart and soul in the cause."

They do say that the Roman augurs winked at each other when they met, but that is a manifest untruth. Your really accomplished charlatan never ceases to pretend, even to himself; eventually he comes to believe in himself in defiance of unmasked facts, and then his success is pretty well assured.

Whether Mr. Ryan's Celtic sense of humor or Celtic tact would have flavored his reply most strongly must remain an unsolved psychological problem; for as his mouth opened, even so did the door, and two workingmen walked in, unbidden and unannounced. This intrusion was not only contrary to etiquette, but it was also in defiance of elaborate precautions, for the Executive Committee, like other great generals and potentates, had gathered about itself a picked corps of aids and bodyguards well-trained to carry out its mandates and to protect the secrecy of its councils.

"What does this mean? Who are you, anyway? How did you get in here?" began Peavey, angrily.

The taller of the intruders—six feet three in his boots, broad-shouldered, close-jawed, but strangely pale though the sweat-drops stood thick on his tanned forehead—answered, while his companion, a short, thick-set, bull-dog of a man, stood stolidly as if awaiting the bidding of the ruling hand.

"It manes that I want to talk with you," he said, slowly. "I'm Barney Cadogan of Ironworkers' Number Foive. I got in becuz I brought a few of me friends along to help. They're entertainin' your friends down below."

Hurriedly glancing through the window in obedience to a gesture of the huge hand, Peavey beheld his faithful bodyguard surrounded and dominated by a formidable gathering of from thirty to fifty stalwart ironworkers, who, from their positions and actions, were evidently determined that no one should enter or leave the building without their consent. It was an unforeseen, inexplicable situation, and it behooved him to alter his tone.

"Why, Mr. Cadogan—Brother Cadogan, I should say," he cried, heartily, extending his hand. "Pardon me for not recognizing you at once. I remember now. It was you that led the strike at the Arkwright Foundry last November. Well, we're just finishing up a similar bit of work, you know, and I guess our little strike will be pretty near as successful as yours."

The big man drew back and an angry flush rushed over his pale face, as he growled, "Don't Brother me! Don't ye so much as whisper the lie that our square fight was any way kin to the dirty work you've been doin'! Our wages was too low an' our time was too long an' we said so, straight. An' we fought it out, us an' the Boss an' no one else, an' we won. We didn't ask any outsider to help us by makin' trouble. We didn't trouble anybody that wasn't concerned. We didn't try to drive any man out of his job. An' we didn't slug men an' starve children—like you done."

The man's voice was rising and the V-shaped vein in his forehead was swelling dangerously.

"I—I don't exactly understand," Peavey spoke soothingly. "As far as I know everything has been managed according to rule. Of course things will sometimes happen that we can't help, just as they do in war. But you know we wouldn't intentionally harm anyone, particularly not a brother union man. If you have a grievance, tell me, and I'll see what's to be done."

"That's what I come for," said Cadogan, grimly. "I'll tell you, fast enough; an' then it'll be me who'll see what's to

be done. My little gurrl took sick with a fever a month ago, and a hard time she had of it, poor lass. But only last Thursday, the very day you began your precious strike, as I got home from work my wife met me with a happier face than she's worn for many a day. 'Barney,' says she, 'the Doctor thinks that Norah will get well! It's weak an' worn she is, but the fever's left her, he says, an' all she needs now is good nursin' and careful feedin' to bring her through.'

"'An' don't we know that it's the best of both she'll be havin', Little Woman,' says I. 'What better news could we pray for, tell me that? Let's have a look at the baby.' An' in we went together.

"Everythin' went well for a while, though it was hard to keep up the little one's strength, for she could take but a wee bit at a time an' they had to feed her every half hour or so; but yesterday noon when I come in for lunch, Mary was near wild with anxiety.

"'Barney!' says she; 'I'm half crazy for worry. I don't know what to do. The poor child can't an' won't take anythin' but fresh milk, an' there's none to be had for love or money. She's had nothin' sence ten o'clock. I've been everywhere—in every grocery for two miles around. Schmittberger's haven't a drop; or Dolan's nor Wilson's, nor has any of the neighbors. It's all becuz of the strike. I don't know where else to go, an' the baby's fair starvin' to death!' An' she bruk down, sobbin'.

"'Cheer up, Lass!' says I. 'There'll be milk to bathe in when I get back.' An' I grabbed the can and started.

"But you done you're work well. Not a store had a pint nor a gill. I tore 'round from place to place like mad, all the time seein' my little gurrl, so pale an' thin an' weak—but no one could help me. I went into saloons where the loafers laughed when the barkeep pointed to signs readin' 'No Milk Punches To-day.' At last I fair fought my way into one of the big dairies you're strikin' against. They filled up my can, an' wouldn't take no pay, an' sent men to help me fight my way out again. But when I was alone, near home, all of a sudden a voice sings out behind me, 'Here's a scab deliverin' milk;' an' before I could think, one o' your drunken bums kicked the can out o' my hand.

"I was near as ragin' mad—as I am now. I wore my fists out on his carkiss, an' then a new thought came to me, an' I hurried to the hospital before they brought him there. The nurses looked grave, an' said they had no milk to spare—far from what they needed for the sick; but I begged an' prayed till at last they half filled my can.

"It was dark before I got home again—an' I was too late. Ten hours without food was more than the poor little weak gurrl could stand. She died last night. An' this mornin', as I come to see you about it—the dogs of the streets was wallerin in the milk that would have saved her—but for you!"

Little Charlie Ryan was pacing the room with streaming eyes, cursing himself without reserve. The Honorable Robert Peavey sat drumming his desk, clearing his throat, and looking longingly at the telephone that he dared not attempt to use.

"I—a—hem!—I'm very sorry, Mr. Cadogan," he began, lamely. "Indeed, deeply pained. I can't say how much I regret—a—your bereavement. Yet, really, it isn't right to consider us responsible. You must see that nothing of this was planned by us or was in any way the result of—ahem!—our methods. Accidents, you know—unforeseen circumstances—now, if in the first place you had only come to us——"

"Come to you!" roared Cadogan. "Must the likes o' me come to the likes o' you for lave to buy food?"

"No! no! not that!—not that at all!" cried Peavey, hastily, edging away; "but we were hardly at fault. We must disclaim responsibility for—er—accidents that will happen in spite of all orders and precautions. Now, consider, Mr. Cadogan. We are both workers in the same glorious cause. I am doing the best I can. My duty to organized labor——"

"To hell with your 'duty to organized labor!'" roared Cadogan. "What about your duty to me? How many have ye ruined? How many have ye starved? How many have ye murdered—an' all

becuz a decent non-union man holds down a job—or for worse reasons, ye damned grafter!"

"Mr. Cadogan," said Peavey, gravely, and with a difficult assumption of dignity, "I can pardon much in a man under an affliction such as yours, but when you assail my personal integrity ——"

"Shut up!" said Cadogan, curtly. "Am I a blind man? Am I a fool? Who gets the good o' this business of strike, strike, strike, all around the clock an' back again when things is goin' well enough? Is it the workin' man? Is it the boss then? No! A—ah! I'm sick o' the rotten game, an' so are many more." Then turning to Ryan: "See here! You're Secretary of this Union, ain't you?"

"Yes;" gulped the little man.

"Then if orders callin' off a strike, signed by you, go to the leaders, they'll be minded?"

Ryan nodded, comprehendingly.

"Mr. Ryan is, in a way, authorized," put in Peavey, "but should it become necessary to issue any such orders, that is my duty as long as I am able to sign them."

"But you won't be able," said Cadogan, with grim meaning, "not for a week or so, I should figger."

Peavey rose on a very shaky pair of legs. "If, Mr. Cadogan," he said, "you insanely hope through violence and fraud to defeat one of the most successful strikes in the history of the labor movement, let me warn you, aside from the consequences—the serious consequences to yourself, that any forged orders will certainly be declared bogus and of no effect by the union within an hour after they are issued, and you will gain nothing, whereas——"

"Much I care for the bits of paper or who signs 'em," said Cadogan, scornfully. "They're only the frills, anyway. But when I'm arrested, an' the whole story gets into the papers, how much longer will your cursed strike last, think you, orders or no orders? Luke," he went on, turning to his stolid companion, "twist yourself around yon little man for to save him from the embarrassment of tryin' to help his boss when he won't want to." And the ironworker peeled off his coat.

* * * * *

Twenty minutes later Cadogan appeared at the window waving a bunch of papers at the crowd below. "Boys," he called; "ring for an ambulance an' a cop, an' see that these invilopes goes where they're addressed to. The strike's busted!"

ANCIENT ORDER OF GLEANERS.

Chief Gleaner's Lecture.

The beauty of a precept is in its practice. You have promised to exercise toward your Companions, Benevolence, to extend to them the hand of Fraternity, and by so doing insure for yourself in life and your posterity after your death, the protection of our Order.

In every movement of your initiation and attached to every emblem of our Order are lessons which are valuable if appropriated by the candidate, but useless if misunderstood or disregarded.

The sickle (pointing to banner) used from time immemorial as an implement of husbandry to sever the ripened grain from the mother earth that it might be gathered into barns and storehouses for use at the time of need, has been adopted by us as the first emblem of our Order. * * * Here is a reminder of frugality, the progenitor of wealth and almost certain surety of a sufficiency for comfort in the autumn of life.

The sheaf (pointing to banner), an appropriate companion of the sickle, is used by the Order of Gleaners to typify not only their principal occupation, but also as illustrative of the formation of our Order, for as many straws are here bound together to form the sheaf, so is the lodge of Gleaners formed of individuals, bound by the ties of fraternity; the value of each sheaf and the purity of each lodge being determined by the constituent element thereof. The sheaves gathered into the shocks and the shocks to the stack or garner may be well compared to our complete organization of Local, State and Supreme Arbors.

The hour-glass (indicating banner) appertains not in the least to our craft,

but is vitally connected by association to the life of each one of its members and to all the people of the earth generally.

* * * * *

Life's sands give admonition to use the moments well,
Each grain bears holy mission, this is the tale they tell:
"Let zeal and time run faster, each grain some good afford,
Then at last the master shall double our reward."

Chief Gleaner—The Conductor will now form the members present about the altar in due form and you will be hailed as a Companion of this Arbor.

Chief Gleaner—Stranger, you now complete the sickle, the first emblem of the order, may a kind Providence spare each of us until his coming shall be likened to the reaper unto a field of golden grain; and then with a life ripe with good deeds may we enter that land where the Giver of life's harvest has gathered into his garner the faithful Gleaners of this transitory sphere. May the noble characters here represented be the rule and guide of your life and when the harvest home coming time arrives in the ripening fall, may you have your well rounded shock of many sheaves of kindness gathered into the great and lasting garner above. The Companions will now recognize the stranger by the loyal grip of a Gleaner, after which the Conductor will bring the Companion to my station for further instruction.

Secret Work.

(KEY: 1 G. 2 H. 3 I. 4 J. 5 K. 6 L. 7 M. 8 N. 9 O. 10 P. 11 Q. 12 R. 13 S. 14 T. 15 U. 16 V. 17 W. 18 X. 19 Y. 20 Z. 21 A. 22 B. 23 C. 24 D. 25 E. 26 F.)

Chief Gleaner—Companion, the secret work of this Order is never written. Upon reaching the outer gate of an Arbor you should give 9-8-25 | 12-21-10. If the Arbor is working under the first degree the inner guard will open the wicket and you should give him the general pass which is 8-21-9-7-3. He will open the gate and you will appear at the inner gate, giving 14-17-9 | 12-21-10-13. He will open the wicket, when you are to give him the 26-3-12-13-14 word of the quarterly pass. He will give you the 13-25-23-9-8-24 word, you then repeat both words and will be admitted.

On entering the lodge room, proceed at once to the altar on right angles and give the recognition sign to Chief Gleaner which is 12-3-1-2-14 | 21-12-7 | 3-8 | 13-2-21-10-25 | 9-26 | 13-3-23-5-6-25 | 17-3-14-2 | 26-9-12-25 | 26-3-8-1-25-12 | 10-9-3-8-14-3-8-1 | 14-9 | 2-25-21-12-14.

When he recognizes you by a return of the same sign, raise the 12-3-1-2-14 | 21-12-7 | 21-22-9-16-25 | 14-2-25 | 2-25-21-24 | 14-2-25-8 | 22-25-8-24 | 3-8 | 13-2-21-10-25 | 9-26 | 13-3-23-5-6-25 | 17-3-14-2 | 26-9-12-25 | 26-3-8-1-25-12 | 10-9-3-8-14-3-8-1 | 14-9 | 14-2-25 | 2-25-21-24. The Chief Gleaner will recognize you with same sign when you will be seated. The recognition sign should be also given when rising to address the Chief Gleaner.

If upon reaching the Arbor you learn that they are working upon the second degree, you will give 14-17-9 | 12-21-10-13 at the gate and give the general pass of the second degree, which is 26-12-21-14-25-12-8-3-14-19. You will proceed to the inner gate giving 26-9-15-12 | 12-21-10-13, and where you will give the 26-3-12-13-14 word of the quarterly pass, the inner guard the 13-25-23-9-8-24, you the 14-2-3-12-24 and he the 26-9-15-12-14-2 | 21-8-24 | 6-21-13-14, you then give the whole pass. The quarterly pass is given in two sections of two words each, the whole forming a complete sentence, the first two words being given for the first degree and the four for the last. Entering the lodge room you proceed as in the first degree to the altar, where you give the sign of the second degree, which is 12-21-3-13-3-8-1 | 14-2-25 | 6-25-26-14 | 2-21-8-24 | 21-22-9-16-25 | 14-2-25 | 2-25-21-24 | 3-8 | 14-2-25 | 13-2-21-10-25 | 9-26 | 21 | 13-3-23-5-6-25 | 17-3-14-2 | 14-2-25 | 26-9-12- 25 | 26-3-8-1-25-12 | 10-9-3-8-14-3-8-1 | 14-9 | 14-2-25 | 2-25-21-24. The Chief Gleaner recognizes you by the same sign, when you give the second sign 22-19 | 12-21-3-13-3-8-1 | 14-2-25 | 6-25-26-14 | 2-21-8-24 | 21-22-9-16-25 | 14-2-25 | 2-25-21-24 | 14-2-25 | 26-9-12-25 | 26-3-8-1-25-12 | 10-9-3-8-14-3-8-1 | 15-10-17-21-12-24, signifying rec-

ognition of the Deity, the Chief Gleaner will recognize you by the same sign, when you will be seated.

The sign of distress is given by 12-21-3-13-3-8-1 | 14-2-25 | 12-3-1-2-14 | 2-21-8-24 | 21-22-9-16-25 | 14-2-25 | 2-25-21-24 | 17-3-14-2 |21-12-7 | 3-8 | 13-2-21-10-25 | 9-26| 21 | 13-3-22-5-6-25 | 21-8-24 | 26-9-12-25 | 26-3-8-1-25-12 | 10-9-3-8-14-3-8-1 | 14-9 | 14-2-25 | 2-25-21-24. The answer is given in the same manner with the left hand. Should you be in the dark, or any where the signs could not be seen you should give the word of distress which is 12-25-13-23-15-25. The answer is the word 23-9-7-3-8-1. Should you at any time see these signs or hear the words, it is your duty to immediately answer and give such assistance as in your power and consistent with your obligation as a member of the Order.

If at any time you wish to give a Companion warning that he is liable to be defrauded or liable to meet with danger you should give him the word 1-21-12-24-25-20, which is a French word, meaning "Be on your guard." Or if impossible to give the word, grasp his hand giving him the Gleaner grip and pressing the 6-3-14-14-6-25 | 26-3-8-1-25-12 firmly. You have thus done your duty as a Companion and he should at once withdraw and ask you for information.

If you meet a member of the Order and wish to recognize him as such 12-21-3-13-25 | 14-2-25 | 12-3-1-2-14 | 2-21-8-24 | 21-8-24 | 14-9-15-23-2 | 14-2-25 | 12-3-7 | 9-26 | 19-9-15-12 | 2-21-14 | 10-21-6-7 | 9-26 | 2-21-8-24 | 14-9-17-21-12-24 | 26-21-23-25; the answer being given in the same manner.

When Boaz entered the fields where the reapers were at work he always saluted them with the words: "The Lord be with you." Their answer was, "The Lord bless you." This has always been and will continue to be the grand hailing words of the Order and can be given at any time when officers of the Order are visiting an organization or where a number of members are being introduced as visitors to a local Arbor.

The grip is given in the following manner: 1-12-21-13-10 | 14-2-25 | 12-3-1-2-14 | 2-21-8-24 | 10-12-25-13-13-3-8-1 | 14-2-25 | 13-25-23-9-8-24 | 5-8-15-23-5-6-25 | 9-8 | 14-2-25 | 6-3-14-14-6-25 | 26-3-8-1-25-12. This, my brother, constitutes the signs, words and passes which our ancient brethren never allowed written and which you have been obligated to never reveal. You may be seated.

Chief Gleaner—We will now return to the tenth order of business.

(To be continued.)

BLACK GREEKS.

Eleven colored students formed the first colored Greek letter college society Wednesday, January 3d. They thus qualified themselves to begin a year with the prospect of accomplishing something. They can perhaps detain their race in its advance toward fuller enlightment or cultivation. Temptations which otherwise might take less effect, may through the society gain power to overcome students who bring to college good habits and promising character.

Then, too, there is the exciting possibility of joining Kenyon, Cornell and Yale in killing those who escape the perils of college football. As a man is not now properly educated unless his life is endangered, it is important that colored students should be afforded conveniences for breaking their necks or becoming imbecile or insane. To welcome the new black letter as a possibly available means of decimating the ranks of colored students, is plainly the advanced duty of college faculties.

When conscience rings the alarm on the coast-line of danger there is hope for the tempted.

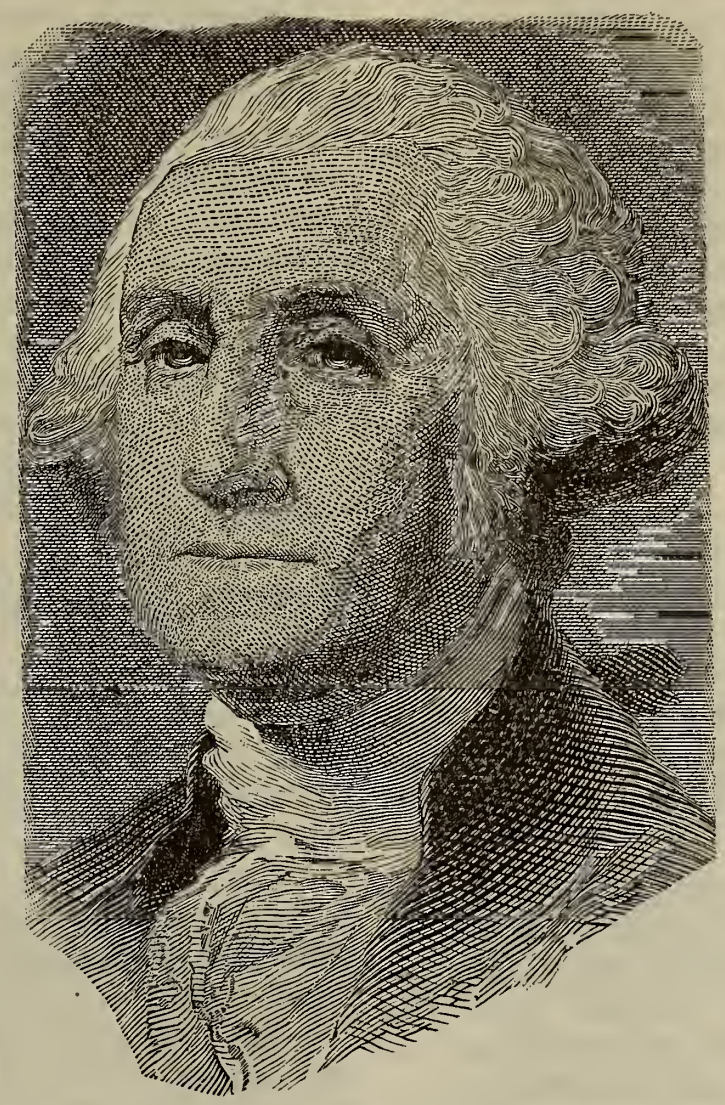
The man who is useful will always win the highest prize over him who is merely ornamental.

Hope may be found at the bottom of Pandora's box, but never at the bottom of a beer schooner.

There is enough in every Psalm to make the thoughtful reader broader and better.

GEORGE WASHINGTON IN HIS FAREWELL ADDRESS:

"All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive of this fundamental principle, and of fatal tendency."



GEORGE WASHINGTON.

Governor Ritner, in response to a communication from the Legislature of Pennsylvania, prepared a vindication of General Washington, from the stigma of adherence to secret societies, in which he proves from authentic documents:

1. That in 1768 Washington had ceased regular attendance on the lodge.

2. That in 1798, shortly before his death, his opinions were the same as thirty years before, when thirty-six years old.

3. That he was never "Grand Master" or "Master" of any particular lodge.

4. That in 1781, as appears by the record of King David's lodge, Newport, Rhode Island, it was not agreeable to Washington to be addressed even as a private Mason.

5. That all the letters said to be written by Washington to lodges are spurious.

Washington was initiated into Masonry when a young man, but in his mature years it was distasteful to him to be addressed as a Mason, and in reply to a letter from Dr. Snyder, declared that he had not been in a lodge of Masons but once or twice in thirty years. He was to all intents and purposes a seceding Mason. The late Pius IX. was also a Mason, and was expelled from the Grand Orient after Garibaldi's triumphant entry into Rome. So were Aaron Burr and Benedict Arnold good Masons, lived and died as such, and so also were nearly all the Southern generals in the war of the rebellion, but connecting Washington's name with Freemasonry now is an insult to his memory, and every honest and intelligent Mason knows it.

Contributions.

PUBLICITY A SAFEGUARD TO PUBLIC INTERESTS.

REV. D. M. SLEETH.

The President in his message to Congress says: "There should be publicity of the accounts of common carriers. No common carrier engaged in interstate business should keep any books or memoranda other than those reported pursuant to law or regulation, and these books or memoranda should be open to the inspection of the government. In the prosecution of the cases at law against oppressive monopolies the great hindrance to progress and to reaching equitable conclusions has been the difficulty of finding access to the accounts of the business transactions of these organizations. The recent revelations along the line of life insurance operations have disclosed covert and crafty methods of doing business behind the screen of secrecy which have startled the business world."

These are wholesome utterances. In another part of the message he says: "In the past, the most direful among the influences which have brought about the downfall of Republics has ever been the growth of the class spirit which tends to make a man subordinate the welfare of the public as a whole to the welfare of the particular class to which he belongs —the substitution of loyalty to a class for loyalty to the Nation. This inevitably brings about a tendency to treat each man, not on his merits as an individual, but on his position as belonging to a certain class in the community."

The worthy President was not thinking of the secret orders and brotherhoods, of more than one of which, if he be correctly reported, he himself is a member; but he could not have written more accurately had the object been to point out the character and danger of such secret organizations. Each of these requires a pledge or oath of secrecy, and also binds each member to hold in special favor and regard a brother of the order; in some cases, too, even to shielding him from deserved legal penalties. The faithfulness with which these obligations are kept is part of the unwritten history of court proceedings. Were there nothing of this class preference, the most effective inducement in soliciting to membership would be gone. It is urged, too, as a defense of the merits of the orders when a question as to their propriety is raised. It is not always noticed that it is a two-edged sword. If it be a commendation in particular application, it is a condemnation on general principles. It is class favor not based on merit but on certain organized relationship which has the demerit of being based on secrecy and of being operated by secret signs, grips and calls.

Against favoritism by secret methods, evasion of law by artful concealment of purpose, not only the President in his message, but business men of right sense of honor declaim with vigor; and upright dealers heartily approve when the application is to common commercial transactions, but strangely enough, many of the same persons will go into the secret lodge and deliberately face about and use the very same methods they have denounced. Not only financial, but social and moral standing are thus dealt with under the cover of secrecy, and in the special interest of those only who know the secret.

It might be a less matter if only the interests of those committed to the same secret bonds were affected, but society is so bound together that special favor for one class must always be at the expense of the rest. This is not more true in transportation matters than in such things as fall under the operations of the lodge, whether it be in social or business matters.

The President wisely says the books and memoranda of common carriers should be open to the inspection of the government. But the government agent who should assay to inspect the affairs of the lodge meeting behind barred doors and screened windows would be challenged by the guard through the peep hole of the bolted door and be required to give the pass word, the symbol of the oath or pledge of secrecy that is the

badge of rights with that company or in that meeting place. The President intimated that the methods of business which he asks Congress to correct by proper legislation are un-American and dangerous; but may we not ask, why are they so in one connection, and defensible in another combination distinguished by a more rigid, an oath-bound, secrecy?

It may not be true that all transactions under the cover of secrecy are unworthy, but it is true that where there is consciousness of unworthiness the actor wants to conceal the action. A thief goes to his thieving in the darkness or by hidden paths. An assassin steals upon his victim unawares. A rogue tries to hide his roguery under cover, or at least by fair appearances. We are so constituted that we become suspicious of operations that we are not permitted to inspect. And why not, when we are so often taught the habit by those who are the recognized enemies of society?

The blanket of secrecy in the business and intercourse of men is woven of the warp of selfishness and the woof of wrong doing.

Lyndon, Kan.

CHURCHES OPPOSING SECRETISM.

No. III.

(We are desirous of publishing the testimony of each denomination, as well as that of individual churches, opposed to secret societies. Will not our readers aid us by securing such as they may know of, and forwarding at once to the editor?)

The Gospel Workers' Church.

"We believe that secret societies are evil in their nature and tendency, and we advise our members to hold themselves aloof from them and have no fellowship with the unfruitful works of darkness."

General Council of the Evangelical Lutheran Church in North America.

The declaration concerning secret societies promulgated in 1868 and reaffirmed in 1879.

"Though mere secrecy in association be not in itself immoral, yet as it is so easily susceptible of abuse, and in its abuse may work, as it has often worked, great mischief in family, church, and state, we earnestly beseech all good men to ponder the question whether the benefits they believe to be connected with secret societies might not be equally reached in modes not liable to the same abuse.

"And any and all societies for moral and religious ends, which do not rest on the supreme authority of God's Holy Word, as contained in the Old and New Testaments—which do not recognize our Lord Jesus Christ as the true God and the only Mediator between God and man—which teach doctrines or have usages or forms of worship condemned in God's Word and in the Confessions of His Church—which assume to themselves what God has given to His Church and its ministers—which require undefined obligations to be assumed by oath, are un-Christian, and we solemnly warn our members and ministers against all fellowship with, or connivance at, associations which have this character.

"All connection with infidel and immoral associations we consider as requiring the exercise of prompt and decisive discipline, and after faithful and patient admonition and teaching from God's Word, the cutting off the persistent and obstinate offender from the communion of the church until he abandons them and shows a true repentance."

Mennonite Brethren in Christ.

Philadelphia, Pa., March 9, 1905.

"Our church, the Mennonite Brethren in Christ, still holds to the old landmark, viz.: anti-secrecy as a test of membership."

C. H. Brunner, Pres. and Treas.

General Conference of the Mennonite Church of North America.

"The General Conference takes the ground that all secret societies without exception are in their tendency in direct opposition to the letter and spirit of the Word of God. The apostolic admonition is: 'Be not unequally yoked with unbelievers; for what fellowship hath righteousness and iniquity? or what communion hath light with darkness? and what concord hath Christ with Belial? or what portion hath a believer with an unbeliever?' 2. Cor. 6: 14, 15. Christians, as members of the body of Christ, can impossibly maintain such fellowship with

those who deny Christ and God, as the lodge requires of them, in that they shall regard and treat one another as brothers, however widely their heart attitude towards God and man would otherwise separate them. Therefore no congregation which tolerates among its members those belonging to secret societies shall be admitted into conference. Moreover, conference asks of all congregations belonging to it that they shall energetically testify against the lodge evil, and that such congregations, if there are any, in which lodge members may already be found, shall strive by all evangelical means to purge themselves of this element."

Eastern Amish Mennonite Church.

"Secret societies are wrong because they are generally oath-bound, [in them Christians] are unequally yoked with the unbeliever; [secret societies] are detrimental to Christian churches and antagonistic to the spirit of Christ. Acts 15; II. Cor. 6: 14-17; Heb. 10: 25; Eph. 5: 11, 12; John 18: 20; John 3: 19-21."

German Baptist Brethren Church.

The first query on record in regard to secret societies dates from 1828, and reads as follows: "Whether a brother can belong to the Freemasons and still be a member in the church? Considered, that he cannot be."

There are several other decisions in regard to secret societies, but the general one by which the German Baptist Brethren are governed dates from 1855 and reads thus: "What to do with a person wishing to become a member, and confessing to be a Freemason, yet not willing to renounce it? Considered, that no person should or could be admitted into the church, unless he shall previously renounce all connection whatever with Freemasonry, or any and every other secret society, with which he may have been connected."

(To be continued.)

WHAT SORT OF MORALITY DO OUR COLLEGES TEACH?

BY H. H. HINMAN.

The recent killing of a student of Kenyon College through the ceremonies of initiation into a secret society, has been widely noticed by the public press.

It seems that a part of the ceremonies of initiation consisted in tying the candidate to a railroad track, and leaving him in mortal terror of being crushed by a passing train, till his comrades saw fit to release him. In the recent case, the candidate was left too long, and an unexpected train killed him instantly. At the coroner's inquest, it appeared that the tying of candidates to the railroad track had been a frequent occurrence, and was considered quite a legitimate method of terrorizing a fellow student into due submission to the rules of the order. Moreover, it afforded infinite amusement to the boys who watched his sufferings.

This is a little more modern than the fighting with wild beasts in the Roman amphitheatres, but scarcely less demoralizing. I have been astonished at the moral obtuseness of some young men, and wondered what kind of principles they were taught. Even here in old Oberlin, renowned for its historic opposition to brutality and oppression, I find a disposition to apologize for such secret society ceremonies, and to regard the whole matter as an accident to be deplored, rather than a crime against society. I acquit the Oberlin faculty of such conclusion; but I have wondered if they have been faithful to teach that ceremonies that are repulsive and horrible are not less so when practised under the veil of secrecy, and that organizations which have for their object to screen people from public observation and criticism do tend to engender a disregard for the generally accepted principles of morality.

WHAT I MEET ALONG THE WAY.

W. B. STODDARD.

A merchant, who subscribed with me for the Christian Cynosure some ten years ago, told me the other day a story that has likely been duplicated in the experiences of others. It gives the reason why some business men, who feel that we are right, fail to identify themselves with the N. C. A. movement.

The merchant said: "Prior to taking

the Cynosure, I had the patronage of the leading Post Office officials of our city. Gradually their patronage ceased, until entirely gone. Others that had been patrons for years ceased coming to my store. I was at a loss to account for this. One day I spoke to a former patron, inquired if my goods and prices did not please her—in short, why I had received no patronage from her of late. She replied: 'Do you not know that the Masons are working against you? My husband is a Mason and I do not dare trade with you. Your goods are all right and I should trade with you if I dared. It's that paper which you take, which is opposed to secret societies, that is making the trouble.' "

The fact that there is a boycott makes some fearful to express conviction. What shall we say of an institution that encourages an assault on the man who would investigate its character?

While awaiting a train in the station, at 9 o'clock in the evening, a Mason entered and seeing baggage inquired if it was mine. A reply in the affirmative brought the inquiry: "Is that a map you have?" (Let Q. represent the questions and A. my answers):

A. That is a chart with which I show how men are made Masons.

Q. Are you a Mason?

A. No, sir, I am not.

Q. Do you think you can guess pretty near how they initiate in the lodge?

A. I do not guess anything about it. I have been initiated, passed, and raised to what is called the "sublime degree of a Master Mason." I have met the three ruffians, Jubela, Jubelo and Jubelum. I have been knocked into the blanket, and raised on the five points of fellowship, and had that word Mah-hah-bone whispered in my ear; but, sir, I think it takes more than this to make a good Mason. I believe, sir, it takes a bad man to make a good Mason. But a man may not be a Mason at heart, and yet pass through the initiation.

Going toward a seat, with a surprised look, and a very red face, the Mason said, "Oh!" and began to read the paper.

ANY AND ALL.

In a long article contributed to the Texas Freemason the writer says:

> But Masonry is more than this. It was destined to have, and has a more far-reaching influence than any and all religions.

Christianity is a religion and so indicated by the word any; all religions includes Christianity, and so it is again indicated.

HIGH SCHOOL DEBATE ON SECRET SOCIETIES.

"Resolved That Secret Societies are Beneficial to Mankind."

BY ERNEST B. GUILD, NEGATIVE.

Secret societies are of very ancient origin. They existed among the Hindoos, Romans, Grecians, Egyptians, and in fact, among all ancient heathen nations. They were schools of superstition and vice. They were first used by the ancients in the worship of heathen gods.

It has been stated that they existed only among advanced civilized nations. Were not the Jews civilized? Did they have these societies in their midst? No! And this very fact proves that their tendencies were evil.

In the present orders of secret societies there are five conditions which make them objectionable. They are, their Secrecy; Oaths and Promises; Profaneness; Exclusiveness, and False Claims.

Secrecy.

Secret societies have their signs, grips and passwords for the purpose of concealment. They make fierce threats in order to keep their doings secret. Constant concealment, at all times, is practiced. The secrecy of Masonry is designed to take advantage of human nature. High officials of Masonry admit that if its affairs were publically known, it would sink into disregard.

It is a claim that they are working for the good of mankind. They why do they work in the dark, when Christ Himself said to let others see our good works?

These societies break in upon the sacred confidence of husband and wife, pledging him to conceal from her the proceedings of perhaps fifty nights year-

ly, and involving him in habits and affairs injurious to the best interest of his family.

My opponent has said that they afford innocent amusement for their members. Is riding a goat backward, walking on cracked ice barefooted, and being nailed up in a coffin for an hour or so, innocent amusement? It might be to my opponent, but deliver me!

Oaths and Promises.

Secret organizations will not trust to man's honor, but before admission he has to swear to keep things secret about which he knows nothing. A man is made to promise that he will put himself entirely into the hands of the society, to obey the usages and laws of the order and lodge. He swears by the living God that he will forever keep secret, things about which he knows nothing. The secrets are not made known to him till after he has taken the oath.

Is it not written, "Thou shalt not forswear thyself"?

Profaneness.

Sacred things are used in their ceremonies. The Holy Bible is used as an emblem, like the square and compass. Passages of Scripture are read only as a ceremony. God Himself is represented by symbols. Masonry profanes the name of God. They give His titles to their officers, and even use more exalted titles than those used in the Bible.

The Odd Fellows use the "Brazen Serpent, the budded rod of Aaron," etc., along with the shining sun and half moon. In all prayers Christ's name is excluded, and the atonement is never presented. They claim to be religious orders, yet do not allude to Christ for fear of offending the Jews who have joined them.

Exclusiveness.

The command of Christ is to receive all, to care for the lame, blind, poor, etc. The Masons refuse to admit any of these; women are not admitted, and the members must also be free white men with property. They will not pay funeral expenses nor help a man financially, unless all his dues are paid. This causes much poverty and destitution, and yet these organizations are charitable institutions!!

False Claims.

The object of secrecy is deception. Napoleon once remarked, "The secret of majesty is mystery." All secret societies claim to be charitable institutions, and yet their benefits are confined to their own members alone. They claim that their members are a select few, who by virtue of association are superior to the rest of mankind. They have their aprons, ribbons, rosettes and drawn swords, and by using high-sounding names try to pass themselves off as a grand body.

Secret societies are irresponsible as mutual insurance companies, and are more liable to corruption because they are secret. They do not make reports to the public nor to their members. Millions and millions of dollars have gone into the treasury of one organization alone, and as yet no dividends have been declared and no expenditures published. Where is the money? Would it not be safer to invest the same amount in companies where every proceeding is open to the public eye and public judgment? Would you not then be safer?

In case of sickness, they grant $3 per week; and in case of death, $30 towards the burial of members only. I should not think they would want to let their right hand know what the left hand does.

They are not patriotic bodies, as is asserted. During the civil war, their boast was that their members, owing to oaths of mutual protection, were safer among the rebels than other captives. How far does this extend? To courts and suits at law? Are criminals as safe or safer, before judge and jury of their order? Have rebellion and vice found greater security there? This boast is confession—that the ties of an order are stronger and more felt than is consistent with a proper love of country.

Is justice thus to be imperiled? Must we beggar ourselves by paying fees and dues to one of these orders, to make sure of impartiality and of standing on an equal footing with others in courts and elsewhere, and imagine that all this is helpful to patriotism or even consistent with it?

But above and superior to all these claims is one which declares that secret

societies are dispelling the mists from men's minds and enlightening the world. How inconsistent with reason and nature is this claim! We do not close the shutter to let in the light, nor put a candle under a bushel to get the benefit of its rays. Neither can we enlighten men's minds by withholding knowledge.

The only advantage of secrecy, it seems to us, is to cover up; while on the contrary we are commanded to let our light shine.

Wheaton High School, Wheaton, Ill., Nov. 13, 1905.

PREACH MASONRY.

Lodge of the Holy Saints John,
Jerusalem, Jan. 2, 1906.

Rev. Dr. James Hunt:

Dear Brother: I respect you as a man of talent, anxious to use those talents for the benefit of your fellow men, but I feel that you are making a sad mistake. You are trying to ride a rocking-horse and a mettlesome steed at the same time. It can't be done; and it strikes me you are about old enough to dispense with the rocking horse.

This twiddle-twaddle about the ten commandments and the atonement will do very well for a namby-pamby women's and kids' church, but a *Master Mason* should not preach such fol-de-rol to *men.* It's all bosh, talking to *"a man free born"* and "of lawful age" about accepting Christ as his personal Savior and following him all the way. All *he* needs to do is to pay the Secretary of our *Right Worshipful Lodge* fifteen to fifty dollars, be raised to the *Sublime Degree* of *Master Mason* and scoot up our *Jacob's Ladder.*

I tell you now, man, you preach an impotent gospel. See how it crumbles and falls to pieces when compared with the teachings of our Noble Order. Take the seventh commandment for an illustration. "Thou *shalt not*"—why? *Arbitrarily;* because the Lord says so. You can't expect that to appeal to *men.* The Masonic Ritual says: "I furthermore promise and swear that I will not violate the chastity of a *Brother Master Mason's* wife, mother, sister or daughter, or allow it to be done by any other, if in my power to prevent it." Why? Because they are my Brother's property. There you have a *reason.* Reason appeals to men. There is *no reason* for their leaving undespoiled the chastity of other women.

Again, on the same subject, Masonry says: "Temperance is that due restraint upon our affections and passions which renders the body tame and governable, and frees the mind from the allurements of vice. This virtue should be the constant practice of every Mason; as he is thereby taught to avoid excess, or contracting any licentious or vicious habit, *the indulgence of which might lead him to disclose some of those valuable secrets which he has promised to conceal and never reveal,* and which would consequently subject him to the contempt and detestation of all good Masons, and to the first penalty of his obligation rather *to have his throat cut from ear to ear* * * *" Here, again, you have an appeal to reason and judgment and an incentive more noble than could be brought to a young man's nature "at this or any future period, by king, prince, potentate, or any other person except he be a Mason." How does your plain, simple "thus saith the Lord" go down after this? 'Bout as palatable as castor oil, eh?

If you want to get at *men,* cut out all that inane little farce of Jesus crucified on the cross to save men's souls. That chaff goes down all right with "women, old men in their dotage, young men in their nonage" (you know we're taking in the atheists and libertines ourselves) "mad-men and fools," but man needs something *virile. Man,* created in the image of the Supreme Architect of the Universe; *man,* capable of appreciating and representing the Noble Hiram Abiff, who rather than disclose the hidden mysteries of Ancient Freemasonry unlawfully would tumble into a canvas at a blow from a padded setting maul; *man*—fed on the Sermon on the Mount!!! That sort of porridge is all right for women, old men and children. Milk for babes, you know. Ha! ha! ha! But when it comes to men, they must have meat.

Ah, my brother, you are growing old; the Supreme Architect will soon summon

you, your brethren prepare for you a place "six feet due east and west and six feet perpendicular." Before it is too late, seek to bring men within the secred precinct behind the Tyled Door, where they may be "duly and truly prepared" for admission to the Celestial Lodge above. If you must carry a Jesus Christ side line, keep it for the women and children; but to the men, preach Masonry.

Believing you will reform, I remain, yours in love,

Solomon Mahhahbone,
Worshipful Master, Golgotha of Souls Lodge, No. 1376.

GREAT MEN ARE BUT MEN.

I was at a loss, in my early reading of the Bible, in accounting for the mistakes of great and good men. Take David for example. The circumstances of his anointing showed that God had a great future for him. His slaying a bear, a lion, and that Philistine giant, were marked prophecies of David's future. While King Saul sought David's life, compelling him to be a fugitive, it was said that "David behaved himself wisely in all his ways, and the Lord was with him." While David's life was in peril, he found an asylum with King Achish, a Philistine, whose people were national enemies to Israel. This king said of David, "Thou hast been upright. . . . I have not found evil in thee since the day of thy coming unto me." God said: "I have found David, the son of Jesse, a man after my own heart, which shall fulfil all my will." This places David at the very height of earthly greatness. But how sad is David's fall, in numbering the people, and still worse in virtually playing the part of a murderer that he might secure Uriah's wife.

For some time these wide extremes were hard to explain, until I learned that great men are but men. From that time forth, with me, the mystery is solved.

Solomon, in wealth, wisdom, fame and earthly greatness, and favor with God, stood on the very pinnacle. But how sad was his fall, and his once prosperous nation with him! But how, and why, is all this? I answer, it is all due to the fact stated, that great men are only men.

I have also at times been confused as to why men, seemingly good men, should join secret societies! Many of them are religious men, who seem to be consecrated; among them are ministers, elders and bishops. In their fraternities they have altars, use the Bible, and have chaplains, and recite prayers; but their prayers have no Christ in them. All the higher orders, when they quote or copy scriptural texts in which the name "Christ" occurs, omit the sacred name. A religion that has Christ in it is in a sense a Christian religion; but a religion that has not Chrst in it is not a Christian religion; hence the religion of secret orders must be a form of heathen religion. How can such seemingly good men affiliate with such society? I repeat as explanation of this strange procedure, great men are not without human weaknesses.

It is known that great men in political circles, such as attorneys, jurists, and legislators, are Masons. This order administers extrajudicial oaths. It is the province of our statutes alone to name who shall administer oaths. The influence of Masonic oaths has often paralyzed justice in our courts. This is not good citizenship, it is disloyalty to our country. Why will such seemingly good men join secret societies?

President McKinley had domestic traits that were praiseworthy. He had Christian traits that were worthy of imitation. As a legislator and statesman he was of world-wide fame. But he was a Mason; and the how and whv is due, as we have seen, to the fact that great men are not without their weaknesses.

Theodore Roosevelt has scarcely his equal to-day in the mantle of honor given by the civilized world, for his rare ability in controlling corporations, securing legislation to save the oppressed, and preserving peace both at home and abroad; yet he is a high Mason. Vice-President Fairbanks, shortly after his election, met a vast Masonic conclave at Indianapolis; and the press reported him taking degrees in Masonry from the fourth to the fourteenth.

Would not the reader think it strange

to see men of the type I have named, with others that I might name, assuming their Masonic obligations with the following oaths, being the oaths taken in the first three degrees, known as Blue Lodge Masonry?

"I promise under no less penalty than that of having my throat cut across, my tongue torn out by the roots and buried in the rough sands of the sea."

"I promise and swear, binding myself under no less penalty than that of having my left breast torn open, my heart and vitals taken thence," etc.

"I promise and swear, binding myself under no less penalty than that of having my body cut across, my bowels burned to ashes in the center, and these ashes scattered to the four winds of heaven.'

The correctness of these oaths has been verified to me by brethren, ex-Masons. I give the wording full credit.

I presume that the reader is ready to inquire, How can such men be induced to take upon them obligations with such shuddering oaths? I have only one explanation to offer; that is, great men are only men, and not without the weaknesses of the flesh.

Eld. I. J. Rosenberger.
Covington, Ohio.

CORRESPONDENCE ON FREEMASONRY.

(The following very interesting correspondence has been unavoidably delayed in publication, but is well worth printing at any time. Mr. J. B. Corey of Braddock, Pa., is a well-known, earnest advocate of whatever makes for righteousness. His valuable services may be inferred from the fact that his efforts extend to those who are the leaders and molders of society and the nation. He has recently written to and sent copies of John Quincy Adams' "Letters on Freemasonry" and President Blanchard's "Modern Secret Societies" to many prominent people—among them Mrs. Theodore Roosevelt, Secretaries Root and Bonaparte, Mayor Weaver of Philadelphia and others. —Editor.)

"McKeesport, Pa., July 15, 1905.
"Hon. J. B. Corey, Braddock, Pa.:

"Dear Sir: I notice in the press an article over your signature wherein you quote President Polk, deceased, President of our beloved Country, in trying to establish the fact that jury corruption was due in a great measure to the Masonic Fraternity. I feel it my duty as a member of Acacia No. 444 to tell you that you do not know what you are talking about, and that no sensible man would fix his signature to such rot.

"Yours respectfully,
"John G. Wilson."

"Pittsburg, Pa., July 18, 1905.
"Mr. John G. Wilson, McKeesport, Pa.:

"My Dear Sir: I have received your letter of the 15th. You address me as 'Hon.' J. B. Corey. I am not aware of having done anything to entitle me to that title, unless it is what little I have tried to do in the way of preventing the evils to our beloved country from oath-bound secretism.

"I suppose you refer to a recent article of mine published in the Pittsburg Dispatch, commenting on articles of the Hon. Judge Taft, Secretary of War, and Private Dalzell of Washington City, opposing Judge Taft's proposal to abolish the jury system; the Honorable Secretary of War insisting that in the frequent and almost universal miscarriage of justice the jury system has proved a miserable failure, and should be abolished. (This, you see, Mr. Wilson, is very high authority, and it is not very complimentary to our modern American expensive system of educating American citizens, is it?) Private Dalzell, in combatting Judge Taft's ideas of doing away with our jury system, says it would destroy the very foundation upon which Abraham Lincoln's government of, by and for the people rests, and would restore the divine rights of kings, or autocracy, and imperialism, etc. Private Dalzell says that the miscarriage of justice is as often attributable to the judge on the bench as it is to the jury in the box.

"In my article in the Dispatch, I called Judge Taft's and Private Dalzell's attention to what I consider the real cause of the prevalent and universal miscarriage of justice, and I quoted from a letter of one of President Roosevelt's most illustrious predecessors, His Excellency John Quincy Adams, whose eight years in the presidential chair were distinguished by as high an order of brilliant statesmanship and patriotism as any of his predecessors or successors who have sat in the presidential chair. President Adams predicted that very state of things of which Judge Taft complains, and which Pri-

vate Dalzell admits, and gave the American people the most natural reasons, and only logical conclusions, upon which he bases his prediction, when he asked Col. Stone (to whom he was writing), 'What must be the effect of the wink of the Freemason prisoner in the box to the oath-bound judge upon the bench'?

"I suppose, Mr. Wilson, this is what you refer to, as I never used President Polk's name in writing upon the subject of Freemasonry. I do not think, from reading and knowledge of our Nation's history, we ever had an abler President, if his equal as a statesman and jurist, than President John Quincy Adams. In this controversy with Col. Wm. Stone, he convicts Freemasonry of nine of the highest crimes known to our civil laws, beginning with conspiracy and ending with the abduction and murder of Wm. Morgan of Batavia, New York. His Excellency John Quincy Adams gives in his letters to Wm. Stone the only natural and logical results of secret, oath-bound fraternities, who have banded together to secure rights and privileges to which they are not entitled; and it's no use for Judge Taft or President Roosevelt to complain of miscarriage of justice and grafts while we have men bound together by such inhuman, barbarous oaths as those which Freemasonry imposes upon its members —to have their throats cut from ear to ear, their tongues pulled out by the roots, etc., if they do not go to the length of their cable-tows to answer a brother Mason's cry of distress. I send you a few quotations from some other letters of President Adams; I think you will see it is not such 'rot' as you would have us believe. What do they take such barbarous oaths for, anyway?

"Yours very truly,

"J. B. Corey."

Quotations From Letters of John Quincy Adams on Freemasonry.

Letter to Hon. Levi Lincoln, Governor of Massachusetts:

"Washington, 1 February, 1832.

"Dear Sir: My Antimasonry has cooled down a little while objects less important but more urgent absorb my time and attention. * * * If I had any right of person or property in a court of justice, with an Entered Apprentice or a Knight Templar for my adversary, I should much disincline to see any man sworn upon my jury who had been present at the murder and resuscitation of Hiram Abiff, and still more to any one who should have crawled upon all-fours under the living arch. In other words, I do hold as disqualified for an impartial juror, at least between a Mason and an Antimason, any man who has taken the Masonic oaths and adheres to them, not excepting the twelve hundred certifiers themselves. With regard to church-fellowship I am not prepared to speak so particularly. I am in church-communion with several of the twelve hundred and have perfect confidence in their integrity. But I would challenge them as jurors between me and the Master Mason who made oath that he had been twice present with me at a lodge in Pittsfield; or between me and the Master Mason who had the impudence to vouch in my father as being a patron of Masonry.

* * * *

"Agnosco fratrem,

"John Quincy Adams."

Extract from letter written to Col. Wm. L. Stone:

"Quincy, 29 August, 1832.

"Dear Sir: Long, and, I fear, tedious, as you have found my last letter, I was compelled by a reluctance at making it longer to compress the observations in it upon the *intrinsic* nature of the Masonic *oaths, obligations* and *penalties* within a compass insufficient to disclose my opinion, and the reasons upon which it is founded.

"I have said to you that the institution of Freemasonry was *vicious,* in its first step, the initiation *oath, obligation* and *penalty* of the Entered Apprentice. To sustain this opinion, I assigned to you five reasons. Because they were,

"1. Contrary to the laws of the land, extrajudicially taken and administered.

"2. In violation of the *positive* precept of Jesus Christ.

"3. A pledge to keep *undefined* secrets, the swearer being ignorant of their nature.

"4. A pledge to the penalty of death *for* violation of the oath.

"5. A pledge to a *mode* of death—cruel, unusual, unfit for utterance from human lips.

* * * *

"Your friend and servant,

"John Quincy Adams."

Extract from letter to Wm. L. Stone, Esq.:

"Quincy, 10 September, 1832.

"Dear Sir: The second objection to the *promise* of the Entered Apprentice obligation is its *universality*. The candidate swears that he will never reveal any of the undefined arts, parts, or points of the mysteries of Freemasonry, *'to any person under the canopy of heaven.'* This promise, like the administration of the oath, is, in its terms, contrary to the law of the land. The laws of this and every civilized country make it the duty of every citizen to testify the whole truth of facts. No witness, called before the court of justice or an authorized committee of a legislature, can refuse to answer any question put to him by the court or the committee, on the ground that *he* deems it immaterial to the trial before them. This principle becomes more glaringly obvious, when applied to the *promise* never to reveal the secrets of a brother Mason, communicated to him as such, contained in the Master Mason's oath.

* * * *

"John Quincy Adams."

Mr. Corey Asks a Question.

"Now, Mr. Wilson, does that read like rot, that a sensible man should be ashamed of? I certainly would be ashamed to have it said that I belonged to a cut-throat institution, that a man of ex-President Adams' wisdom and patriotism has written up so clearly. President Adams and others exposing it, caused over two thousand lodges to disband and throw up their organizations; and for twenty-five years or more they did not dare to have their meeting-places known. Now, Mr. Wilson, are *you* not ashamed?

* * * *

"Again, President Adams asks: 'Have I proved that the Entered Apprentice's *oath* is a breach of law, human and divine? that its *promise* is undefined, unlawful, and nugatory? that its *penalty* is barbarous, inhuman, murderous in its term, and, in its least obnoxious sense, null and void? If so, my task is done. The first step in Freemasonry is a false step. The Entered Apprentice's obligation is a crime, and, like all vicious usages, should be abolished.'

"Now, Mr. Wilson, compare this judgment of John Quincy Adams with the recent advice of Theodore Roosevelt, advising all the young men of the United States to become members of the Freemasons, swearing to have their throats cut from ear to ear if they do not keep their brother Mason's secrets as inviolable as their own. Is it any wonder that we are afraid to open the morning newspapers for fear of reading some of the most disgraceful scandals that ever disgraced the history of the civilized world?

"Now, Mr. Wilson, read this list of peccadilloes, and if you can get some paper to give it to their readers, I will furnish you with some more extracts from John Quincy Adams, and other patriots, that left honorable records for us to imitate.

"I am, dear sir, very truly yours,

"J. B. Corey."

If men were more patient they would be more blessed.

He who wastes his earnings in folly will want in old age.

The wrecks of men are the debris of their own irresolution.

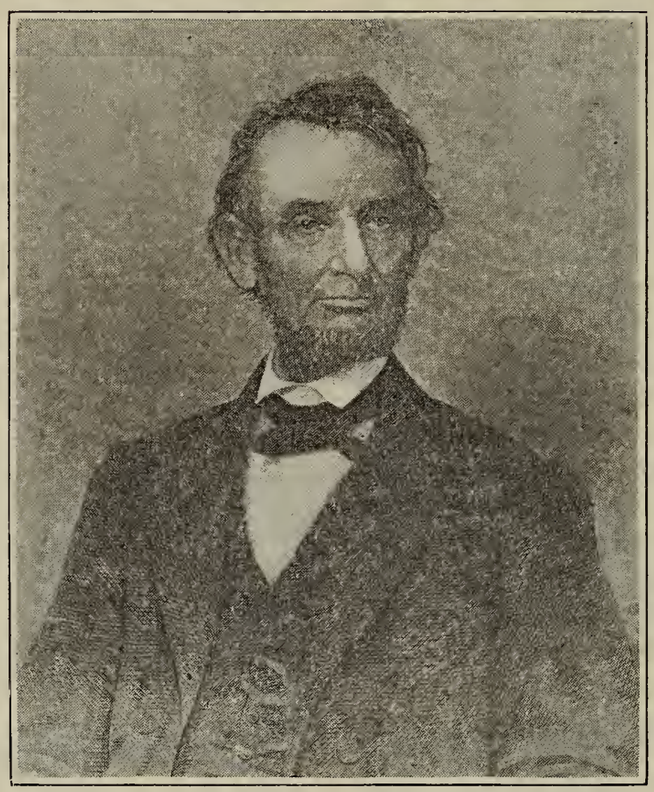
A good habit is the result of beginning well and keeping at it.

It is harder to retrace one false step than it is to make a dozen.

There are no consolations of religion for the man who has no religion.

One swath at a time, one round at a time, and the largest harvest-field is reaped.

"Fourscore and seven years ago, our fathers brought forth upon this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal. * * * It is rather for us to be here dedicated to the great task remaining before us * * * that this nation, under God, shall have a new birth of freedom—and that government of the people, by the people, for the people, shall not perish from the earth.".



ABRAHAM LINCOLN.

Abraham Lincoln was not a Freemason. His well-known character speaks eloquently against the despotism and illegal obligations of such secret societies as Jesuitism, Freemasonry, and Clan na Gaelism. He well knew that this nation can no more endure with two kinds of oaths in her court rooms—the civil and masonic—than she could "endure half free and half slave." Notwithstanding this fact, the Masonic propaganda has seized upon Lincoln's name as one valuable to conjure with.

The following by the well-known correspondent, William E. Curtis, in the Chicago Record of March 17, 1899, is of interest:

"It is the popular impression throughout the country that President Lincoln was a Mason, but Secretary Hay says he was not. Several pictures of Lincoln in Masonic regalia have been published, with statements of men who claimed to have been members of the same lodge. Secretary Hay recalls that the question came up at one time during the war, upon the receipt of several letters of inquiry, and Mr. Lincoln told him that he had never been a Mason."

From Our Mail.

PENNSYLVANIA WORK.

The Philadelphia Convention.

New Brighton, Pa., Jan. 18, 1906.

Dear Cynosure—I have sought to use well all the time for the past month, but find much needed work I am unable to reach. I hoped to spend a few days with friends in the Cumberland Valley, but found only time to touch at Harrisburg and towns adjacent.

A very delightful season was spent with friends of the Free Methodist church in western Pittsburg. Their support was gladly given to our work, and I trust my visit was helpful to them. A cordial invitation is extended for lectures, which I hope to give.

The Hickory, Pa., United Presbyterian friends indorsed our work by their usual contributions. We shall miss our helper, Mr. James Caldwell, who passed to his eternal reward during the year. He had a noble heart, and an open hand in helping the Lord's work.

The last night of the old year found me speaking in the Wesleyan Pentecostal church in Washington, D. C. There was much rejoicing among the saints, and some of the sinners turning to the Lord.

From Harrisburg, Pa., I ran out to Franklintown, Pa., calling en route to see our old-time friends at Mechanicsburg and Dillsburg. At Franklintown I spoke to a good audience in the old radical United Brethren church. A gracious revival had much increased the interest and enlarged the number here. Some left their lodges to enter the service of Christ, and of course were happy in their experiences.

Brother William Smeltzer, of Oberlin, Pa., has been much afflicted for years. He carefully reads the Cynosure, and much appreciates the work we are doing. His hopes are as bright as the promises of God. It cheers much to know that many like this brother are watching and praying for our success.

My next meetings were in the Mennonite churches at Roaring Spring and Ore Hill, Pa. Old and new friends rejoiced in these meetings. Invitations were presented for many meetings, and some Cynosure subscriptions obtained.

The seed sown at Johnstown some years since, is bearing fruit. A good interest is always manifest there, as at Scalp Level, a little beyond. I was sorry I could not hold meetings in German Baptist Brethren churches at these points, as invitations were urgent.

Hurrying on, I found appointments made at Blairsville, Pa., by our good brother, Dudey W. Rose. Two lectures were given to fair audiences. Brother Rose has given much thought to the lodge question, and is prepared to lecture on the subject. Friends near should get him to lecture in their towns. We expect him to speak at the State Convention. His wife is one of the I. R. B. Arnold family. Her father was in charge of the Floating Chapel, that counted so much in exposing the lodge in other years.

At Butler, Pa., I gave three addresses in the Free Methodist church and was privileged to present the anti-Christian character of the lodge to an audience of some three hundred, several different lodges being represented by members in the audience. Friends felt that much good was accomplished. They will welcome a State Convention if it comes their way.

The opposition to the lodge did not hinder the revival in progress here. New seekers came to the altar after the anti-lodge address.

Last evening I spoke at the meeting in progress in the Free Methodist church here. Interest is good and prospects bright.

Pennsylvania Convention.

Early next week, I plan to hurry to Philadelphia and work toward the State Convention, which will likely gather there the second Monday and Tuesday in March. I hope in my next report to give program and definite date.

State Secretary Kreider writes of his intention to attend, and gives suggestions regarding the discussions. Dr. S. C. Swallow, late Prohibition candidate for President, promises if possible to address the Convention. He has observed the lodge from both sides, and will speak with authority. Rev. Dudley W. Rose, of

Blairsville, Pa., will have as his subject, "The Proper Attitude of the Church Toward the Lodge." Brother John S. White, of Steelton, Pa., will give scriptural quotations bearing on the lodge. Those who have heard him know his ability along this line.

Let us plan great things, for we have a great God who will give us a great victory. W. B. Stoddard.

TO MINISTERS ON MASONRY.

An Open Letter.

Rev. Mr. So and So, and Most Excellent and Grand So and So:

I notice that in your sermons you are careful to notice and condemn any and all sins in the calendar; but the evil which may well be called the sum of all evils, and which you know to be such, you never condemn. Your silence against the blasphemies of Masonry and all her legitimate and innumerable outgrowths will come up against you here or hereafter. "Be sure your sin will find you out." The lodge being professedly religious, and thus subtilizing her gross sins and follies, young men are ensnared, and not only kept out but *dragged* out of the church; and by your silence you consent.

Take a look over your congregation and see the fewness of young men compared with the numbers that should be church members. Take a look as you pass along on week days, and see the numbers of buttons, squares and compasses, with many other symbols of lodgism, and then you will know why the scarcity of male members in church and prayer meetings; and then, awful thought! blame yourself with wilful and contributory negligence.

Is it a light thing that gospel ministers should carefully pass by all pulpit mention of such obstructive influences against the church's growth and prosperity? That ministers who have been in the lodge and *must* know the blighting effects of its pagan worship on Christianity, can then keep silence, is hardly thinkable. One would think that, like Peter and John, they "could not but speak the things which they have seen and heard."

The strongest enemy of the church today is the lodge; how then can the intelligent Masonic minister pray "Thy kingdom come"?

No religion at all is better than salvation without Christ, morality without the Holy Spirit and authority for religion without the Bible.

The lodge bible is a few garbled passages to bolster up a degree, so ridiculously irrelevant that one must smile when he reads them.

Oath-bound secretism will eventually prove the most powerful and destructive agent to civil liberty, church influence and moral rectitude. Can a man be at once a good Mason and a good Christian? Well, if it is possible by the analysis of a double heart to bring out true repentance without forsaking sin, I say yes.

Joseph McKee.

Allegheny, Pa.

Lexington, Ill., Jan. 9, 1906.

Dear Editor Cynosure: There is much need for reform work in this part of the State. Until about a month ago, Satan held undisputed sway, and his grinning face seemed to stare at me from almost every direction. What makes it doubly sad is that the women of the town are so completely entangled in the snares of the lodge.

Last spring, when I first came here, I boarded with the president of the W. C. T. U. They had just begun a most excellent series of Temperance lectures. I was fortunate enough to get all but the first two or three. It was an excellent course of lectures, and I thought surely no saloon could remain after such instruction. The last four lectures of the series were given by Oliver W. Stewart, of Chicago. On the last night, the climax of the whole course, a number of the ladies, including the president of the W. C. T. U., left the church after opening exercises and went to lodge meeting. After that, I was not so much surprised that the saloons won by from one to five votes in the different districts. It also helped me to understand why the sixteen-year-old son of the W. C. T. U. president, instead of attending the lectures, spent his nights out on the streets and in bad company, and came home so late that he could not get up in time to

go to his work in the morning. On one occasion, when his mother rebuked him, I heard him cast up her lodge to her.

In the McLean County jail is a man awaiting trial for the murder of two men in Chenoa, Ill. The leaders of the Masonic lodge have gone to his cell and made him sign a paper stating that he was not a member. At first he refused, saying he would tell why he shot the men first. But they said they did not want to know and would not listen, and if he wouldn't sign the demit they would call his lawyer, who would compel him to do so.

Lodge doings are behind the whole tragedy. I wish this man could be interviewed by some one who is onto their tricks, and the whole affair exposed. I think he would tell the truth and be glad to do it, if he knew his interviewer was not a lodge man and could be trusted.

I am not personally acquainted with the man, but am with some of his family connections; and knew of some lodge difficulties before the tragedy occurred.

The name of the accused man is Wm. La Duke, and the men he shot were Charles Nickols, Mayor of Chenoa, also president of a bank, and a Mr. Jones, a heavy stockholder in the bank. I would be very glad to have the matter investigated. It is very evident that the lawyers are trying to get all the money; and having succeeded in getting him out of the lodge, there is little chance for the prisoner. My opinion is that the real murderer is in his grave; that the same God who ruled in Haman's time does still permit people to build their own scaffolds.

Hoping I have not trespassed too much on your time, I am, sincerely,

(Mrs.) Emma Carstensen.

Etna, Ohio, Jan. 15, 1906.

I see my Cynosure subscription has expired. Please credit me for one dollar and renew for one year. I must keep the Cynosure before me. God bless its mission and all the toilers in the much needed reform. (Rev.) Joseph Hoffhines.

The place of business calls for the active brain and the diligent hand; but so does the business of the Great King.

ITS PUBLICATION REFUSED.

Oct. 3rd, 1905.

To the Editor of the Billings (Okla.) News:

I notice in your last issue a kindly reference to myself and my efforts in opposition to Masonry, Oddfellowship, et al. These subjects are too large to be discussed in the columns of your paper, and perhaps it is unsuitable; and yet it is but fair to hear a few words from me. I trust you are in favor of fairness. What may seem incredible to one may be credible to another. Thus you and I stand at opposites. I hasten to corroborate your surmise that I think I am "veritably doing God's work in opposing Oddfellowship and Masonry."

Some may indulge pleasing hopes concerning me; but I am not expecting an experience like unto Paul's, neither am I going to have any hoodwinks put over my eyes. I am following Paul in his course—"Proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them." I seek to do God's will in "reproving them." Much is said of "truth" in these secret societies. I am a seeker after truth and a finder and a doer also. I prefer the method of Jesus Christ." For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." "I ever spake openly to the world and in secret have I said nothing." "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." I prefer the example and precept of Jesus.

I trust I may not be considered impertinent if I make a remark or two about your editorial on "The Scope of Masonry." Of course I remember your concluding remark—"There can be no discussion of its merits with the non-initiate; he knows nothing about it." After a series of large and extravagant statements concerning Masonry you then lift it out of the region of discussion of its merits with the non-initiate. Is not that rather cowardly? Is it not unfair? Is it not untrue?

In this very article of yours, Mr. Editor, I see enough to condemn it. In this very remark of yours that 'the non-initiate knows nothing about it,' we find fundamental objection to the institution. *Hence* he goes into the society under solemn promise or oath ever to conceal and never reveal that of which *"he knows nothing."* In such transactions morals and manhood are corrupted at the fountain head. His right of private judgment and his free will are taken away at once and what have you left? Again you make the marvelous statement and withal *true* statement—"At the shrine of Masonry have bowed Egyptian priest, Chaldean sage, Grecian philosopher, and Chinese seer—Manetho, Zoroaster, Solon and Confucius. At this hour, reverently prostrate before her altars, are Christians, Mohammedans, and Jew, Brahmin, Confucian and Parsee." Now what *sort of altar* is this at which all these lie prostrate at this hour in worship? Is it Christian worship? Certainly not. You would deny it such name. What business has a Christian bearing any part in such worship? "There is none other name under heaven given among men whereby we must be saved." "No man cometh unto the Father but by me." Here you have brought to view my fundamental objection (though I have others) to Masonry. Its worship is a false worship, an idolatrous worship. And I in all simplicity believe I am "veritably doing God's will in opposing it."

I say in conclusion that, notwithstanding your sweeping dictum, I humbly but earnestly challenge any advocate or advocates of these societies or any one of these societies to meet me in public discussion of their character and merits. Very respectfully yours,

Wm. C. Paden.

Princeton, Ill., Dec. 27, 1905.

Please find one dollar for Christian Cynosure. I do not want to be without it. God bless you all and give you a Happy New Year.

Yours, trusting in the "Almighty Savior," (Rev.) James Sprague.

The unemployed Christian is like a man on a strike—he is dead capital.

The subscription of our old friend, J. S. Perham, of East Roxbury, Vt., is renewed by his son, who writes: "Father is feeble, but almost in his 94th year. His views on secret societies are unchanged."

Two saints have recently entered the rest that remaineth to the people of God: Miss Sarah Emeline Morrow and Mrs. Lydia B. Oliphant. The latter was for many years a resident of West Branch, Iowa, and was always sympathetic and helpful in the work of the National Christian Association in her State. We have received no sketch of her life work. Her executor sent her bequest of $50.00, which speaks louder than words of her deep interest in the work of the Association.

Miss Morrow became a Life Member of the N. C. A. many years ago, and was a steadfast friend to the day of her death. She had a small property in Kansas which she left by Will to carry on the work of exalting the Lord Jesus Christ as the only Savior of men, and of teaching men the influence of the secret lodge system in thwarting the work of Jesus Christ and the Holy Spirit.

The heart should welcome God as a permanent resident, not as a transient guest.

The ark of bulrushes was for an individual; the ark of gopher wood was for a family; but the ark of the covenant was for all.

Works without faith are like garlands without flowers on a statue; they may add to its beauty but they do not change its character.

To cover up a fire with shavings is a poor way to extinguish it. To try to abolish the liquor system by licensing it is similar folly.

A man like Paul may use a dungeon to the glory of God and the good of the world, and a Bunyan may there see visions and dream dreams; but about the worst use that can be made of a boy is to throw him into prison.

Varying Voices.

A LONG WAIT.

In April, 1900, Solomon Lodge, No. 1, of Charleston, S. C., received a Bible ordered by the lodge in London, England, in 1761, but never reached its destination for 140 years. About eighty years ago it was brought second-handed in the West Indies by Capt. Samuel Beckett, of Massachusetts, and it has been in his family and descendants till the date above mentioned, when it was presented to the lodge for which it was originally intended by a deputation of Massachusetts Freemasons.
—Texas Freemason.

What was the lodge "founded on" all that time?

SCHOOL STRIKES.

"Checking the oppression of tyrannical teachers" was the lofty aim of "Schoolboys' Union, Local No. 1," organized by pupils of the John Marshall school in Chicago during the Teamsters' strike. In the recess of the day after the union was formed, boys wearing the badge pitched upon the scabs who lacked them and there were a number of fights.

At the Carter Harrison school the boys played hookey because "unfair" coal was delivered at the school building. Of 1,700 pupils only 100 were in their seats at noon. High on a telegraph pole appeared the sign of the leaders of the walkout:

"WE HAVE STRUCK. NO UNFAIR COAL FOR US."

The day before, pupils of the Hendricks school had gone on strike because non-union drivers delivered coal at the school building, but these returned to their classes at the next session and probably the teachers did not strike them.

NOT ENOUGH BLACK BALLS.

An exchange says that some little time ago we read a frivolous blackballing story which we are going to tell. It is related of a lodge in Chicago, but we doubt if any Chicago lodge will lay claim to it. It is said that a stranger in the city went to the outer door of a lodge room to obtain communication with a business man within on a very urgent matter. He knocked at the door and after a moment the key turned, the door opened and out walked a man with a coal scuttle in his hand.

"Can I see Mr. Smith for a moment?" asked the stranger.

"No, he's busy in the lodge, and you can't see him. See?" replied the man with the coal scuttle.

And after some further parley the stranger concluded to wait, but as a parting question to the man with the coal scuttle, who was going down stairs, the stranger said:

"What are you doing with that coal scuttle? This building is heated with steam?"

"Well," said the man with the coal scuttle, "Tom Jones is up for membership to-night. See? There ain't enough black balls in the lodge room and the brothers sent me down stairs for a scuttle of coal. See?"
—The Knight.

THE MINERS IN THE COAL FIELDS.

To the Editor of the New York Sun:

Sir—Your editorial, "The Menace in the Coal Fields," hits the nail on the head.

The writer was born and raised in the coal fields and knows miners and operators. The miners are better paid and better off than the same class of laboring people in the cities. A large percentage of the miners own real estate and live well. The majority of them work from six to seven hours a day, so that their demand for an eight-hour day is all nonsense.

In regard to recognition of the union, John Mitchell is doing it for his own glory. He has been making speeches through the coal field, asking the miners to pay dues and to increase the membership. I have been told by miners that they did not want to join the union but were afraid to stay out.

The operators do not care if a strike comes, because it always raises the price of coal, and coal never goes down to the same level. The public pays for the glory of John Mitchell. The writer is not connected in any way, shape or manner with the coal interest. ANTHRACITE.

Scranton, Pa., Sept. 28.

In connection with the above one

might read an article in a late number of the North American Review relating to the Public and the Coal Conflict and written by Henry Edward Rood, who begins by saying: "I am one of some seventy-odd millions of Americans who use anthracite coal, and who, in consequence, have direct and personal interest in John Mitchell's recent threat (as reported in newspaper dispatches from Tamaqua and Shamokin, Pennsylvania) to create another famine in fuel next year, unless the anthracite mine workers are granted an eight-hour working day, and, moreover, unless the United Mine Workers of America are 'recognized;' by which, I suppose, Mr. Mitchell means that none but members of that labor union are to be employed in the mines. Now, I have no more interest in John Mitchell than in John Smith, or Bill Jones—so long as he refrains from interfering with my inalienable right to life, liberty and the pursuit of happiness. But when any man publicly serves notice that unless (or until) the coal operators grant his demands, he will deprive me of fuel in 1906 (endangering the health and life of my wife and children), I have a personal account to settle with him."

"THE LODGE ISHMAELITE."

"In some lodges there is one person who has conceived the idea that the lodge rests upon his shoulders; that everybody else is an ignoramus, and that if he does not attend with his sublime wisdom the lodge will go to the bad. It may be that the individual is an Ishmaelite; perhaps not descended in direct line from the original son of Abraham, but one by choice—one whose hand is 'against every man,' and who believes it to be his duty to exercise it. These fellows are sometimes called kickers—that is, in the vernacular. Sometimes they are useful. They stand up against extravagance; against violations of law; against admission of unworthy persons to membership; against the beneficial fraud; against sandwich and coffee gorgers at the expense of the treasury; in fact, against many things that should not be done—and, perhaps, against some things that are correct and should be done. They may be useful as bilge-water is sometimes useful to a ship, a kind of ballast to hold the ship in trim, (but in every case the bilge-water should occasionally be expurgated to avoid its becoming too offensive). The lodge Ishmaelite, however, knows more, as a rule, than the easy-go brother, for the reason that he reads more—usually subscribes for and reads a fraternal paper and thereby gets ideas the easy-goer doesn't have. Many of these ideas are good, and he sometimes revamps them to suit his own ends. A kicker without brains is to be pitied—yet they do exist. A kicker without ideas should awaken sympathy. But a kicker—even an Ishmaelite kicker—is to be pitied and not held wholly responsible for all he says and does—he's built that way, and, if 'God created all things,' he can't help being as he is. Useful or not—wise or foolish—he's here and it is ours to tolerate him and lead him on to the better way, if it can be done. If not, then hope and pray that some sort of destruction may come along and remove him gently to where the light of eternal day may enter into and enlighten his illy-constructed soul."

This wail from a lodge organ has for its sufficient burden the kickers who kick indoors. "There are others" who kick their way clear out.

THE KENYON COLLEGE AFFAIR

As Viewed From the Latitude of Indianapolis, Ind.

[From the Reader.]

The president of the college, the father of young Pierson, the fraternity men assert that the boy was killed by his own fault, and that he did not obey orders. They are averse to talking about the matter. They seem to convey the idea that it is not good form to discuss the subject. It is all very well to say that it is a matter among gentlemen. A matter between a large number of gentlemen banded in a secret order and one dead gentleman is difficult of discussion, and it may well be given over to the vulgar argument of persons who apply the simpler rules of conduct to life, and who are not to be impressed by the lofty nonchalance of this body of men who insist that everything is quite as it should be, but refuse to explain. The fraternity men are very short-sighted to withhold this explanation.

Disposition Towards Investigation.

President Pierce avers that there has not been a disposition at the college to

withhold the truth. We are in a position to know that in the case of one reliable reporter, a man who has traveled the globe over in the service of the great journal with which he is connected, there was every effort to withhold the truth. Word of his coming was conveyed to the president and he absented himself. The men at the fraternity house were insolent. They had an opportunity to explain themselves to a fair-minded man and they acted like a set of sullen schoolboys.

What Else Is Taught?

Now a classical education is not the most precious thing in the world, and parents of good judgment will begin to ask if it is wise to submit a well-brought-up lad to such influences as surround him in the fraternity-governed colleges? He is taught the ancient classics and the modern sciences, languages of yesterday and to-day, and what else? Regard for human life, for fair dealing, for courtesy, for sanity? Rather, the curious superstitions of the college are his—the fetish of loyalty to greater things; superciliousness to persons not belonging to his own particular order; grotesque canons of deportment, and a fantastic estimate of his own importance.

The Dead Cannot Refute.

The fraternity men will consider this severe. But they have been severe. Their verdict in regard to the Kenyon victim has been extraordinary. "It is all poor Pierson's fault," they say magnificently, with a dismissing wave of the hand. "He did not obey orders." And Pierson cannot reply. But the public demands more specific details.

BULLIES AND THUGS.

Speaking of the punishment of Franklin Union Lodge, No. 4, and three of its members, by decision of the Appellate Court of Cook County sitting in Chicago, the Square Deal said:

Once more the courts of the country declare that brute force and mob violence shall not be permitted to interfere with the right of the American citizen to pursue his avocation in peace and security The day has passed when bullies and thugs will be allowed to "persuade" under guise of "peaceful picketing," wherein the threat of personal violence is thinly masked by the hypocritical pretense at the use of reasonable methods.

More than a hundred years ago the Father of his Country, as if foreseeing the exigencies of the days to come, uttered the following words of the "Farewell Address" that has become immortal:

"The very idea of the power and the right of the people to establish government, presupposes the duty of every individual to obey the established government.

"All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive of this fundamental principle, and of fatal tendency.

"Towards the preservation of your government and the permanency of your present happy state, it is requisite, not only that you steadily discountenance irregular opposition to its acknowledged authority, but also that you resist with care the spirit of innovation upon its principles."

A DARTMOUTH DINNER.

Fraternalism Declared Anti-Fraternal.

The thirteenth annual reunion and banquet of Dartmouth College alumni in central and western Massachusetts was held at Cooley's Hotel the last Friday in November.

On account of inconvenience in gathering the members the association was divided into two, one centering at Springfield and the other at Worcester. It was hoped that the Hartford, Conn., alumni would form a union with the Springfield association.

At the banquet following the business meeting President Tucker was the first to respond. He is reported as having said in the course of his speech:

"Colleges are changing socially. The unifying process is going on. Each college has its own way of showing its unifying process. Dartmouth is illustrating this by having the dormitories. There is no overcrowding of fraternity life as in some places, and for this reason the student body is not divided into separate factions living at different places."

The anti-fraternal effect of fraternalism appears authoritatively recognized,

and Dartmouth is set in a favorable light among colleges by these words of its president.

THE QUESTION OF THE HOUR.

The most noticeable feature of discussions in the inner circles of fraternalism is the problem of adequate rate and the most feasible plan for its successful introduction.

It is easy to rail against the declaration of the National Fraternal Congress that "the way to resume is to resume;" it sounds bold and big to claim that your Order has a "cure all" not known to any other; that you are going to prove the questions related to mortality, increasing age, current and average cost, etc., etc., to be temporary and trifling.

The fact is strikingly apparent that those most concerned in the welfare of our up-to-date Orders are thinking.

These officials think and talk common sense. Every organization is face to face with the stubbornness of the old rule in mathematics that two and two make four, and that a full dollar cannot be paid out when only fifty cents has been taken in. This realization is the most significant, the most important, the most hopeful sign on the fraternal horizon to-day.

The mystification incident to the talk about "level premium," "natural step," "classified rates," "mortality experience," "increased cost with advancing age," "reserve fund," "justifiable accumulation," "necessary surplus," etc., will pass away.

It is the consideration of all these questions that has led so many Orders to common sense and the truth that "you cannot get more than you pay for."

You cannot pay a thousand dollars when there is only five hundred in the treasury. You cannot pay death and old age benefits when you have provided only for the first. You cannot tack on to the death benefit provisions, disability, sick, accident, annuity benefits, with no additional contribution from the membership, and expect to continue in business in opposition to all known rules for calculation.

"Adequate rates" does not mean excessive rates, but a standard equal to actual cost.

The signs of the hour are encouraging. Let there be more conferences.

This confession of failure is condensed from an article copied from The Bee Hive into the Fraternal Guide. A remedy hoped for seems not to have become actual; but what is already actual is what interests sensible men when they insure. Improved theories are "fine words" that "butter no parsnips" so long as they get no proof or use in actual practice. "The question of the hour" includes the question whether the word Fraternal redeems the folly of speculating in wildcat schemes of insurance instead of getting insured.

DESTROYED A MERE $2,000,000 BUSINESS.

While public attention has been monopolized by the unsuccessful strike of the former employes of the Interborough Rapid Transit Company, says the New York Sun, the final act in another important struggle between heartless capital and struggling labor has reached its climax. The Townsend & Downey Shipbuilding Company's plant at Shooters Island was offered for sale at auction recently by the receiver in bankruptcy, who has had charge of the corporation's affairs since it has been unable to meet its obligations.

This corporation prospered and flourished under the direction of its owners until two years ago. Then the agitators controlling the trades unions to which its employes belonged decided that they, and not the owners, should manage its business. With that obstinate stupidity which capitalists frequently display, the members of the corporation refused to surrender what they called their "rights" in their property. The agitators at once began a campaign to discipline them and the company was forced into bankruptcy.

From the wreckage of the organizations that once controlled the subway and the elevated railroads in Manhattan and the Bronx disheartened labor agitators may turn their eyes to the less discouraging sight on Shooters Island. There, at least, they have won a great triumph. The Townsend & Downey Shipbuilding Company was a small affair—its plant was worth but a beggarly $2,000,000—in comparison with the Interborough Rapid Transit Company; but it is ruined now, and for its destruction the agitators of the trades unions are entitled to all the credit.

—American Industries, April, 1905.

WHITE SLAVES.

President Post on taking the chair of the two days' annual convention of the Citizens' Industrial Association of America at St. Louis, November 15, delivered an address in the course of which he said:

"Thousands of the best class of workmen rebelled against the tyranny of such leaders and strove to free themselves from the odium of being classed with the violent and law-breaking elements, but the chains of slavery were drawn hard and fast.

"Fined if they did not attend the union meetings or if they disobeyed any of the numerous union rules, and discharged when the fines were not paid, then would follow all forms of ostracism and they were driven away from one position after another, often assaulted and sometimes murdered.

"When attending meetings the unwilling members were held by locked doors and any protest against even the most violent resolutions of the leaders would be met with hoots, howls, and cries of 'throw him out,' 'put him to sleep,' etc., etc.

"Strikes were ordered at times for no reason except to give the labor boss a chance to secretly extract a sum of money from the employer as pay to have the strike called off. The slave members of the union might be bitterly opposed to quitting work and losing the wages necessary for the actual living of the family, but they were told to 'obey or go to the hospital,' and the regularly appointed slugging gangs were paid by the piece for maiming men, so much for an eye knocked out, so much for a broken rib, leg or arm, and so much for 'the complete job.'

"It must be understood these conditions do not obtain in all labor unions, for there are some most notable and admirable labor organizations wisely conducted, and a credit alike to leaders and members, but the very great majority of unions are managed by white slave drivers, who by skillful organization have established a vast system of absolute slavery which has brought untold misery to working men and millions of dollars' loss to the people by the stoppage of industry."

* * * *

"The injustice to the citizen, deeply felt, has long demanded a remedy to protect the workingman, both union and independent, the merchant, doctor, clerk, manufacturer and teamster alike from being ground between the two opposing trusts of capital and labor.

"In the meantime some capital trusts began to correct their own internal affairs and on the other side the Brotherhood of Locomotive Engineers and the National Association of Stationary Engineers began to shine forth as splendid examples of organized labor, composed of none but capable, high grade men, affiliated for mutual benefit and protection, and their affairs conducted with such strict regard for the law and rights of others as to win universal admiration.

"These examples of law-abiding, wisely conducted trusts that are not oppressive to the people, made the impudence and danger of the common labor union more odious than ever and naturally the resentment of the public was greater towards the lower order of the labor trust by reason of its extraordinary acts of criminal violence and tyranny in order to force the sale of its product, labor. We are familiar with the rioting, bloodshed, petty civil war, and general lawlessness of labor unionism and its thousands of small and great tyrannies."

* * * *

"The next logical step was counter organization by the common people for protection. To meet organized capital and organized labor with superior organizations and the power to control them. Statistics show about two million people belonging to the labor trusts, and a relatively small number to the capital trusts. For purposes of illustration we may consider that two million inhabitants out of eighty millions are trust members, or one in forty, or twenty in every eight hundred. The proportion varies, being less in agricultural and greater in the manufacturing districts, but the general average is about as indicated. The first step in the new movement for protection was the formation of employers' asociations. These pro-

duced salutary effects on the lawlessness of the labor trust, but it quickly became manifest that the governing power must be in the hands of the people and not in the hands of a class, thereupon citizens' associations sprung up in a various parts of the country. A few citizens, realizing the damage done by strikes, labor union warfare, and the loss of money to the community meet and form a temporary organization. Then the National Association send copy of constitution and by-laws with detailed instructions for procedure. A general meeting of citizens is then called and permanent officers elected."

* * * *

"When merchants see this they go with the 780 out of the 800 and find that when they are all united they are absolutely removed from the fear of a labor union boycott, and are able to breathe free air again and be rid of the self-debasing truckling to the ignorant tyranny of the past. So the local citizens' association is made up of merchant, doctor, clerk, lawyer, independent workman, manufacturer, and the better grade of the union man anxious for his city's welfare and for his own personal freedom from the multitude of tyrannies put upon him by labor trusts. Such union men need not desert their unions but through the power of the citizens' association they are restored to the freedom of American manhood.

"Then the local papers discover that they have been trembling under needless fright. Heretofore every time they dared publish an item of news slightly adverse to the labor trust, the regular committee (a part of the trust machinery), called upon them with stern denunciation, threats of withdrawal of patronage and various other dire consequences. No counter committee of citizens called to uphold and commend the freedom of the press, because there was no organization of citizens and hence no medium through which to express the sentiments of the great popular majority; thus the peculiar anomaly was presented of the organized few dominating the unorganized many.

"Under the new order of things the press is suddenly set entirely free to voice the truth in the most fearless manner, protected by the citizens en masse, and the paper that first espouses the cause of the citizens soars in circulation, for the loyal mass take it and the members of the labor trust buy it to see what is said. Actual experience proves the statement true."

* * * *

"Designing leaders of the labor trust seeing the power wrested from them loudly denounce citizens for protecting themselves. Naturally the violent men in the labor unions oppose any sort of barriers between them and their intended victims. Their attitude presents them to the people as aliens and enemies. On the other hand, there are literally hundreds of thousands of fine mechanics, half-hearted or most unwilling slaves of the labor trust, who give the warmest kind of welcome to this movement of citizens for it furnishes them an opportunity to demonstrate their loyalty to the community, and the law, and to secure absolute protection from the small or awful tyrannies of the labor trust.

"As a broad illustration it may be mentioned that one of the best managed trade unions is now considering the advisability of joining the National Citizens' Industrial Association in a body."

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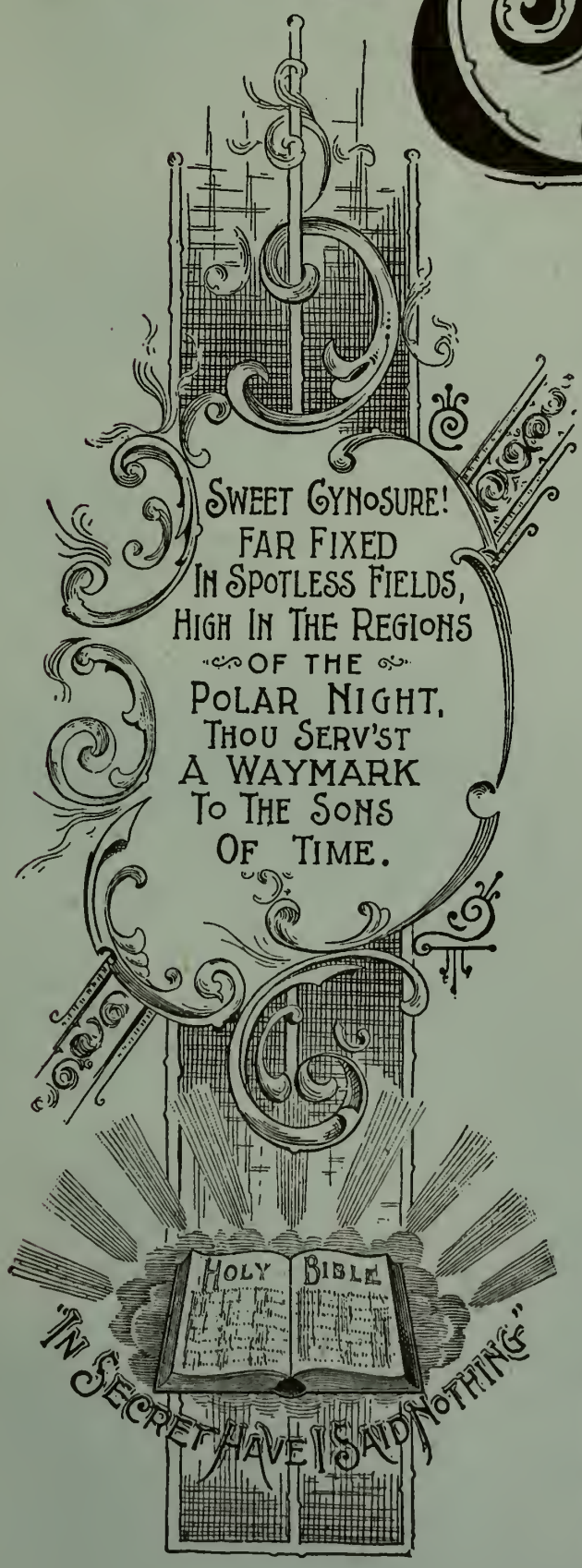

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XXXVIII. CHICAGO, MARCH, 1906. NUMBER 11.

"I have never changed my views and still hold that we can never have an ideal Christian college as long as we have inter-collegiate athletics, inter-collegiate dramatics and college fraternities."

—Dr. S. F. Scovel, ex-President of "The Wooster University."

"If Freemasonry is the sin that leading anti-secrecy men maintain, why is it that they fellowship it in their churches? Is it because they are insincere in their declarations, or is it because they do not care whether a thing is right or not, so it passes in the world as respectable?"

The writer of the above question undoubtedly has in mind the President of the National Christian Association and also the editor of the Christian Cynosure. We can say for each of the parties, that he does not fellowship Freemasonry in his church. It happens that both are members of the same church, which has the following testimony:

"We are fully pursuaded that secret societies are condemned by the teaching of the Scriptures, are hostile to the Gospel of Christ, and hinder the growth of the church."

AN OUTRAGE ON THE UNION.

James Meehan, of 992 Fourth avenue, Brooklyn, was arrested yesterday for alleged violation of the Election law in tearing down the registration poster in front of a registration place at 27 Smith street, which had been put up by a policeman. According to Meehan, a union bill sticker should have done the job.

—N. Y. Sun, Oct. 10, 1905.

The nearer you get to some great men the more they shrivel.

BURIAL OF ADMIRAL JOHN PAUL JONES.

[Admiral Jones died in Paris July 18, 1792. His body was embalmed, placed in a leaden coffin and buried in the Saint Louis Cemetery. Chiefly through the efforts of General Horace Porter, United States Ambassador to France, the remains of Admiral John Paul Jones were found and identified in the old Saint Louis Cemetery in Paris, France, April 14, 1905. The body was removed to the United States by a naval convoy commanded by Admiral Sigsbee. On its arrival in America, July 24, it was placed in a vault on the grounds of the Naval Academy at Annapolis, Md., to await the funeral obsequies, to take place April 24, 1906. The following article is sent us by the National Christian Association, as of general interest.—Editor.]

We are authoritatively informed that the religious and ritualistic portions of the funeral ceremony at the burial of the remains of Admiral John Paul Jones will be strictly confined to exercises conducted by the Chaplain of the United States Naval Academy, and that no other person or persons shall conduct any other exercises of religious character on that occasion. This will meet the very hearty approval of the American people. We are especially pleased with the decision of the Navy Department, under whose auspices the ceremonies are to be held. We feared lest the active efforts of the Masonic lodge to secure for themselves the privilege of performing this ceremony would be successful. The press stated that the Grand Masonic Lodge of New Hampshire was to be "invited" to take charge of the funeral services at Annapolis on April 24, 1906. The position of the government is to be highly commended, for the following reasons:

I. The Masonic organization is strictly sectarian. If Admiral Jones had been a Methodist or a Presbyterian, a Baptist or an Episcopalian, as he may have been, inasmuch as these are bodies which do not represent the whole people, but only a part of them, it would be obviously impertinent for them to ask to

be represented in a National Ceremonial like the burial of Admiral Jones.

II. Not only is the Masonic body a sectarian institution, but it provides in its constitution that it always shall remain so. By its fundamental law it shuts out women, old men, young men. maimed men, poor men and, in general. those who are not Caucasian. If any sect were to be represented on such an occasion, it certainly ought to be one which by constitution might become universal, and not one which is forever to remain sectarian and to include so small a percentage of the population.

III. The Masonic organization imposes oaths and obligations which are inconsistent with the supremacy of law and the perpetuity of free government. William H. Seward, Daniel Webster. Charles Sumner, Millard Fillmore and many others have plainly declared this to be a fact. A secret society which imposes obligations calling for the death penalty clearly assumes the most solemn function of civil government. In Masonry, the first degree binds one under a penalty of having his throat cut. The second, under penalty of having his heart torn out. The third, under penalty of having his body cut in two. And the oaths to which these penalties are affixed bind the Mason to obey the rules of the order without respect to the laws of the land. If any order were to be represented on a National occasion, it is obvious that it should be one which does not strike at the foundations of civil government.

IV. There are in the United States something like twenty different religious denominations which are so persuaded of the infidel character of Freemasonry that they publicly testify against it and warn their members not to have fellowship therewith. These religious organizations comprise more than two millions of our people. They are much more numerous than members of the Masonic body, and they will feel it to be a great wrong to have an organization which they believe to be opposed to good government and the Christian religion permitted to lead on a National occasion such as is under consideration.

V. It is as an officer of the United States Navy, who performed distinguished service in our War for Independence, that Admiral Jones is returned to our shores for burial. Speaking for those whom we represent, we respectfully suggest that all the parts of the burial ceremony should be of the whole people; neither the political, the religious nor the social organizations, of which Admiral Jones was a member, have any title to be represented. If any of them should desire to advertise itself in connection with his obsequies, it should be at its own expense and not at the expense of the National Government.

WHEN BROTHER RODE THE GOAT.

(Old Scrap Book.)

The house is full of arnica
And mystery profound;
We do not dare to run about
Or make the slightest sound;
We leave the big piano shut,
And do not strike a note;
The doctor's been here seven times
Since brother rode the goat.

He joined the lodge a week ago—
Got in at 4 a. m.—
And sixteen brethren brought him home,
Though he says he brought them.
His wrist was sprained, and one big rip
Had rent his Sunday coat—
There must have been a lively time
When brother rode the goat.

He's resting on the couch to-day,
And practicing his signs—
The hailing signal, working grip,
And other monkeyshines;
He mutters pass words 'neath his breath,
And other things he'll quote—
They surely had an evening's work
When brother rode the goat.

He has a gorgeous uniform,
All gold and red and blue;
A hat with plumes and yellow braid.
And golden badges, too.
But somehow when we mention it
He wears a look so grim
We wonder if he rode the goat
Or if the goat rode him?

Some men are content with the odds and ends of morals picked up at fraternal bargain-counters.

Governor Hoch, of Kansas, believes that a man convicted of crime should be punished just the same whether he happens to belong to a union or lodge or whether he belongs to no organization, says the Carthage Press. Hence his refusal to pardon A. E. Ireland, the unionist, who was sent to jail in Kansas for six months for assault.

FOLK AND HOCH.

(From the New York Sun.)

The Hon. Joseph W. Folk, governor of Missouri, is supposed to make a specialty of enforcing the laws. When he is not enforcing them he travels to encourage communities outside of Missouri to enforce them.

One Bailey, head thug of what would be called here an "entertainment committee" and is known in Missouri as a "wrecking crew," had occasion in the course of his business to kill a "scab"; and was tried, found guilty and sentenced therefor. Then the Federation of Labor interposed. In behalf of "two millions of union men" it demanded that Bailey's sentence be commuted. It officially made no bones about saying that Folk would commute the sentence; that he didn't dare do otherwise.

He didn't dare. He saved the murderer. The law was one side. The votes the other. He saw the votes. He forgot the law. He is in favor of enforcing the laws, when their enforcement won't cost him too many votes.

The Hon. Edward W. Hoch is governor of Kansas. He wears no halo. No boom keeps him awake nights. He emits no patent odor of sanctity. He is even just a bit of a crank, perhaps, after the Sunflower fashion.

One Ireland, of an entertainment committee or wrecking crew, indulged in the innocent merriment of slugging a "scab" with a slungshot. Six months in the penitentiary. His brethren pleaded with the governor to commute the sentence. No, said the governor.

"My duty demands that I uphold and sustain the judgment of the courts instead of nullifying them."

Hoch isn't looking for votes. But he has taken the right way to get them. They go to the brave man, not to the coward.

MONTH OF ST. JOSEPH.

In All Dangers and Calamities "Go to Joseph."

As King Pharaoh bade his subjects to "go to Joseph" during the famine which overspread all Egypt, so the Holy Father, when he proclaimed St. Joseph Protector of the universal church, told his children to "go to Joseph" in all the dangers and calamities which threaten and afflict God's Church and Christian Society.

St. Joseph is the Saint of every rank and condition of society.

1. Fathers of families will find in him the most beautiful example of paternal care and watchfulness.

2. The married will find in him a perfect pattern of love, unanimity and fidelity.

3. The single will find in him a model and protector of virginal integrity.

4. The noble by birth will learn from St. Joseph how to preserve their dignity even in misfortune.

5. The rich will learn from the example of St. Joseph which are the things most to be desired and sought for on earth.

6. But, above all, the laborers, the workingmen and all of lowly degree will find in St. Joseph a loving guide and protector. For St. Joseph, though descended of a royal race, passed his life in labor, was content with his lot and the little he possessed, and patiently bore the trials of his state.

All Christians, therefore, without exception or distinction, should be truly devoted to St. Joseph.

St. Joseph had the inestimable privilege and consolation of dying in the arms of Jesus and Mary. They who are truly devout to St. Joseph in life will find him a powerful protector in death.

To Joseph, Jesus and Mary were subject and obedient while on earth. And since natural relations never change, it follows, that even now in heaven, Jesus, the Son of God and King of heaven and earth, and Mary, the Mother of God and Queen of heaven and earth, are still submissive to St. Joseph. How great must, therefore, be his power!

The C. M. B. A. Advocate, organ of a Roman Catholic secret society, published the foregoing article in March, 1904. To the last paragraph we call special attention.

There is winter in the fields to-day, but there is summer in a thousand hearts.

THE EMPTY COUNTRY CHURCH.

(From the Ram's Horn.)

There stands the pretty country church, built of white brick, the soft sunlight shining through the stained glass windows and purpling the empty pews and dust-covered floor. The position is an ideal one, high and dry. In the rear flows a crystal stream, freshening all things in summer, while its banks are decked with wild flowers; and in winter it is bridged with ice. There are fine, modern farm houses easily within view, at all points of the compass. The rich, rolling lands yield bountifully to the touch of industry. Corn, barley, wheat and oats are growing in the fields. Flocks and herds feed in the pastures. Birds sing in the adjacent forests. It is Sunday afternoon. There are no worshipers in the church. No horses and carriages in the long sheds. The silence is unbroken either by songs of praise or sound of preacher's voice. Not so very long ago it was not thus. Once you could have seen each Sabbath afternoon, coming from every direction, long lines of horses and carriages, bringing many people, old and young, to that church for the purpose of worship and social greetings. Once there was a large Sunday school, with many earnest teachers; once there was a Christian Endeavor, active and aggressive; once a mid-week prayer meeting, spiritual and well attended. Once a woman s foreign missionary society, and an Aid society connected with that church, and helping to bless and uplift that neighborhood. Now all are gone. The church stands neglected and alone, used only for occasional funerals, for people die in that neighborhood just as in others.

An Astonishing Change.

What has brought about this marked and astonishing change? It was something like this. First, there was organized a Grange, with no thought of its having a tendency to interfere with the work of the church. A hall was built, at considerable expense. Then the affairs of the Grange demanded no little attention and money, and some of the men unconsciously began to neglect the prayer meeting and church services. They were too busy and exhausted to spend so much time off the farm! Then some ardent worker came and organized a Gleaners' lodge, and this soon interested many of the women and younger people, some of whom had been the very life of the church and Christian Endeavor. No one seemed to know just how or when, but the Aid died, and the missionary society ceased to exist, for no one took any interest in keeping them up. The Gleaners grew and prospered much. The church services, the Sunday school and the Endeavor were not so readily abandoned. There was no intention of giving them up. No one thought of such a thing. There were evidences of waning life. The oldtime delight and enthusiasm were lacking. The Christian Endeavor had a hard time to find leaders, and the topics were not studied. The worship at the church was cold, formal and perfunctory. The men had forsaken the prayer meeting altogether; but two or three women held on desperately, despairingly for a while, as drowning men are said to hang to anything that promises aid or inspires hope.

The spirit of worldliness increased. The teachers of the Sunday school were listless and unprepared. The children became impatient, and did not care to attend.

New Leadership Inevitable.

At first everything connected with the lodges was controlled by the good Christian men and women; but there were other influences constantly at work, and determined to make themselves felt. The spirit of frivolity and license intruded more and more. There was less of reverence, the blessing at the suppers was dispensed with. The meeting of the Gleaners was held Saturday night. It was a great shock to the majority when one night just before adjourning a young man who had never been noted for his religious principles proposed that the next meeting end with a dance! The motion was promptly voted down, though a large number voted for it. It came up again and again, each time with more in its favor, and fewer to protest vigorously against it. The majority said. "There must be harmony in the lodge." The first dance was carried on within the

strictest rules of propriety and the utmost decorum, and those who had opposed it were forced to admit that it was not so bad after all. It was stopped in time for all to reach home before Sunday morning. It was noticed, however, that few, very few of the merry-makers attended any of the church services the next day. They were exhausted and not really in the spirit of worship.

The Saturday Night Dance.

In a short time the Saturday night dance became so popular that little attention was given to the flight of time. The dancers whirled on and on, long after the clock had struck the hour of twelve. They did not reach their homes until Sunday morning, but as they went, some of them felt that they were drifting, and for the moment were alarmed. Others were indifferent. Among the former was a lady, a bright, intelligent lady, a leader in everything in the lodge as she had been formerly in the church. For several months now she had not entered the church. Old skeptics rubbed their hands in gleeful satisfaction, saying: "We knew she never meant anything when she made her great profession of religion. She is like all the rest of the hypocrites." Her influence was very great, very harmful. Some who had looked to her for help in things spiritual, and who were weaker than she, made utter shipwreck of faith because of her infidelity. She, almost more than any other, was responsible for the vote which closed the church, and informed the minister that, "We are compelled to inform you that we are no longer able to support regular preaching services at this church!"

The most deplorable results followed. Keen observers noticed how many of the young men began to drift and to drink. The children were left without any religious training. The ties of home life were less sacred and tender. There were jealousies and brawls. In the whirl of selfishness, some began to live beyond their means. There was nothing, absolutely nothing to call forth and develop the generous and unselfish. The Bible was neglected and often ridiculed. Sunday became a day of pleasure-seeking, visiting, fishing, hunting, lounging, or, on the part of some, working as on other days. No one seemed shocked that the sound of the reaper or the mower disturbed the Sabbath stillness. No one seemed yet to have asked the question, Are we happier or better than in other days?

Contrast: A Christian and a Lodge Service.

Two striking instances tell the story of the change that has come over the neighborhood. First, when the church was prosperous, when the people were prayerful, when the young people were taught the beautiful truths of the Beautiful Book, when the pastor went in and out among them, suddenly one day a most attractive young girl, Grace N., was taken severely sick. The pastor was there. It was a most wonderful source of comfort to parents and friends to hear Grace, their only Grace, speak of her confidence in her best Friend. It was beautiful to see the cross and crown of flowers, the tribute that the Christian Endeavorers had brought to lay upon the white casket. Everything told of pure, white life, and a hope that reached beyond the veil.

One year after the church had been closed, another of the young people was stricken. The parents were excited and alarmed. The physician was called, but not the pastor, for there was no pastor. Material remedies were of no avail, and the young man faded and faded, and then closed his eyes in death. The parents even then refused to send for a minister. They had said too much against the Christian religion, they had neglected too long their spiritual needs, and the only religious rites held were those of the lodge to which the young man had belonged. The only floral token was that of a broken wheel. There were people at that funeral who did some earnest thinking, who longed for the other days, and who firmly resolved that they would find their way back to the old paths, see the little church reopened, and do all in their power to honor God, cultivate the higher life, and help others to a knowledge of him who said, "Follow me!"

"Whatsoever a Man Soweth."

The writer has wondered whether the resolve will be kept. He has wondered if this is the only instance of the kind? Are there other communities that in a spirit of worldliness are drifting from the Rock of Ages? "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap." We often wonder what she thinks who has been the moving spirit in all this drifting from the right. Will she turn again and be as noted for leading in the way of life, as she has been in the way of death?—C. W. Stephenson.

PRINTERS' UNION.

(From an Editorial in Northwestern Christian Advocate.)

The Typographical Union is one of the best of labor unions. It is conservative and its leaders are men of high character. It is, however, not entirely free from fault, and we hope the time will come when one of its gravest defects will be corrected. That is to be found in the obligation to which every member, upon his admission to the union, is required to subscribe. The obligation reads as follows:

Obligation.

I (give name) hereby solemnly and sincerely swear (or affirm) that I will not reveal any business or proceedings of any meeting of this or any subordinate union to which I may hereafter be attached, unless by order of the union, except to those whom I know to be members in good standing thereof; that I will, without equivocation or evasion, and to the best of my ability, abide by the constitution, by-laws, and the adopted scale of prices of any union to which I may belong; that I will at all times support the laws, regulations, and decisions of the International Typographical Union, and will carefully avoid giving aid or succor to its enemies, and use all honorable means within my power to procure employment for members of the International Typographical Union in preference to others; that my fidelity to the union and my duty to the members thereof shall in no sense be interfered with by any allegiance that I may now or hereafter owe to any other organization, social, political or religious, secret or otherwise; that I will belong to no society or combination composed wholly or partly of printers, with the intent or purpose to interfere with the trade regulations or influence or control the legislation of this union; that I will not wrong a member, or see him or her wronged, if in my power to prevent. To all of which I pledge my most sacred honor.

The clause in this pledge to which we refer reads: "That my fidelity to the union and my duty to the members thereof shall in no sense be interfered with by any allegiance that I may now or hereafter owe to any other organization, social, political, or religious, secret or otherwise." This language asserts more, perhaps, than it was intended to mean, but it certainly implies that a man's duty to his union is above his obligation to his church, his obligation to his country, and his obligation to his family. When exception was taken by the Roman Catholic officials to this language, it was declared that it did not mean what it says. It nevertheless says that, and no self-respecting man, no patriotic man, no devoted husband, father, son, or brother, can take such an obligation without mental reservation. Yet there have been occasions in times of strike when men belonging to other unions have been denounced for recognizing their obligations to their family, and even to their country, as above their obligations to their union.

* * *

The assumption of labor unions that the union is supreme over everything else is a mistaken one, as is the refusal of unions to permit union men to work with nonunion men in open shops. The "open shop" is not necessarily antagonistic to labor unions. In the "open shop," union men and nonunion men can work together. The recent strong movement in favor of the "open shop" is especially due to the alarm created in the minds of employers by such demagogues as Sam Parks of New York City, whose corruption not only led to his arrest, conviction, and imprisonment in the penitentiary, but has been more disastrous to organized labor than the efforts of any class of employers. Such leaders as Parks and Shea of the Teamsters' Union are the worst enemies of organized labor. Not only has their leadership proved ruinous to their own unions, but it has brought the labor

union movement into disrepute with many, thereby doing serious injustice to conservative and honestly managed labor organizations. The theory of the "open shop" has been approved in practice by labor unions which have permitted union men to work with nonunion men where the nonunion men were paid the union scale of wages. The advantage to the employer is in the freedom from arbitrary and annoying rules, which often embarrass him in the successful conduct of his business. All that unions desire, and all that they frequently secure through the "closed shop," they could secure with the same employers through the "open shop" by more conciliatory methods.

The policy of the unions should be, not to prevent men who do not wish for reasons satisfactory to themselves to belong to labor unions, from securing employment, but to make membership in the union attractive to all workers of the particular craft. They should adopt the policy employed by this nation, which has brought to America many of the men who are now members of unions but are not citizens of the United States. Everyone who wishes to find a home in America is welcome. He is not required, in order to enjoy its benefits and blessings, to be a citizen of the country. Some who are not citizens are members of labor unions and would exclude from privileges of employment in American institutions citizens of America who wish to exercise an American citizen's right to belong, or refuse to belong, to any lawful organization. Labor unions by conceding this right to every workingman will gain in public favor, and, in the end, will be stronger and secure more of the objects for which they exist than they will by resorting to extreme measures and arbitrary rules.

When genius is divorced from good manners it has little claim on good society.

Some men fall into snares because they are ignorant, others because they are over wise; but where ignorance has slain its thousands presumption has slain its tens of thousands.

Contributions.

ANCIENT ORDER OF GLEANERS.

Closing Ceremony.

Chief Gleaner — Companion Inner Guard, you will collect the Rituals, place them in the hands of the proper officers and announce the closing of this Arbor.

Inner Guard—Companions, you will form about the altar in due form and prepare for the closing of this Arbor.

Chief Gleaner—Let all attend the signs of the Order.

Chief Gleaner—Companions, what is the aim and object of this Order, and the duty of every Companion?

Companions—To assist worthy Companions in distress and provide for the widow and orphans.

Chief Gleaner—Companions, may you keep this ever in mind. Let all join in singing the closing ode.

Companions, we this sickle form,
To remind us of our trust;
May we as faithful Gleaners here,
Beware the blade that rusts,
Companions pledge each other here,
In this our Arbor Shrine;
To live in peace, with hearts sincere,
For days of "auld lang syne."

By this our emblem and our guide,
Our pledge we will renew;
To care for those in dire distress,
The widow and the orphan, too.
Companions, pledge each other here,
In this our Arbor Shrine;
To live in peace, with hearts sincere,
For days of "auld lang syne."

Chief Gleaner—Unite hands by making the double tie of this Fraternity and sing the last verse:

May our Arbor be a bower of rest
To all who are sincere;
And may the work of every hand
Bear faithful witness here.
Then here's a hand in friendship clasped;
We ask a hand of thine,
Let's give the Gleaner's loyal grip,
For days of "auld lang syne."

Chief Gleaner—I now declare this Arbor duly closed, so to remain until the next meeting as here announced. Let all repeat the grand closing words.

(To be continued.)

CHURCHES OPPOSING SECRETISM.

No. IV.

(We are desirous of publishing the testimony of each denomination, as well as that of individual churches, opposed to secret societies. Will not our readers aid us by securing such as they may know of, and forwarding at once to the editor?)

Primitive Baptists.

"The Primitive Baptist denomination has no general association or convention; each of our churches considers itself a sovereign, acknowledging the Lord Jesus Christ as our only Head and Master. I suppose that nearly all our churches and associations contain, in their confession of faith, an article condemning all secret orders."

The foregoing is an extract from a letter dated Feb. 19, 1906, from Rev. Sylvester Hassell, editor of "The Gospel Messenger," Williamston, N. C.

Missouri Lutheran Synod.

"The German Evangelical Lutheran Synod of Missouri, Ohio, and other States, recognizes lodgism as diametrically opposed to the Christian religion and contrary to the best interests of the state. The very essence of the Christian religion is the doctrine of salvation by grace of God through faith in Christ's vicarious atonement; the religion of the lodge is salvation by man's own efforts. These two are incompatible. One cannot hold the Christian religion and the lodge religion at the same time. The lodge is contrary to the best interests of the state, because the natural tendency of its oaths and obligations is to hinder or defeat the execution of justice."

—President Franz Pieper, professor of dogmatic theology, and president of Concordia Lutheran College, St. Louis, Mo.

Seventh-Day Baptists.

The general conference has always expressed freely its views upon all questions affecting tne interests of humanity. It has uttered its protest against immoralities and vices in all forms, and shunned not to declare the eternal antagonism between virtue and vice; and has ever sought to protect all under its influence from the deceptions and ruins of popular errors and organized sins, always insisting that Christians should receive as the higher law of life, the foundation doctrines of Christianity.

At the conference of 1821, William Satterlee proposed the question: "Is it gospel wise to deal with and discipline a brother out of the church on account of his belonging to a Masonic institution, provided his moral character in other respects be irreproachable?" This question, after proper consideration, was answered in the negative.

At the conference of 1827, the following action was taken: "Would it not be advisable, under existing circumstances, for this conference to request those brethren in the different churches, who are members of the Masonic fraternity, to withdraw from that connection?"

This question was decided in the affimative.

The same question came up again in the conference of 1830. "A memorial setting forth the evil tendency of the institution of Speculative Freemasonry in our churches was presented, signed by several members of the connexion, praying this conference to take this subject into consideration, and recommending such measures as, in their opinion, will be calculated to secure tranquility to the churches and promote the glory of God."

This memorial was referred to a special committee, which reported in due time, and the conference, after consideration, adopted the following recommendations:

"1. That it be recommended to the members of the connexion to have nothing to do with Speculative Freemasonry.

"2. That it be recommended to the churches to use all mildness and forbearance toward their Masonic brethren, but in case they cannot prevail on them to submit to the first resolution, that they withdraw their fellowship from them.

"3. That it be recommended to the churches not to require members, who may be members of the Masonic fraternity, to disclose any of the secrets of the order, or to say anything about it, further than that they will let it entirely alone."

To these recommendations, the following explanation of the first recommendation was made:

"That, by the first item of said report, it is understood that the members of this connexion are requested not to associate with Masonic lodges, nor advocate the principles of the order."

The brethren and churches generally acted in accordance with these recommendations. Strong partizans, only, objected to them, but their influence was small, and the institution was generally repudiated, and its influence ceased to be felt.

In 1849 the conference passed a general resolution against all secret societies:

"Resolved, That we are decidedly opposed to secret societies, and we recommend to the churches of our order to use their disciplinary power in case of any of their members who may have united with such societies, after having admonished them with all long-suffering and forbearance."

Six years afterward, in 1855, a conference considered the subject again, and after a free discussion reaffirmed its former actions, and still urged all separation from such societies, because of their essential antagonism to Christianity:

"Resolved, That this conference is conscientiously of the opinion that secret societies are necessarily, in their organization fundamentally, and in their influence practically, adverse to Christianity, and therefore most earnestly and solemnly entreats the churches and members of this denomination, by all the motives which Christianity inspires, to dissuade their brethren from all connection with such societies."

By these several actions, at different times, the conference uttered its voice against all secret societies, and did so on the ground of their necessary hostility to the doctrines and spirit of Christ's kingdom. The free discussion of this subject on different occasions served to harmonize the views of the brethren, and to unite them in an effort to keep the churches free from their contaminating influences. Conference did not deny that there were good men, and good principles, and good works connected with secret societies, but insisted that this good could not sanctify the greater evils, which necessarily inhered in their organization and operations. Practical benevolence and personal holiness need no covert of secrecy for their free working and development. The general truth uttered by Jesus Christ (John 3:19-21), it is with some show of propriety believed, has a special and appropriate application to institutions of this character: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved; but he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." Christianity has no ugly features, no dark deeds to conceal. It has not covert designs to accomplish. It needs no veil of darkness to conceal its character and mission. Societies that require impenetrable darkness to hide their proceedings; that impose oaths affecting liberty and life upon their members; that place the obligations of the order and the interests of the brotherhood above revealed truth and Christian doctrines, are necessarily antagonistic to the church of Christ. The development of secret societies had convinced the members of the conference that such principles inhered in them. They therefore called upon their brethren to come out from among them, and to have no fellowship with the unfruitful works of darkness.

—From "History of Seventh-day Baptist General Conference," by Rev. James Bailey, Chapter XVI., Pages 284-289.

Scandinavian Baptist Churches.

(The following letter is interesting, and clears up the matter of denominational designation which is sometimes confusing to us. It is also especially interesting, coming from a leading member of the denomination, as showing the position of the great majority of the Scandinavian Baptists on the lodge question.—Editor.)

McMinnville, Ore., Feb. 15, 1906.

Rev. W. I. Phillips, Chicago, Ill.:

Dear Brother—In answer to your favor of Feb. 10th, will say: Properly speaking, there can be no such "denominational designation" as "Scandinavian Baptists." The word or name "Scandi-

navian" does embrace the three nationalities, the Swedes, Danes and Norwegians. But the Swedes use their own distinct language, and people from that country who belong to Baptist churches, their churches are known as the "Swedish Baptist Churches." They are not a denomination by themselves, but are a part of the regular Baptist church, or denomination.

The Norwegians, while they are a distinct nation, have no distinct language of their own; but, like the Americans use the English language, the Norwegians use the Danish language; hence, as far as the Baptist mission is concerned in this country, among the two people the work has always been one. The Baptist churches among these two nationalities are known as "Danish-Norwegian Baptist Churches." They are, like the Swedish Baptist Churches, not a denomination, but a part of the regular Baptist denomination. The local and legal name of one of the Danish-Norwegian Baptist Churches may be: "The Danish Baptist Church," "The Norwegian Baptist Church," "The Dano-Norwegian Baptist Church," or "The Norwegian-Dano Baptist Church," as the case may be, according to which of the two nationalities was very much in the majority when the church was organized. But, collectively, they are known as "The Danish-Norwegian Baptist Churches."

By this explanation it should not be understood that we could not properly say, "The Scandinavian Baptist Churches," when we wish to speak of the Swedish and the Danish-Norwegian Baptist Churches under one name. To say this would be proper, and would be understood to include the Baptist churches among the three nationalities, but not as a "denominational designation."

In regard to the attitude of the Danish-Norwegian Baptist Churches towards the secret lodges, I may say, if I understand the situation correctly, and I think I do, that, generally, they are very strongly opposed to them. And as a Baptist church is governed by its own members, and in no way by any other church or any prelate whatever, each church will act in this, as in other matters, as it seems best. I have known cases where members have been excluded from membership in the church, because they joined a secret lodge and would not give up membership in the lodge.

I also know that at least some of these churches have in their by-laws such rules as prohibit a person who is a member of a secret lodge from becoming a member of the church, unless he will leave the lodge. But I know of no records that show that the Danish-Norwegian Baptist Churches have, officially, in their annual conferences, put themselves on record as being opposed to the secret orders, although addresses against the secret orders have been delivered in these conventions. I think that it is safe to say that feelings and convictions are so strong against the secret lodge, among the membership of the Danish-Norwegian Baptist Churches, that in many of them it would not be very pleasant for any one who is a man of the lodge to hold membership, even if he is tolerated.

The large majority of the ministers of the Danish-Norwegian Baptist Churches are, I believe, very strongly opposed to the secret lodge, and if it happens that any of them is led to join a lodge, it has been made possible, perhaps, to persuade him to do so, because of the so-called cheap insurance the lodge promises.

If I have, in what I have now written, not answered your questions to your satisfaction, please write for further "light." Yours sincerely,

(Rev.) S. C. Nielsen.

To be always exploiting one's virtues is a great infirmity.

It is not the power to get, but the power to enjoy, that contributes most to our happiness.

For the wise or the unwise there is always a guiding star for him who is in search of the one who was born "King of the Jews." But when we seek him at other shrines, or turn aside from our quest to inquire of wicked men the way of duty, immediately the star disappears.

PRESIDENT'S LETTER.

Dear Brothers and Friends:

I was sorry to have missed my letter to you for last month. I was so busy on my Eastern journey that I did not seem able to get to it. The trip was in the interest of our college. I was compelled to hasten in order to reach the six cities which were on my route. I had the pleasure, however, of meeting a number of our friends, and was glad to hear from several of them that they read and enjoyed these letters.

Solomon, many years ago, said that there was no new thing under the sun. A hasty view of the world may lead to doubt concerning this proposition, but reflection seems to confirm it. The reason is very simple; the essentials are all old; the earth is old, the starry worlds about us are old, man's nature is the same now as in the beginning; God has not changed; Satan has not changed; the hosts of light and darkness are moved now by the same influences which have always energized them.

Are We Making Progress?

Friends ask me frequently whether we are really making progress or not. I answer without hesitation, "We are making progress." Moral movements are largely hidden in their operation. They are like the coming of spring time after winter; you scarcely know when it arrives. But every day, notwithstanding storm clouds and cold, the sun is rising, the earth is warming, and before we know it the flowers are here. These movements are like the going out of a dam or an ice gorge; for days, weeks, perhaps months or years, the obstacle stands fast, but all the while there is the pressure of the water. Tiny streams force their way through under the foundations. By and by the forces which oppose creep up to, balance, then overcome the forces that resist; all at once the break for which preparation has been made through months comes. There is a crash; tons upon tons of ice or stone or timber leap into the sky and go whirling down the flood.

It was so when Jesus came; it was so in the great Reformation of the sixteenth century; it was so in the struggle against American slavery; it will be so in our movement against modern idolatry. Poor, sinful men are busily working for the maintenance of lodgism. They like its foolish ritual; they enjoy its silly titles; they are gratified to wear its regalias; they are pleased with its dances and its drunken banquets; they are glad to obtain the money which they get from the lodges and the entertainments which the lodges give; they are pleased to get the offices and the share of the taxes which their brethren get for them. But all the time they knew that the thing is wrong. They do not know how wrong it is, for spiritual blindness is one of the penalties of sin. But they know that it is wrong; they are condemned by their own consciences. And in the midst of their boasting and pleasure they are afraid of the judgment of God.

Wholesome Public Opinion.

People outside also are coming to understand secret societies. Thoughtful men, honest men, and Christian men can easily see that secret societies are not needful for any good end. Such men stand aloof from such organizations; and the result is that public opinion is now against lodges as never before in the history of our country. There are apparent exceptions, but they are only apparent. For example: At a late meeting of the Northern Illinois Teachers' Association, the Elks, one of the most obnoxious of the fraternities, sent an invitation to the teachers to visit their lodge rooms. Many went; all who desired were served with refreshments;

many partook of them. Probably the Elks in Joliet got members enough out of that bit of advertising to pay all the expenses involved, but the very fact that they thought it necessary is encouraging. If they had been getting the men they wanted, there would have been no such invitation of the teachers.

There lies before me now a copy of a daily from one of our thriving cities in northern Illinois. It contains an advertisement of a teachers' meeting; and in the advertisement are found the following words: "We request churches, Sunday schools, lodges and social and fraternal organizations to make announcement," etc.

This is the first time in my life that I have known lodges to be requested to give a notice of a school meeting. It is laughable, yet melancholy. It shows, however, that these organizations—for of course this notice is written by some lodge man—feel the necessity of identifying themselves in some way with the substantial interests of society. In some blind way they understand that they cannot continue to exist if they simply initiate candidates and practice their foolish and wicked rites.

When I began my work against the lodges years ago, there was not a home for orphan children or old lodge members in the State, of which I had ever heard. They taxed their members, had their dances and suppers, and allowed their members in times of suffering to shift for themselves. Now there are at least two secret society orphan homes in the State; there may be others of which I do not know. But as soon as lodges come to a real interest in humanity they will cease to be lodges; for secrecy is adapted to evil, not to good. As our Lord said, "Men love darkness rather than light, because their deeds are evil."

Mrs. Blanchard has been for some weeks in California. She has been talking with some of the church people there about my going out for a week's meetings. In course of conversation respecting this, a prominent man in the M. E. church said that he had belonged to five secret societies. He said he felt that they were the curse of the church and the country. He continued, "When the question is asked, 'Why are the men not in the churches,' I tell them it is because they are in the lodges."

Here is a gentleman, not known as one of our workers at all, an officer and a leading supporter in a powerful church, who occupies precisely our position in reference to this subject.

The Value of Testimony.

I was coming out of Fulton Street Prayer Meeting, in New York, two or three weeks ago, when I found three gentlemen standing together near the door. One of them, an old friend, said to me, "Won't you tell these men the reason why a Mason can't be a Christian?" I replied, "I can easily tell them why a Christian ought not to be a Freemason." "Well," he replied, "that is the same thing; go ahead." "No Christian should be a Mason," I said, "because he cannot take the first oath without breaking the command of Christ. Christ forbids men to swear by their heads. But in the very first oath the Mason must swear under penalty of having his throat cut across, and his tongue torn out. That is an oath by one's head; and a Christian man perils his soul when he takes it." The two men, who were evidently troubled about the matter, seemed instantly to pass into light. One of them said, "Where can I get books on this subject?" I said to him, "The Bible is the only book you need. But you can get other books if you desire." The gentleman who had stopped me then said,

"It was a word like that which brought me out of nineteen secret societies." I did not know that he had ever been a member of any secret society; I did not know that I had ever been used to help him. Yet, after hearing a word of testimony, he went home and severed his relation with the nineteen orders. Testimony pays. It always pays. We overcome Satan by the blood of the Lamb and the word of our testimony.

Encouragement to Crime.

Notice another fact. This gentleman, before his conversion, had been a wild, reckless man. He told me himself that when he was converted he was maintaining two mistresses in New York City, and that he spent over two hundred and fifty thousand dollars in riotous living. While he was living that kind of a life, he was a member of these lodges. When he became a Christian, he abandoned them all. There is no doubt but that membership in secret lodges encourages men to criminal and vicious living.

When a man is meditating evil, the very fact that he belongs to a lodge is an addition to his other temptations. In our own city a lodge man forged securities and obtained over thirty thousand dollars. He was not worse than other men; he was like other men. And his lodge relations were undoubtedly a means of his ruin. Another lodge in our city secured public office for one of its members. He was not a specially bad fellow, but securing this office at a time when he ought to have been laboriously making his way along, he had a chance to steal public funds, and did so. The great case of robbery which has just terminated in our State in sending an honored man to the State's prison, was of the same sort. He was a Knight Templar Freemason. His associates in the bank were some of them also Freemasons. The lodge obligations were undoubtedly one of the things which ruined him. They are probably one of the things which enabled him to steal as he did. The experts went over his books for seven years. They report that during that time he stole half a million of public money. He had been stealing, they think, for thirteen years before. If he had not been a lodge man, he might never have been a thief. These facts all go to show that secret societies are, as Wendell Phillips said, valuable for no good purpose, while they may be used for any bad one. And the fact that the lodges cannot in the end protect their members against the consequences of their evil deeds, is also revealed.

Personal Testimony.

Concluding this letter, let me urge all our friends to renewed activity, especially in the way of personal testimony. We cannot all do great things, but we can all do something; and the little thing which is done for God is mighty in its results. Not one man or woman will read these words who cannot during the coming year save men from the temptation and folly and sin of secretism. It is because God's people have no knowledge that they go into captivity. Let us remember in this, as in other particulars, that "He that is wise winneth souls," and that "He that converts a sinner from the error of his ways, saves a soul from death, and hides a multitude of sins."

With best regards and wishes, I am, ever fraternally yours,

Charles A. Blanchard.

The man who knows what he is after usually knows how to get it.

It is hard for a congregation to keep warm under a blanket mortgage.

No life is a failure that has in it a well-grounded hope of heaven.

TO A MASONIC PASTOR.

My Dear Sir—It was with great astonishment and grief that I learned the other day that you were a Freemason and had just been appointed chaplain of the lodge in ——. How, with the vows of God upon you, as a professing Christian and preacher of the Word, you can allow yourself to hold any relation to such an order, passes my comprehension. You must have learned at the very threshold —on taking your oath of secrecy and of fidelity to the order—that its spirit, *its character,* is bitterly antagonistic toward the religion you profess, and so toward your covenant with God and His church and people. In a word, that Masonry is anti-Christian.

This fact is illustrated in the cool but bitter contempt with which she treats the Son of God. In her ritual for Masonic worship she copies passages from the New Testament, but always leaving out the name of Christ, wherever, in those passages, it occurs in the Book. The same rule prevails in Masonic ritual, lodge, or funeral prayers. In fact, *in Masonry the name of Christ is strictly and peremptorily a forbidden name.* The impiety and presumption of such rule and practice is shown by the words of Christ in John 5:23, "that all men should honor the Son, even as they honor the Father." "He that honoreth not the Son honoreth not the Father who hath sent Him."

Does not such deliberate, *authoritative* omission of that "name which is above every name" dishonor the Son? Most surely. So, dishonoring the Son, it dishonors the Father also. More, Jesus says (John 14:6) "No man cometh unto the Father *but by me.*" Thus such impious exclusion by Masonry of that holy name is not merely a glaring "dishonor" to both the Father and the Son, but it is an insolent, heaven-daring *defiance* of the Majesty of heaven and earth! How dare you officiate as a leader, or even privately participate in such profanation?

But again, Masonry is pagan.

Says Mackey in his Masonic "Lexicon," "Freemasonry is a philosophical development of the ancient Sun Worship."

What "philosophy" there is or ever was in sun-worship, no one ever need inquire. Its self-evident absurdity and above all its heaven-daring impiety ought to exclude it and all its incidentals from even the thought (much more, from the practice) of any intelligent, accountable being.

We know that sun-worship (Baal-worship—Baal was the sun—Hislop's "Two Babylons," p. 156) was the fundamental feature in the idolatry of the ancients and so of the ancient Canaanites and brought the curse of God upon them (Lev. 18:25, 28), and in later ages upon apostate Israel and resulted in their dispersion among all the nations of the earth (Eze. 36:17-19). It is not claimed that in this enlightened age and nation Masons do, literally, worship and adore the sun, but that in various ways Masonry is in effect a *"development"* of that "worship"—that is, that many of the *incidentals* of sun-worship are found in that fraternity; and so, in adopting and practicing those incidentals, Masonry virtually adopts and practices the system. Conspicuous among those incidentals we find:

First, the secret, oath-bound lodgery of Freemasonry. It was for the defense and propagation of sun-worship that the secret, oath-bound pagan "mysteries" were concocted at first in Babylon and from there propagated and spread among the nations. ("Two Babylons," pp. 7-11, 108 and 365-6, Jer. 51:7.)

Second, Masonic writers claim, even boastfully, that the pagan mysteries were the fountain from which their fraternity has emanated. Says Pierson (one of them): "It is evident that the sun, either as an object of worship or of symbolism, has always formed an important part of both the Mysteries and the system of Freemasonry." ("Traditions of Freemasonry," p. 296.) Much more of the same purport might be quoted from Masonic "authorities," but limited space forbids.

The object of the mysteries was *the secret introduction of sun-worship* (paganism), then forbidden, with all its inherent and attendent abominations. ("Two Babylons," pp. 8, 11.) With these

facts in mind, it is easy to see that whatever reasons Masonry may offer for her oath-bound secrecy, her Godless prayers to the "Supreme" or "Great" or "Almighty Architect of the Universe"—whoever that may mean—her designation of heaven as the "Grand Lodge Above" (as if the pagan Masonic lodge were a true emblem of "that High and Holy Place," "the Dwelling Place of God!"), her exclusion of that "name" (of Christ) "which is above every name" from her Scripture readings and from her ritual prayers, both in the lodge and at funerals of members of the fraternity and also on all public (Masonic) occasions—that despite the vain boast that "Masonry is a religious institution," the *real* reason of all is that that fraternity is, as we have seen, by birth, by relationship and in its sympathies, a pagan! Hence from first to last, Masonry is at variance with "the only true God and Jesus Christ, whom He hath sent."

No wonder, therefore, that rejecting practically the whole system of revealed Divine Truth, Masonry excludes herself from all fellowship with Him who alone "is the way, the truth and the life." She could not more effectually prove herself an enemy of God, of holiness and of truth. The facts considered place that order unmistakably among those great impostures foretold by Christ in Matt. 24: 11, 24, and in their epistles by Paul and Peter and John, to which the great deceiver will resort "in the last days" to, "if possible," cripple and overthrow the kingdom of our God and of His Christ.

"Every tree is known by its fruit." *The influence* of these facts in Masonry —*its fruit*—is shown in its oaths and in *the penalties* invoked therein, upon themselves, by initiates and, alas, as in the case of Morgan, too often inflicted upon them *"by authority" of their Grand Lodges,* and in the sympathy and aid too often given by Masons to some criminal Masonic "brother" to escape or evade the consequences due to his criminal or unlawful acts.

If you have taken the first three degrees in Masonry, you have sworn to espouse and defend the cause of any brother Master Mason you knowing him to be such, whether he be right or wrong, murder and treason only excepted, *and that left to your own discretion!* I have not a copy of that oath by me, but think that the words of this last clause are "and that (or these) left to my own choice (or election)!" At any rate I have given *the substance.* If you have taken the seventh (the Royal Arch) degree you have repeated, in substance, the foregoing and added to that shameful Master's oath, "murder and treason not excepted"!! Have I evidence of this? Yes, I can tell you of two cases, one of *willful, deliberate, intentional* murder, proved by positive, unimpeachable evidence, in which the murderer—a Mason —was declared guilty of only "manslaughter," or some such comparatively lighter crime, was sentenced to six years in State's prison and in three years pardoned and set free! This was in Grafton, Mass. I knew the man well. Acquainted? I don't think he had many acquaintances. He seemed to be known only as "Brooks, the murderer and Masonic scape-goat." *Masonry saved him from the law.*

The other case was that of Samuel Brimblecorn, of the same town and also a Mason—a farmer and an ex-preacher. His case was *adultery* with his female domestic. His wife and some six or eight children had all left him on account of his crime. That was in 1858. His "woman" remained with him until after three children were born to them. Then he was arrested, tried and after a plea of two hours by himself, in which he cited in his defense the concubinage of Abraham, Jacob, David and other Old Testament worthies (admitting his parentage of those children) he was convicted and —sentenced? Oh, no. "Sentence was reserved." *That "reserve" is not yet broken!* Masonry vs. law!

Another result and illustration of the *paganism* of Masonry and of its derivation from the pagan Mysteries, is seen in the bloody, murderous *penalties* invoked upon themselves by all initiates into all Masonic degrees, for revealing Masonic secrets or for violations of Masonic rule or law. In the Mysteries it was death.

So it is in Masonry, as follows: "To have my throat cut across, my tongue torn out by the roots," "my entrails taken out and hung over my left shoulder," "my heart plucked out and—" but enough! The catalog is too long, too hideous, to be continued! Suffice it to say that in every one of the long list of degrees there is an oath in which the candidate invokes upon himself some penalty, equal in vileness and atrocity with any of those above described!

Tell me not that the above statements are not true. They are true. The evidence is positive, unimpeachable, *overwhelming*. Whenever and wherever you have witnessed an initiation into the third or seventh degree you have witnessed the administration of just such oaths and the invocation of just such penalties, and by your membership and presence have been more or less involved in the guilt thereof! For evidence that the death penalties in Masonry are a relic of the ancient pagan mysteries, see introduction in Rollin's "Ancient History" (See "Eleusinian Mysteries").

As additional evidence of the character of Masonic oaths, permit me to relate the following: Mr. Lucius Turner, of Reading, Mass., told me some years ago something of his experience in joining the Masonic lodge there. He said that all went well until the oath in the third (Master's) degree. Then on learning its true character, he told the Worshipful Master, *"I don't take any such oath!"* Then there was a scene! Master and "brethren" assured him that all had taken that oath and that that was "the only way in which that degree could be taken." After vainly urging him for about an hour they gave it up and "let him run."

Such is Freemasonry, as portrayed by its own champions and laws, and illustrated in and by its own customs and usages. Tell me not either that the picture is false or that it is overdrawn. *It is neither.* On the contrary, no "words which man's wisdom teacheth" can fitly portray Masonry "to the life!" So foul is that institution, so full *to overflowing* with unspeakable abominations, it defies anything like adequate description by any uninspired pen or tongue. It reveals an ingenuity in its concoction, as of *a stupendous counterfeit,* which no created intellect, short of that of the old arch infernal, has ever attained.

"Come out from among them and be ye separate," is the only Divine command and rule, which will apply to your case, and to which obedience alone will secure Divine approval and favor. (See II. Cor. 6:14-18.)

C. A. S. Temple.

Lebanon Springs, N. Y., Feb. 12, 1906.

Some men are born among thorns and some are born among flowers; but he who by patience and perseverance transforms the thorns into roses has a nobler life than he who has lived among the roses since his youth.

The way of duty may be lowly, but to the humble toiler came the angels of heaven and to the carpenter's shop came the Son of God.

One of the most serviceable implements in the hands of a college professor is a pruning knife. The tree yields the best that is most judiciously pruned. To educate is not merely to draw out or fill in but to cut off. Learning consists largely in pruning.

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BY SUSAN FIEDELITE HINMAN

I.
HIS DECLARATION OF PRINCIPLES.

"He came unto his own, and his own received him not. . . . If ye were of the world, the world would love its own. . . . Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

"And now, Lillys dear, as I have begun to tell you everything, I will tell you the result of my reflection on the conditions of success in the ministry.

"It is said that the chief reason why there's less money in farming than in other occupations, is because there is more old-fogyism about it. Of course, there have been improvements in agricultural methods and machinery since the days of our grandfathers, but these improvements have been much fewer than in any branch of manufacture or of the arts and sciences.

"It's the same way—if not more so—with the ministry. The failure of the pulpit, where it does fail, is its medievalism. In these days, if a preacher wants to 'arrive,' he must be up-to-date and a 'hustler.'

"You remember that old religious fakir, St. Simeon Stylites, who sought Heaven, not by building a Tower of Babel, but by mounting a pillar, where he made a pious spectacle of himself for thirty years? The modern minister can not hope to win out doing the St. Simeon Stylites act. Instead of an adoring crowd clustering around the foot of his pillar, like bees around a honey pot, he may expect to be sent to an institution for the feeble-minded, or—worse yet—completely wilted down by popular indifference.

"No, my lady, it isn't

——'customary suits of solemn black,
Nor windy suspirations of forced breath'—

(see Hamlet) that are going to impress the dear people in these days. In fact, I've even thought of delivering my Sunday evening address in a sack suit. However, as I'm not strong on the clothes line, and never was, I'll take your advice about that. But something I must and will do to strip off the badges of ecclesiasticism. They are not respected any longer by Protestants.

"The question may rise—has arisen, in fact—whether in our day the ministry has not outlived its usefulness. I think not. So long as the world stands, it will need religious leaders. But the qualifications required in a leader are higher than ever before. They are no longer merely intellectual and spiritual. The twentieth-century minister must be an all-around man. He must know life in all its aspects.

"Why aren't the men in the church? Bless you! that's easy. They haven't any use for priests or little tin angels—they want to listen to a man. And nine times out of ten, they don't find one in the pulpit.

"Herbert Spencer quotes somebody as saying that the first requisite of success is to be 'a good animal.' There's my weakest point. Sometimes I feel like Richard III., as if I had been sent

'Into this breathing world, scarce half made up.'

I mean to go in for athletics. The Volunteer Firemen here have quite an athletic club, and are urging me to join them. As one of them said, 'It's your only chance to get inside the fire-lines, here or hereafter.'

"They have fitted up an empty store as a sort of gymnasium, and play basketball there every evening. I tried it with them one night. It's fine sport, but I get winded altogether too soon.

"I never went in for college athletics, unhappily. I was poor as Job's turkey, and couldn't afford either the time or the money. What little leisure I had, I put in coaching other students who were as poor in brains as I was in purse. So you see, I've done nothing but study and teach all my life. I used to think it was the only kind of life, but since

I've come West, I begin to think differently. Scholarship—this country does not want scholarship. Its standards of judgment are Kipling's in his ballad of 'Tomlinson:'

'"Stand up, stand up now, Tomlinson, and answer loud and high,
The good that ye did for the sake of men or ever ye came to die—
The good that ye did for the sake of men in little earth so lone!"
And the naked soul of Tomlinson grew white as a rain-washed bone.

* * * * * * *

'"This have I read in a book," he said, "and that was told to me,
And this have I thought that another man thought of a Prince in Muscovy."
The good souls flocked like homing doves and bade him clear the path,
And Peter twirled the jangling keys in weariness and wrath.
"Ye have read, ye have heard, ye have thought," he said, "and the tale is yet to run:
By the worth of the body that once ye had, give answer—what ha' ye done?

* * * * * * *

'"Ye have read, ye have felt, ye have guessed, good lack! Ye have hampered Heaven's gate;
There's little room between the stars in idleness to prate!
Oh, none can reach by hired speech of neighbor, priest or kin,
Through borrowed deed to God's good meed that lies so fair within."'

"I am growing ambitious to *do* something—to get hold of men and move them. To do that, I must find them where they are and make a sympathetic study of them; and I must show myself a man that they can respect.

"A pale, anæmic young minister, who gives you a limp, clammy hand, and is always dissecting his own spiritual anatomy for the benefit of the public, cannot hope for success. Fancy a modern minister sitting down, like Jonathan Edwards, and formulating a carefully numbered set of rules for his own spiritual development, on which he conscientiously examines himself every night—it's preposterous!

"Of course, I wouldn't dare write all this to any one but you, dearest. I am just beginning to break away from the Puritan traditions and training of my boyhood, and some people might fear I was going too far. You are so wise and sensible, and I count on you to help me so much in all practical ways.

"I can't tell you what an overpowering revelation it was to me—please don't laugh!—when I found that you could cook! I had thought of you as a lily of the field, neither toiling nor spinning, until the first day I took dinner in your home. Do you remember? It seems ages ago already, though it is scarcely three months. Your mother apologized for the lack of dessert. You had come in at the usual time to make the dessert, and had found her with a sick headache, leaving all the preparation of the meal for you, so there was no time for getting up any extras. Dessert! It was all dessert to me. I ate and drank nectar and ambrosia. To think that my goddess was a mortal, too—and could cook!

"You are laughing now, I am sure. I only wish I were there to hear you. Never such music as my Titania's laughter, even if poor Bottom be its object. How came you so wise, my fairy, in all housewifely arts? Such a sweet ministering spirit Milton had in mind, when he pictured Mother Eve 'tempering dulcet creams.' And that suggests the box of fudges you sent me last week. A thousand thanks!"

The remainder of this letter, containing multitudinous variations on the lover's unfailing themes, the perfections of his beloved, may be omitted, until we reach the last paragraph, which descends to earth with something of a jolt.

"Since writing the above, Sweetheart—I began last night and was interrupted—it has been suggested to me that I can best get hold of the men here by joining some one or more of the secret orders.

"Mr. Peyton, the Christian minister, is quoted as saying: 'The church of the present day, by its neglect of the working classes and its failure to exemplify the spirit of Christlike love, has in many instances justified our Savior's words, "The Kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." The

kingdom has been taken from the church and given to other organizations—the Salvation Army, the Y. M. C. A., even the fraternal orders, who often show more of Christian charity than the church.'*

"If that is in any degree true, we who represent the church ought to investigate those orders and study their methods. Owing to the peculiar nature of their organization—I mean its secrecy, which I can't help thinking unfortunate—the only practical way to study them is from the inside. And yet, dear, I hate to take any step that shall seem in any way to raise a barrier between us. In this, as in all practical matters, I wish to be guided by your judgment. What do you advise?"

Lillys Hammond's golden head bent thoughtfully over this voluminous epistle. Her blonde beauty might have seemed doll-like to the casual observer, but her unlined face masked no little force of character. Her whole person, from the fluff of fair hair that towered above her forehead to the pink tips of her carefully manicured fingers, radiated a subtle charm, which her lover, fresh from the study of divinity, mistook for a heavenly aura, but which a critical fellow-woman would have pronounced mere commonplace feminine art.

"There's no denying Lillys Hammond knows how to get herself up. She's always what the horsey reporters call 'well-groomed.' She must spend no end of time taking care of herself. If she hadn't some sort of gift for music, she never could have done as much with it as she has, giving the time that she does to trying to look 'swell.'"

Such was the verdict of the young women of her set, prompted largely, no doubt, by envy of her social popularity.

The room where she sat reading her lover's letter was characteristic—not so much of herself as of her younger sister, who shared it with her. It was a large attic room, with all sorts of odd nooks and corners. A gallery of portraits, mostly young, looked out from a net suspended on the largest available bit of wall space. The rest of the room was papered with posters—athletic lads and lassies, and covers of "The Ladies' Home Journal." The screen that hid the sisters' bed was covered with pictured dogs, large and small, smooth and shaggy, some posing solemnly, and others frisking fantastically. Some of Rosalind's earlier attempts in water colors, modeling, and pyrography (for she was the artistic, as Lillys was the musical, member of the family) decorated the room. The most ambitious effort in burnt wood was a shirt-waist box, on which, after it had been duly admired, Rosalind installed the guest of honor at her school girl "spreads."

Rosalind's artistic makeshifts seemed to her sister rather crude and Bohemian. Her own taste was for mahogany furniture, polished floors covered with Kazak or Daghestan rugs, and silver-mounted toilet furnishings. She had inherited from both parents patrician and expensive tastes. The wealth that should accompany such tastes, however, was not hers; and being, in the main, a very practical young woman, she made her skillful fingers supply the deficiencies of her purse where it was possible, and where it was not, she went without with bell-bred resignation and youthful hopefulness.

Lillys' philosophic resourcefulness was a fortunate gift. Young as she was, she had been for some years—not quite a bread-winner, but a millinery-and-glove-winner. Five years before, the courts had dissolved the marriage tie between her parents, for reasons more weighty than suffice in the large majority of divorce cases in the United States—to our shame as a people be it spoken! Mrs. Hammond finished off the attic of the large house which she held in her own name, and filled the lower stories with roomers and boarders. Lillys, even before she finished her high school course, began giving music lessons. The mother counted her efforts in behalf of her daughters quite successful, for daily they grew prettier and more stylish, as well as more popular.

Lillys became church organist in the most musically ambitious of the six

*The above is quoted in substance from a sermon heard by the writer.

churches in the little Western town of Cleora, and received the munificent sum of a dollar and a half a week for her services. The summer before our story opens, the Reverend Lester Myddleton Galbraith, newly graduated from an Eastern seminary, came West in search of an untrodden field. Providence —or some ecclesiastical machinery— placed him in Cleora for the summer. Hitherto, he had led a life of almost monastic seclusion, but he was young and ardent—and musical. Perhaps the wine-like air of the prairies went to his head. At all events, the inevitable happened. Before the summer ended, Lester Galbraith and Lillys Hammond were engaged.

It may cause surprise that Lillys, with her aristocratic and luxurious tastes, should have consented to marry a penniless young minister. The explanation is very simple. All the young men she had known hitherto impressed her as coarse, and all the old men as weazened. Lester Galbraith was the first man she had ever known who fulfilled her ideal of a gentleman. With his talents, he was sure to rise; and she had visions of herself as the wife of the pastor of some fashionable city church, with opportunities of culture and enjoyment far beyond what she could ever hope to compass in her little home town.

It was only for the summer that Lester Galbraith "supplied" in Cleora, where the Hammonds lived. Early in the autumn, he received a call to Park City, at a salary of seven hundred a year and parsonage. He had vowed that he would never marry on a smaller salary than a thousand dollars; but his promised bride assured him that she knew the meaning of poverty, so each resolved to plod and save till June, and then—!

But what of the young minister? Had he consulted his Divine Master before taking so momentous a step? Had he considered the necessary qualifications of a helpmeet in his holy calling as fisher of men? Certainly. He believed that Lillys would make an ideal minister's wife. She had grown up in the Sunday school and Christian Endeavor Society, and had been a member of the church ten years. She had the social tact and winsomeness that were needed to supplement the shyness and awkwardness of his own social inexperience. She would be sure to win the young people. She could easily, but unostentatiously, dominate and strengthen the social life of the church—which some people considered its most important side. He did not himself, but he realized that it was the only side of the church life that appealed to many. The membership of his church in Park City struck him as rather plebeian; Lillys, he was sure, would attract a better element. With her musicial gifts, they could laugh at the possibility of choir revolts—not that he had reason to anticipate any, only church choirs are notoriously troublesome and fractious. He felt sure she would be invaluable in cases of sickness, she was so sympathetic. Above all, she had the power to make him so radiantly happy, so newly and warmly and thoroughly alive. The grimmest and most uncongenial toil would be glorified with her beside him. Nightly the dear lad thanked God upon his knees for giving him such a treasure.

While we have been gossiping, Lillys has finished reading her letter. She returns from it to the writer's picture, standing on the table beside her. The photograph does scant justice to its object. It shows a youthful and beardless face with small features that might seem effeminate but for clear, thoughtful eyes, that mark their owner's descent from what Doctor Holmes calls "the Brahmin caste of New England." A touch of distinction, to Lillys' mind, is added by rimless eye-glasses. She frowns, however, as she detects a wrinkle in the shoulder of the coat, but her brow clears as she reflects complacently that in a few months more, Lester's wardrobe will be selected by her taste. She wonders idly whether he will be able to afford a new suit for their wedding, his graduating suit being only six months old; and then, by a natural transition, passes to the much more serious and engrossing subject of her own trousseau.

After a half hour, she emerges from her revery, for, as I have said, she is

an eminently practical young woman, and begins a reply to Lester's letter.

"It is very dear and good of you, my own lad," she writes, "to think me wise, and to consult me about everything. I don't pretend to understand all the deep things you write, for I haven't had a college education like you have. In fact, mamma has had a hard struggle to give Rosalind and I even a high school course."

In any one else, these solecisms would have seriously annoyed Lester, who was nothing if not a purist in speech; but in his bride-to-be he counted them only as a quaint addition to her piquant charm.

"So in many lines of your work, I can't hope to advise you, but where I can, I am only too glad. I am so glad my poor boy is planning for a little more society and recreation after his long, long years of hard study. Last week I had a chance to hear Maude Adams in 'The Little Minister.' I wished so much that my own 'little minister' could have been with me. I hope there will be a chance to hear some good plays together when we are in Omaha next summer. I think they would be a real stimulus and help to you. I'm sure none of your church members would think it at all out of the way.

"I quite approve of your joining a lodge, and think it may be a great help to your influence. I belong to the Eastern Star myself. Poor papa was a Mason, and if all his other associations had been as elevating, he would never have been lost to us. Of course, I wouldn't think of dictating to you, and maybe you feel that you have no time for anything but an insurance order. They are very useful, I think, because they give you society and insurance too. I think you told me you carry some insurance already, but it's something one can't have too much of, I believe—don't you?—and you know how glad I shall be to help you save."

This affectionate declaration threw Lester, when he read it, into such an ecstatic state, that he would gladly have rushed into a den of lions at the bidding of the writer.

That night, as he fell on his knees beside his dingy and lumpy bed to engage in that antiquated practice of prayer—in which, somehow, he was weak enough to believe—his face grew luminous as he murmured, "God bless Lillys!" and even in sleep the pale moonlight could not dim the radiance of his smile.

II.

THE MINISTER AND HIS PARISHIONERS.

"Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned."

Public opinion in Park City was divided about "the kid preacher," as some one had dubbed him, with Western freedom of speech; but in general, the popular voice expressed approval. It was plain that he knew how to preach. No one went to sleep under his sermons—for one reason, because they were seldom more than fifteen minutes' long. It may surprise some who have read his letter, given in the previous chapter, to know that his preaching was eminently sound and conservative. He may have coquetted with the higher criticism in his seminary days, but he knew that his parishioners did not want higher criticism, and that such a sermonic diet could only result in giving them mental dyspepsia, if not more acute disorders. Is it reasonable to suppose that a congregation will pay a preacher to promulgate doctrines whose logical conclusions would make all preaching vain?

So far, therefore, Lester had preached little that was not plain gospel; and he preached it with a freshness of expression and a winning earnestness of manner that increased his audiences from Sunday to Sunday. His week days he spent largely in making the acquaintance of his people. His frank, boyish enthusiasm speedily won the hearts of the young people—and the motto of that Western country is "Once a young person, always a young person."

His only critic in the church was Miss Sophronia Walker, for many years church clerk and censor. At times she was known to be mildly sarcastic at the expense of his youth. Some one in her hearing expressed admiration of the fresh color in the young minister's smooth young cheek.

"Yes," said Miss Walker, "I thought

there was something remarkably fresh about him."

Moreover, she had been known to refer to him as "a young nincompoodle," but it was understood that she used the words in a playful and Pickwickian sense and that they expressed no serious disparagement of either his intellect or his morals.

Once, when straitly questioned as to her real opinion of her pastor, she folded her arms across her ample person and replied:

"Well, I feel to hope that in time we may get assimilated; but I'm free to own that it sort o' gets on my nerves to hear him roll that word 'lo-ove' like a sweet morsel under his tongue so much as he does, same as if it was taffy or chewing gum, with that languishing accent that you folks take for Bostonese—though it's no more Bostonese than it's Choctaw; and I ought to know, for I was born in Massachusetts."

The listener laughed, but I remembered that the event to which Miss Walker referred had occurred at least sixty years previous, and that as she had been a spinster for many years, her dislike of the objectionable word might be a case of "sour grapes."

(To be continued.)

ONE BILLION DOLLARS IN TWENTY YEARS.

Available figures, says Public Opinion, show that in the twenty years between 1881 and 1900 there were 22,793 strikes, which cost the country in wages, expenses and direct loss of trade the enormous sum of $396,769,392! During the same period there were 1,005 lockouts, costing $72,199,189, making a total of $468,968,581! Here is a loss of almost half a billion dollars figured from three items only—that is, loss of wages, assistance or money advanced to strikers by their sympathizers and loss to employers. It would be a fair computation to estimate an equal sum lost directly or indirectly by the general public because of the strikes. Total, one billion dollars in twenty years!
—American Industries.

It might be more difficult to discover who paid the billion dollars, what class of citizens paid the larger half, how much of the cost sunk into permanent waste, what proportion caused localized distress, and what was the lasting effect on commonwealths, cities and towns.

CHRISTIANITY IN CIVIL GOVERNMENT.

The President and the only living ex-President of the United States last year delivered addresses on the same Sunday, the former in the Lutheran Church in Washington, and the latter before the Y. M. C. A. in Philadelphia. The Commoner quotes an expression from each, crediting Mr. Roosevelt with these words:

It is an important thing for the people of this country to remember their rights, but, it is even a more important thing for them to remember their duties. In the last analysis the work of the statesmen and the soldiers, the work of public men shall go for nothing if it is not based on the spirit of Christianity, that spiritual, that moral, foundation without which no country can ever rise to permanent greatness.

And Mr. Cleveland is quoted as follows:

A church is too often esteemed successful because men worth knowing, choirs worth hearing, and interiors worth seeing, are the rewards of attendance. * * * It is not worth while to blink at the fact that, without going far from home, we can gain a hint that nations called civilized, and even Christian, are liable, under strong temptation, to backslide to barbaric standards which permit war and slaughter to count for a people's greatness and reckon ruthless conquest among glorious deeds. There is one effective and constant preventive against such danger, and that is the sincere acceptance as guidance to national behavior of the honor, the love of peace, the devotion to justice and truth, the forbearance and inviolable good faith which grow out of genuine civilization and Christian spirit.

To this the Commoner adds:

It is a noteworthy fact that these two eminent men join in giving testimony to the fact that Christian morality is the solution of the problems of government as well as of the problems which confront the individual.

MASONIC ADVERTISEMENT SOUGHT AT GOVERNMENT EXPENSE.

Paul Jones' Burial.

The Masonic committee of the Paul Jones Club mailed Feb. 1st to Grand Masters of the States and colonies of the United States the following communication. The paper asks in set terms that the President give Brother Paul Jones a square deal. Brother Paul Jones has been for some time in another jurisdiction and has seen things from a different point of view: hence it is not certain that he would now think a Masonic burial a square deal. He might not be solicitous to have men of this generation wear about his grave the same white aprons they would around the grave of the newer brother, and might not regard an apron display as a very essential element of a square deal.

The following is the text of the request of the club for a chance to display itself and its garments on the burial occasion:

"The late Admiral Paul Jones was a member of our fraternity and a Calvinist in his religious belief. The Paul Jones Club has requested that Brother Paul Jones be buried with Masonic honors, but their request has not, as yet, been granted. We now ask the co-operation of the Masonic fraternity in our endeavors.

"Masonry is all we claim for it, for it is a great social club, with 'certain signs and symbols.' Let all Masons, for themselves, decide what it is, and then advise their Congressmen at Washington to request the President of the United States to direct that Brother Paul Jones shall receive the same Masonic honors as the President (a Mason) would be entitled to. All the fraternity asks for Brother Paul Jones is a square deal from the President.

"The teachings of our glorious order do not permit us to enter into any controversy with anyone, but the craft should arouse itself to pay proper Masonic respect to the memory of our distinguished brother, Paul Jones, whom Brother Lafayette loved.

"St. John's Lodge and St. Andrew's Lodge, 56, A. F. and A. M., of this city, will hold a lodge of sorrow and unveil a picture of the Houdon bust of Brother Paul Jones in their lodge room on April 24, 1906, to the memory of Brother Paul Jones, and we earnestly request that every M. W. G. M. shall direct that all the subordinate lodges in his grand jurisdiction pay similar Masonic honors to his memory.

"Let us, brethren of the mystic tie of 1906, in fraternal gratitude to our brethren of 1776, write upon the Masonic tablet of time that we, as Masons, in our generation, did fulfill our obligation to Brother Paul Jones, the trusted friend and valued associate of Brothers Franklin and Washington, and show that we are grateful to Gen. Horace Porter for the opportunity to pay these Masonic honors to his memory."

BUTTERICK INJUNCTION.

The Butterick Publishing Company obtained an injunction signed about the end of January by Justice Gildersleeve which was served on President McCormick, of Typographical Union No. 6, the union having, it was alleged, tried to persuade men engaged in the printing department not to continue work. The injunction specified, "making any requests, giving any advice, or resorting to any species of persuasion, threats, intimidations, force or fraud which operates to overcome the exercise of the free will of any person connected with the plaintiff or its customers, as employes or otherwise; from picketing the place of business of this plaintiff or any of the places of business of this plaintiff, or any of the customers of this plaintiff doing business in said city, or otherwise."

A document accompanying the injunction charged the union with injuring the Butterick business at the rate of about $2,500 a week. On the other hand President McCormick averred that the union had used care in its overtures to employes not to do anything that would tend to hamper their work.

"GOVERNMENT A SHAM."

President Edwin R. Wright, of Typographical Union No. 16, was fined $100, January 29, by Judge Holdom, of the Supreme Court of Chicago, for contempt of court, and was also sentenced to 30 days in jail. At the same time Edward Bessette, a member of the union, was fined $50 and sentenced to 30 days in jail. The persons punished were charged with violating an injunction issued some weeks earlier by which men-

bers of the union were enjoined from hindering the operation of printing offices operated by members of the Chicago Typothetae, and from interfering with their non-union employes. Sixty members signed an affidavit that they were opposed to violence in any form in connection with the strike, and counsel for the union obtained leave to file this affidavit.

Judge Holdom said when he announced his decision: "In this case, it has not been a mere technical violation of the injunction but a persistent one, and an utter disregard for the order of the court. If this court cannot be upheld, then government is a fraud and a sham."

THE HERALD OF THE KING.

We have received the January and February numbers of "The Herald of the King and Missionary Advocate," a monthly magazine devoted to "the Gospel of the Kingdom" and expositions of prophetic and other scriptural truths. It is issued by the Beulah Publishing Company, of Detroit, Mich., under the very able editorship of Rev. John W. Wait, A. B. Rev. W. A. McElphatrick, B. D., is associate editor.

Departments of the magazine are: The Beulah Pulpit (giving a monthly sermon), the Beulah Lesson Leaflet (containing matter on the International Sunday School Lessons for the current month), the World of Missions, Ministerial and Homiletical Notes, Editorial Miscellany, and advertisements of the supply department of the Beulah Publishing Company.

Besides these various departments there are the many valuable contributed articles. Among the contributors for the months of January and February were Rev. James M. Gray, D. D., dean of the Moody Bible Institute of Chicago; Bishop W. R. Nicholson, D. D., of the Reformed Episcopal Church, and Rev. J. A. Wood, author of "Perfect Love" and other works.

Under the head of "The World of Missions" appear items of news and comment and accounts of missionary activity in heathen lands. The department of "Ministerial and Homiletical Notes" has been presenting for some months a series of "Papers on Pulpit Preparation," by Rev. John W. Wait, A. B., beginning with a series of preliminary articles on "the preparation of the minister himself for the sermon." They were under the special subjects, "Meditation," "Prayer," "Bible-Study," "Consecration," and "The Minister as a Student." These were followed by two papers on "the gathering and preservation of sermon-material"; the former on "General Sermon-Material"—such as "clippings," illustrations, facts, etc.; the latter, on "Original Sermon-Material."

In the February number the subject taken up is "Texts and Their Selection," under which are considered the *object* of a text, *kinds* of texts, and *abuses* of texts.

We wish to commend this magazine to our friends, and call the attention of Cynosure readers to advertisement elsewhere in this number.

THOSE HAPPY HUNTING GROUNDS.

Strange News From the White House.

This is surely an age of strange things. One day we read in the paper that the President has joined the "Red Men," and a little later we are told that as soon as he gets through his job at the White House he will hunt tigers and elephants in Africa. That the President has a love for hunting, we know. That he should so far forget his position as to join an organization having heathen expressions, customs and laws, we are surprised. Was it the expression of the Red Men's ritual, that their departed have gone to "the happy hunting grounds," that so attracted the President? It can hardly be the war-whoop, the tomahawk, paint and feathers, or even the possibility of being called a "Great Sachem." We may hope, in charity, that he joined without giving much thought. Surely he would not wish to make light of sacred things, as the Red Men do. At his funeral would he be pleased to have the Red Men read their ritual service and say, "Our Teddy is now in the happy hunting grounds"?

Many are playing with religion and sacred things, but it will be serious when we pass from earth. We should not

use expressions regarding the future life that are unfitting, unscriptural and misleading.

News of Our Work.

PENNSYLVANIA CONVENTION.

The Pennsylvania State Convention will meet in the Brethren Church, Philadelphia, March 12 and 13, 1906.

There will be five sessions. The Devotional Services will be in charge of Rev. W. S. Gottshall, Allentown, Pa.; Rev. J. A. Collins, D. D., Philadelphia; Rev. T. E. Richards, Allentown, Pa.; Rev. W. S. Schenck, Mays Landing, N. J., and Rev. T. T. Myers, Philadelphia. The Address of Welcome will be given by the pastor, Rev. L. S. Bauman, and the Response by President Rev. J. A. Orr. An address, "The Proper Attitude of the Church Toward the Lodge," is to be the opening speech of the first evening, and will be given by Rev. D. W. Rose, Blairsville, Pa. Rev. T. P. Stevenson, D. D., of Philadelphia, will speak upon "Christian Love and Lodge Selfishness." "The Scriptural Argument" will be given by Mr. John S. White, Steelton, Pa. "The Lodge Conscience" is the title of an address by Rev. R. C. Montgomery, of Philadelphia. Secretary W. B. Stoddard will speak on "Our Hope." The closing address of the Convention will be given by President I. N. H. Beahn, of Elizabethtown College, Pa., on "Lodge Glory vs. God's Glory."

It should be the aim of every one to contribute something to the common good. Self may be the center of one's life, but it should not be the circumference.

THE BRETHREN CHURCH,

Corner Tenth and Dauphin Streets, Philadelphia, Pa.

We have left many graves by the roadside since last we crossed the border of the year. Our own resting-place lies just a little farther on and the gravedigger is waiting.

The Berne, Ind., meeting on the evening of Washington's birthday was well attended and good in its effect. "Rev. W. S. Jacoby's talk was just the thing we needed," writes the pastor of the church where the address was given. Rev. J. W. Kliewer also writes that an N. C. A. Convention in Berne next fall will be helpful.

Our Eastern Secretary, Rev. W. B. Stoddard, recently visited Vineland, New Jersey. Friends who know of the work there thirty years ago, will remember the mob, and the general excitement created in that town by President Blanchard's exposure of Masonry, and especially his showing the relation of Good Templarism to the other order. Many have gone to the life beyond, but Brethren Ingram and Lewis still remain. These brothers have all through the years been readers of the Cynosure and advocates of its principles.

J. K. Glassford, of Phoenix, Arizona, a seceder from the A. F. & A. M., was a well known worker in the interests of our reform many years ago. He writes under date of January 18, 1906: "I have been preaching and laboring during the past year as usual. My wife is an evangelist, and we have been traveling and working together, serving our Lord against the lodge and all the other works of the devil."

A correspondent writes that new lodges seem to be organized every few days. The last one heard from is "The Roost of Gobblers," which is said to have been originally organized in the District of Flanders, in France, in the fourteenth Century! Their motto is "Truth and Veracity." It is the hope of this lodge to gain a world-wide representation. The third degree has to be taken in Paris, France. Their claim of having been organized in the fourteenth century gives point to their motto, "Truth and *Veracity.*"

We have just learned of the departure of another member of the old guard, Mr. L. B. Lathrop, of Capitola, Cal. Threats and ostracism during his life had no effect to prevent his faithful testimony. The only cemetery in his neighborhood was owned by the Odd Fellows, and was a specially good advertisement for that order. Brother Lathrop bought a lot adjoining and had his monument erected and his reasons for opposing secret societies engraved thereon, so that *his* views also might be advertised to coming generations.

PENNSYLVANIA CONVENTION

To Meet in Philadelphia March 12 and 13

Philadelphia, Pa., Feb. 17, 1906.

Dear Cynosure—I am glad to mail you herewith the program of the Pennsylvania Convention, which bids fair to be attended with unusual interest. Many phases of the lodge question are to be discussed. The subjects of the addresses are generally new. It is expected many truths both new and old will be brought forth by those speaking to us. We are disappointed in not having Dr. S. C. Swallow with us. He writes that his engagements are such as to prevent his attendance, and adds, "My sympathies, and to the extent of my ability, my services, are with you in the good work you are trying to do."

Friends here promise aid in entertaining those coming from out of the city. Let all expecting to attend address me at 207 Walnut place, Philadelphia, Pa., that provision for their entertainment may be made.

I have spoken as usual each Sabbath, and on some of the week evenings during the month passed, in Sharon, Sharpsville, Allentown, Center Valley, Bethlehem and Philadelphia, Pa., and Washington, D. C., in churches of the Brethren, German Baptist Brethren, and Free Methodists, and also in some of the missions. There have been some conversions. All have been attended with interest and profit. A recital of details would be trying to the general reader.

Several appointments are made for churches here. For the weeks prior to the convention I shall hope to visit many pastors and others whom I may interest in our work. Dr. Torrey, who is holding revival meetings here, says Philadelphia is a hard city to move. "Large bodies move slowly," but among the

mass there are the willing ones, and the faithful ones, and these are the ones who encourage our hope for the future.

Let all the friends in Pennsylvania who cannot attend this convention, write a few lines expressing sympathy and conviction. Such letters cheer and strengthen those who gather.

Contributions are always in order. Can you support a more worthy or more needy work than that directed against the false worships of our age? Let us hear from you, friends.

Convention address, 207 Walnut place, Philadelphia, Pa.

W. B. Stoddard.

The author of "New Year Resolutions" printed in our February number, Rev. D. H. Kenney, failed to receive the credit due, by error of compositor and proofreader. This we very much regret.

From Our Mail.

Canonsburg, Pa., Feb. 15, 1906.

Enclosed find one dollar, subscription for Cynosure. I am glad to read such strong testimony against the lodge. It must fall.

Respectfully yours

(Rev.) S. G. Conner.

Grafton, Yolo Co., Cal., Feb. 3, 1906.

I send you herewith one dollar to pay for another year's subscription for the Cynosure. I have taken it since it was started and cannot well do without it. God bless you. In Christian love,

(Rev.) P. Beck.

Decatur, Ill., Jan. 23, 1906.

Though the constitution of my congregation bars all members from belonging to or joining secret orders, still I find it quite necessary to watch closely over my flock and keep the lodge question before my people, *as lodge men are constantly working for new members.* The Christian Cynosure always has been, and will be in future, a great help to me in battling against those infernal evils called secret societies. Most respectfully yours,

(Rev.) Theo. Lohrmann.

Orrville, Ohio, Jan. 8, 1906.

Presumably through a friend I have received several copies of the Christian Cynosure. I appreciate the Cynosure, and commend it especially as being Christian. Very truly,

Earl Mussleman.

Leon, Ia., Dec. 21, 1905.

There is a Freemason here whose father seceded in Morgan times. He says that the National Christian Association tells the truth, and if they did not they would be prosecuted. He further says, in substance, that Freemasonry is a religion, but it is not the *Christian* religion. He says he is not giving the secrets away; that their own standard authorities, in books that all may read, show Freemasonry to be antagonistic to the Christian religion. Blue Lodge Masonry, the foundation of the higher degrees, rejects Christ in prayer and in Bible reading. Cyrus Smith.

Stahl, Mo., Jan. 20, 1906.

Brother Phillips: Your welcome favor of the 17th inst. is at hand. I am truly glad to know that you are still mindful of the aged. But thank the good Lord, my health and strength remain so good that I fear often lest I am not thankful enough for such a wonderful blessing. Yet praise the Lord, my Master, whom in weakness I have tried to serve fifty-five years, forty-five years of the time in the ministry.

Many thanks for the leaflet. God bless Brother Blanchard, whose labor of love is to lead Israel away from Baal's altars. Friends, when you want to show the poor, deceived souls the final end of false religious services, call their attention to Matt. 25; II. Thes. 2; Jude 1-17; Rev. 2, 14 and 20 (these three chapters).

Since I wrote last, two Odd Fellows have told me that three members have quit the lodge. Many more of them seem to be ashamed of the conduct of one of their fellows and of the conduct of others in helping him to escape the law.

We are plainly told by the Lord that all "whose names are not written in the book of life of the Lamb slain from the foundation of the world" shall worship the Beast; nevertheless we must labor in

love to lead converted men away from the great power of the Beast. A Woodman brother, who, I hope, is a converted man, was lately telling me how he had, by reading the Bible, given up some former mixed religious belief.

"Yes, brother," I said, "read prayerfully and you will find you have to forsake your lodgery." He answered promptly, "If I do, I'll come out."

I was at the annual meeting of the Predestination Baptists, held in Sullivan County, Missouri, and had the pleasure of hearing two of their ablest elders give a wonderful Bible lesson on the reasons why the servants of the Lord should be separate from all lodgery. You know I enjoyed it and thanked the Lord for his gift to these brethren in the ministry.

Yours in the bond of love, for truth alone. (Elder) A. B. Lipp.

Eldon, Mo., Feb. 13, 1906.

Wm. I. Phillips, General Secretary:

Dear Sir—God bless those who feel called to reform work. I, myself, never fail to warn people of the evils of the lodge system, wherever the Lords leads me.

The Methodist minister called attention, in the pulpit, to his Masonic pin, the first sermon he preached here, and the M. E. evangelist had a poem of his own published in the papers, lauding the Rebekahs; all, no doubt, to curry favor. I asked another M. E. preacher why he belonged to the Masons. He said, "It opens doors of influence." Another M. E. preacher was angry at my testimony and said, "How do you know but that Jesus Christ was a Mason?" What men to lead the flock of God! Is it any wonder Methodism has lost the power it once had?

It seems to me that the M. E. Church, once the leader in holiness preaching, has been left of God, and now is held together as a religious system by Masonry. Every M. E. preacher I know, except some in the backwoods, is a Mason.

I enjoy reading the Cynosure; and the startling revelations of deviltry in the lodge empire make one wonder what the end will be, when the Lord's long-suffering shall have borne with them long enough. I have had no personal experience as a member of any secret society, but I never knew a Holy Ghost man to be a member of one.

Yours, saved now through sanctification of the Spirit and belief of the truth.

Charles A. Kellogg.

AN APOSTOLIC LETTER.

Whittier, Cal., Dec. 18, 1905.

Editor Christian Cynosure:

Dear Brother—Enclosed find $3.25 for Cynosure and tracts per list herein. I think a most practical way to inform men and women on the lodge question is by the tract plan, although many will not read them.

In the last year I have circulated "Modern Secret Societies," by President Blanchard, especially among the ministers of Whittier. It is a grand book—just the thing for this work, and it will be a terrible witness against the lodge idolaters in the great judgment. I do not see what further argument is necessary to convince men of the abominableness of lodgery. The awful fact that I have learned, in thus propagating the truth on this momentous question, is the general unwillingness of the preachers to read it! Shame on them. How necessary for the Lord's "little flock" to let their light shine continually, for the days are swiftly passing. The King is coming and what we do must be done quickly.

Oh, how the lodges are growing here—over 600 initiated into the Woodmen of the World last Saturday night in Los Angeles! Over 700 in adjoining county last week! "Woe to the inhabitants of the earth! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Of all Satan's schemes to ruin men, is not the lodge system the most awful and hideous?

I want to thank you for able conduct of the Cynosure, and pray the Lord's blessing on you and all the brethren, that the good work may go on and thousands of precious souls be saved from the great anti-Christ. President Blanchard's monthly letters are most instruc-

tive and interesting; the Lord has prepared him for the work. Let us all work, watch and pray for the downfall of lodgery. Love to all the brethren.

Geo. W. Shealey.

From Our Exchanges.

A DELICATE PERSONAL QUESTION.

Apply the Decision to the Secret Orders.

In the investigation of the business management of the insurance companies last week, Mr. Ryan, the man who bought the stock of the Equitable Life Assurance Company, was asked to give the conversation between himself and Mr. E. H. Harriman, and declined to do so on the ground that the conversation was private and as a gentleman he could not make public a private conversation. The investigating committee applied to District Attorney Jerome for redress and he decided that the witness ought to answer the inquiry—the public good being superior to private obligations, and Mr. Ryan obeyed the direction of the District Attorney and answered the inquiries, stating in substance that Mr. Harriman had threatened to use his influence against the business of the company if he were not admitted to an equal share in the control of the stock. The delicate question is brought out by the issue between private obligations and obligations to the general good. The decision of the District Attorney, if applied to secret orders, would effectually obliterate the supposed advantages of pledges or oaths requiring secrecy and standing by a Brother Mason, murder and treason not excepted.

—Wesleyan Methodist.

TESTIMONY IN THE PIERSON CASE.

Early in February President Pierce was visiting his parents in Springfield, Mass., and about the same time The Republican published the following summing up of the melancholy Kenyon College case in an editorial article with the above heading:

"The authorities of Kenyon College, Gambier, O., have had printed the testimony taken before the coroner last November in regard to the death of Stuart L. Pierson, and a copy has been received at this office from President William F. Pierce, who thereby apparently invites a reconsideration of this remarkable tragedy. It has been our conclusion that strong ground exists for supposing that young Pierson, who was being initiated into the D. K. E. fraternity, had been tied to the railroad track by fellow students with no intent other than to frighten him, and had met his death from a stray engine which unexpectedly came along; and in the discussion of the matter there has been no thought of injuring Kenyon College, or reflecting upon its management, except in so far as there may appear to have been effort to hush the matter up. Plenty of other colleges have their student deviltries to deal with, even the military and naval academies of the United States government, and many other college administrations are having to bear the burden of failure to keep hazing practices within reasonable and harmless bounds. The Pierson case is only to be discussed or revived for the sobering effect it may have on the student life of the country in these particulars, and it is entirely in this purpose and spirit that the matter is taken up again.

"The full testimony now at hand throws little new light on the case. Most of the witnesses before the coroner were students, and chiefly those of the D. K. E. fraternity. They one and all denied that the practice obtained of tying initiates to railroad tracks or posts or otherwise, except as to arms or legs in relation to the body, or that they had ever heard of such a thing. Nevertheless it did appear that initiates in this and other fraternities were customarily sent off into secluded spots on the night of initiation; that they were obliged to take along a rope, cotton batting, chloroform, razor, etc., and await the coming of a committee to conduct them to the chapter house; and that this committee would tie the rope around them and lead them blindfolded. And it further appears that on the night in question two students were seen leading a third blindfolded over the railroad bridge where Pierson was killed, and only a short time before his death; and that, in spite of the students' denials about the tying, according to the testimony of the village undertaker, one student was seen sitting or lying upon the ground beside the village street blindfolded and tied and apparently bound to a post, though it was so dark the undertaker could not be sure of that.

"Now, this proves nothing as to how Pierson came to his awful death; but it does show that on such occasions there is plenty of rope around and in use; that chloroform is

at hand, and possibly not always for a "bluff," as the student witnesses asserted; that the purpose abounds of frightening or deeply impressing the initiates; that graveyards, railroad bridges or similar awesome or dangerous places are chosen for the initiates; and that bands of students from rival fraternities are roaming around on the same night and possibly not confining their terror-inspiring efforts to those of their own secret society. If the unfortunate boy was tied to the track, it might have been done by students of another fraternity. The two "Dekes" who were delegated to go to the bridge and bring him in tell what appears to be a straightforward story of going to the place only to find the mangled body ten or fifteen feet out on the bridge. They and others concerned in removing the body and clearing up evidences of the tragedy deny seeing any rope about, or marks of a rope.

"But in this connection the fact stands out that on the discovery of the tragedy immediate and hasty effort was made to get away from it. The body was carried to the house of President Pierce; the boy's father, a Kenyon and D. K. E. alumnus, who had been attending the initiation exercises, was summoned, along with the college physician, and preparation for burial so quickly made that the physician, as indicated by his own testimony, had not time to make an adequate examination. The coroner was not summoned as required by law, but instead a special train was ordered, and by 3 o'clock in the morning, less than six hours from the death of the boy, the body was on its way to Cincinnati. This singular performance is explained by saying that the boy's father declared that nothing should stand in the way of getting the body home before the mother could learn what had happened; but it was so extraordinary as to arouse suspicion throughout the community, and by morning the rumor was in full course that Pierson had been tied to the track.

"Was there any other ground for thinking such a thing had been done? Had the community mind been otherwise prepared to receive so remarkable a theory? The following from the testimony of the physician, Dr. G. S. Workman, may be pertinent:—

Q.—Did it occur to your mind, after you were down there to the railroad, that the young man possibly had been tied? A.—I had heard, and I asked these students—I had heard of students tying their candidates to different places, and asked them. I asked Mr. Yorke that question, and I asked them.

Q.—You had heard in times past? A.—Not there.

Q.—You had heard that Kenyon College had—? A.—No, sir, but at the State University it occurred in college, and they tied a young man to the rails of the sidetrack, and he lost his mind as a result of it, and it came to my mind that it might be that these fellows had done something of the kind, and I asked them about it to make a note in regard to it.

"So it seems that tying to railroad tracks had not been unknown in the college life of that part of the country.

"But it is evident that the coroner, Dr. W. W. Scarborough, was influenced more, in reaching his decision that Pierson had been tied, by his own examination of the body in Cincinnati than by the testimony of students. This examination was made in company with two Cincinnati detectives, one of whom, a veteran in the service, testified from notes made at the time of what they found. He said that around the right wrist there was a distinct indentation as though made by a rope, and the hand had been pulled away or disjointed. Around the right ankle was a similar mark, and that leg was disjointed or pulled apart at the knee. Around the left ankle was a similar circular indentation of the flesh. If the boy had been tied, of course, certain indications would have been left on the body, either through his struggles to get free as the train approached, or by being caught under the engine and torn from the cords. And Dr. Scarborough and the detective both assert that such certain indications were observable. What that testimony is worth as against the hasty examination at President Pierce's house, anyone can judge for himself.

"On the other hand, the published testimony does not at all help the only other explanation of Pierson's death which has been advanced—that he fell asleep standing or sitting by the track while awaiting the committee, or started to run across the bridge when too late. It happened that on the stray engine that night there were three men, a freight conductor besides the engineer and fireman, and two of them testified that they were looking ahead when approaching the bridge; that the headlight illuminated the full width of the structure; that they would certainly have seen the boy had he been standing or sitting, but might not if he was prone on the ties, and that they saw nothing; but they did see two men hastening in the direction of the bridge as they went along.

"But it is idle to pursue this painful subject further. Whatever may be the truth, the fearful supposition finding most support from the evidence will not have been given

wide publicity in vain if the case shall serve hereafter as an effective warning in restraining the devil-may-care exuberance of student spirits."

"NO FOUNDATION FOR THE STORY."

Deny Outrage at University.

Boise, Idaho, Nov. 27.—Governor Gooding wired the university authorities asking for information concerning an alleged outrage by the sophomores upon a freshman named Jay Jellick, of Idaho Falls. The story widely published was that the lad had been branded on the face and hands with nitrate of silver. J. G. Eldridge, dean of the university, wired the governor in response to the inquiry that "there is absolutely no foundation for the story; Student Jellick is all right."

Sophomores Did Haze.

Moscow, Idaho, Dec. 6.—The sophomore and freshmen classes of the University of Idaho, each held a long session to-day, as a result of the hazing of Jay Jellick, November 23. The evidence of the branding with nitrate of silver has about disappeared from Jellick's face. The sophomore class has taken a firm stand against all forms of hazing in the future and it is reported to-night that the freshmen class will do likewise at its session to-morrow.

The following resolutions were passed by sophomores to-day: "Be it resolved that we, the sophomore class of the University of Idaho, do herewith discountenance the action taken by the members of this class in the late freshmen-sophomore controversy, especially in the painting of Freshman J. Jellick on Thursday, November 23. Although the consequence of said action has not resulted seriously, we do hereby volunteer all information in regard to the matter desired by the university faculty; that we do hereby condemn all forms of hazing in the university hereafter, and that we do, one and all, as a class, stand responsible and open for punishment for the offense of Thursday, November 23."

It is reliably reported here to-night that Governor Gooding has requested the board of regents, while in session here December 12, to close a contract for the construction of a mining building and to inquire into the extent of the recent infraction of the rules of the university relative to hazing.

Abolish Hazing at Moscow.

Moscow, Idaho, Dec. 8.—There will be no more hazing at the University of Idaho. This is the result of a meeting held yesterday afternoon of the associated students, when a committee was appointed to draw up resolutions to this effect, which will be presented to the regents next Tuesday.

The object of the meeting is to redress the wrong that the students believe has been done the university. C. A. Montandon, president of the Students' Association, who presided over the meeting, said:

"We feel that the reports have been exaggerated, and that an injury has been done the institution.

"We have asked the students to write to the editors of the papers in their home towns, explaining to them the situation and that Jellick is not injured for life. We have discountenanced all forms of hazing, and even though we think the reports were exaggerated, we do not condone the actions."

The resolution committee is composed of W. Price, J. H. Frazier, Walker Young, Roy Barto and Paul Foster.

The students are endeavoring to atone for the trouble. Those who were connected with the Jellick affair have voluntarily called on members of the discipline committee and told of their part, so that the committee feels they are in possession of all the facts.

TORTURE.

Placed in Ice Water and Made to Grasp Battery Handle.

(Times-Star Special Dispatch.)

Culver, Ind., November 24.—The Culver Military Academy is the scene of the latest hazing scandal. Eleven boys were dismissed from that institution to-day as a result of the exposure of a hazing administered last Sunday to Cadets Fee and Harris, of Jefferson City, Mo. Capt. Buckingham was reduced to a private. The first details came out through a letter received by the parents of a student at the academy. The letter reads:

"The cadets hazed one of their fellow cadets because he put upon a sweater the letters 'Culver,' which he had not earned and was not allowed by the rules among the boys to wear. They put him in a tub of ice-cold water and put a dry battery with one of the conductors in the water. Then they made the cadet grasp the other conductor, which was outside the water, and turned the battery on. The cadet could not let go. He was unconscious for twenty minutes, and only by vigorous rubbing was he brought to life. Fifty cadets were around and saw it. Five of the ring leaders have been dismissed. It happened last Sunday afternoon. It came near being like that Kenyon affair, which started out as a joke and turned out worse."

Sunday afternoon Fee and Harris were strolling on the campus when they were called from one of the dormitory windows.

"We want to see you," said the decoy. The boys went up. They were seized, blindfolded and placed in a closet while the "board of inquisition" passed judgment on the nature of the torment to be employed. Fee was thrown into the tub of water, and in spite of his pleading was forced to grasp the conductors, which some ingenious electrician among the cadets had rigged up. It was only after it was seen that he had fainted that any one lifted a hand to save him. After student remedies had been exhausted and he did not show signs of recovering a doctor was sent for. In the excitement over this Harris escaped easily, but he was knocked down and kicked, receiving a severe bruise in the abdomen.

PROBABLY MURDERED BY HAZERS.

At the inquest at Mount Vernon, O., yesterday, into the death of Stuart Pierson, the Kenyon College student who was killed by a locomotive at Gambier a week ago, testimony showed that the boy was lying prostrate on the track and that he may have been tied to the rails by a party of initiating students. The witnesses examined included President Pierce, of Kenyon College. It was shown that it was the custom of fraternity men to tie candidates to the railroad track. Paul Barber, a Zeta Alpha freshman, is said by Prosecutor Stillwell to have testified that, an hour from the time Pierson was killed, he (Barber) lay bound and blindfolded on the track not 200 yards from where Pierson's body was crushed.

President Pierce's examination lasted over two hours and was severe. He declared that his reason for ordering a special train for the removal of the body, even before the undertaker was summoned, was purely the wishes of the father. He said he saw marks on the body described as rope marks, but believed them to be only part of the injuries inflicted by the locomotive. A week before his death, it was brought out in the examination, Pierson was compelled by the fraternity men to crawl the length of the village, goaded behind by men with sticks and clubs, and that this treatment developed deep abscesses on his knees. The bandages were on the body when it was found.

Geo. T. Angell.

—In Our Dumb Animals, Dec., 1905.

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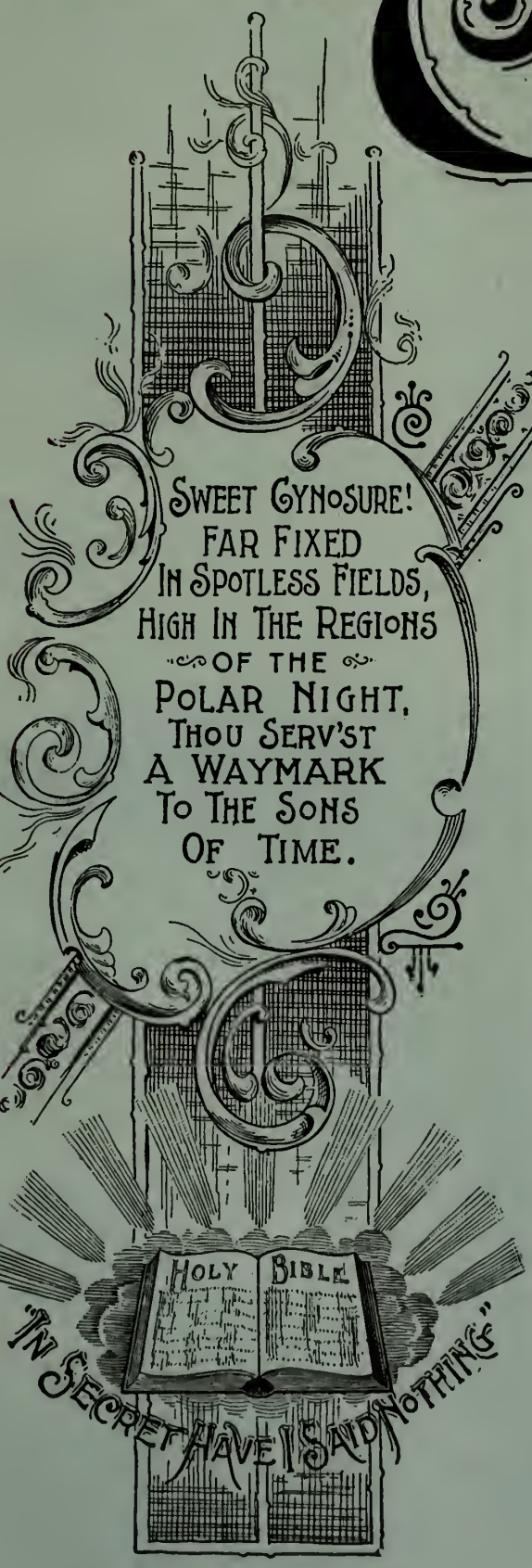

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XXXVIII. CHICAGO, APRIL, 1906. NUMBER 12.

ANNUAL MEETING

Of the National Christian Association, May 9, 1906.

The Annual Meeting of the National Christian Association will occur on Wednesday, May 9, 1906, at 10 o'clock a. m., in the Chicago Avenue (Moody) Church, corner of Chicago avenue and La Salle avenue, Chicago, Ill., for the election of officers and the transaction of other important business.

Charles A. Blanchard, President.
L. N. Stratton, Rec. Sec'y.

NATIONAL ANNIVERSARY.

National Christian Association.

This interesting event will occur as a series of meetings to be held as follows:

In the Christian Reformed Church, 111th street (Roseland), Chicago, on the afternoon and evening of Tuesday, May 8th.

In the Chicago Avenue (Moody) Church, Chicago, on the afternoon and evening of Wednesday, May 9th.

The exact date of the session to be held in the Swedish Mission Covenant Church, corner of Fifth avenue and 55th street, and of the session to be held in the Saint James Lutheran Hall, corner of Garfield avenue and Tremont street (near McCormick Theological Seminary), and of the session to be held in Chicago on the West Side, in the Swedish Mission Covenant Church, Rev. O. N. Carlson, pastor, and of the sessions in several other places, have not been fully determined, but the various sessions will all be held within a few days of May 9th, the day of the Annual Meeting of the Corporate Body of the National Christian Association. (See notice in this number of the Cynosure.)

A FAITHFUL WATCHMAN.

Son of man, I have made thee a Watchman unto the house of Israel: therefore hear the word at my mouth and give them warning from me.—Ezekiel iii., 17.

REV. NATHANIEL COLVER, D. D.

TWO PARALLEL JUDGMENTS.

General Washington had, when young, been a private and unofficial Mason, but for some years before the Revolution had forever ceased to attend lodge meetings. His aide de camp, afterward the second Governor Trumbull, once asked his advice about joining the Masons. Washington declined to give advice, but remarked that Masonry was capable of being used for the "worst of purposes."

Similar to this was the opinion of Rev.

Nathaniel Colver, D. D., founder of Colver Institute, Richmond, Virginia, and pastor in Boston, Detroit, Cincinnati and Chicago. Like Washington, he had once been a Mason, and like him he was competent to judge its character. He remarked in the course of a letter which he was asked to write: "Many good men are Masons and strangely blind to its enormities; but it is a power in the hands of bad men unsurpassed for mischief."

WIPED OFF THE FACE OF IT.

"The miners' union, and the labor unions generally," says Dr. Washington Galden, "must learn to be reasonable and decent. If they insist on having the earth they will be wiped from the face of it. Tyrannies are not going to thrive in the twentieth century. It is time for the sensible members of the union to assert themselves and to enforce a policy of live and let live."

WHY THE COURTS ENJOIN THE PICKET.

The picket, like any one else, says the Philadelphia Record, has a right to speak to a man going or coming out of a mill. But under cover of this the usual thing is to insult the man, call him a "scab," threaten him, or if there are several strikers and no non-strikers present to pick a fight with him. Therefore, the courts are taking a less lenient view of picketing.

FIRST HONORARY MEMBER.

The Great Father at Washington has become a Red Man by a kind of absent treatment. He has not been tomahawked, scalped or in any way banged about by the noble sons of the forest, but he has been informed that the order numbers 500,000 and that is principles were founded on patrotism and Americanism. They must be grand principles therefore, of course, and it is no wonder that in order to learn them the President allowed himself to receive the obligation and have the secret work communicated to him, without himself being worked. The order claims to be 142 years old, and never until now has it conferred an honorary degree.

We have an idea that this method of making pictures of Red Men will not be carried far. Most of the candidates are made members, we judge, as spruce logs are made paper—first reduced to pulp.

NOT ALL GREEK.

"In looking over the printed proceedings of the Grand Lodge of Michigan, we note that in two instances the Grand Master authorized the Grand Secretary to issue rituals to worshipful masters, to replace those lost. This sounds rather strange to a Freemason outside of the wolverine State, but it should be explained that these rituals are in cipher. The question naturally arises whether Freemasons collectively have more right to disregard their O. B. than an individual? The fact that the rituals were lost proves the danger of having the esoteric work printed, as it is likely to fall into the hands of profanes to whom it is not 'all Greek.'"—Texas Freemason.

What! Masonic cypher not all Greek to "profanes?" And esoteric matter liable to be understood if read in cypher by profanes! What if the Cynosure profanes had claimed what the Texas Freemason voluntarily concedes?

MASON TYPE OF PASCHAL LAMB.

Awake, See, and Understand.

"When, oh, when will that 'perfect youth' idea of the operative guilds be abolished by our American Grand Lodges? We hope, never! Every requirement in Masonry means something. There is just as much reason and propriety in making a woman a Mason as there is in making a cripple, or one physically defective. Both inhibitions are from the same source, originally, and the abrogation of one is as justifiable as the other, and we suppose no one would go so far as to advocate the making of women, and thus radically change the law and obligation. The fact is, they go together. The Masonic candidate is a type of the Paschal Lamb. That animal had to be a male."

So said J. R. Bellinger in the Masonic Voice Review, but how many Eastern Star girls are free from some vague notion that they belong to a Masonic degree and are really a kind of Masons?

What we shall find in life will depend more upon what we are seeking than upon the diligence of our search.

ELIZA HITCHCOCK.

Our halftone frontispiece this month is that of Mrs. Eliza Hitchcock Candee, the last of the three sisters of our own director, J. M. Hitchcock.

Mrs. Candee was born near Albany, New York, February 3, 1821, and completed life's journey in the early morning of February 16, 1906, being eighty-five years and thirteen days old. In the spring of 1834, when Eliza was thirteen years of age, the Hitchcock family, then eleven in number, emigrated from their New York home to Monroe County, Michigan, near Toledo, Ohio, where she spent the remainder of her life.

In those primitive years of travel it required seventeen tedious days to complete the journey from Albany, N. Y., to Toledo, Ohio, a task now easily accomplished in as many hours. Monroe County was at that time little more or less than a dense wilderness.

The present generation can have but the slightest conception of the privations of frontier life in those days. Of course, social, religious and educational privileges were narrowly restricted, yet such seclusion is not wholly without its compensations. There is little doubt but that these uninviting environments stimulated *moral* development, and in some way helped to give Eliza Hitchcock a fixity of righteous principles which ever characterized her life.

The first years of their wilderness sojourn were wholly without educational advantages. At length a few families combined and it was a proud day for the denizens of the woods when they could speak of "Our school." In later years the subject of this sketch attended the Academy at Sylvania, Mich., completing her education later at Oberlin College. The whole atmosphere at Oberlin, under the inspiration of President Finney, seemed to crystallize and strengthen her conscientious religious convictions. She devoted several years to teaching—a part of the time taught in the Sylvania Academy, which in earlier years, had contributed to her education.

The Bible, which, alas! has long since been barred from many of our public schools, was her constant text-book and was regarded as the code of moral ethics in her school-room. Though a timid, retiring woman, with all the modest instincts of her sex, the voice of prayer and supplication was daily heard in her school. In communities without a Sunday school or other religious service she did not falter, but modestly volunteered to conduct such services herself.

It may not be said that any one of her accomplishments was largely in the ascendant. She was an all-round symmetrically developed Christian woman. She belonged to God's nobility. She was a strong advocate, with voice and pen, of every righteous cause whether popular or odious.

In 1854 she was married to Mr. Caius M. Candee, a man of very similar moral and religious type of herself. Together they were a strong couplet in every religious and moral reform. They arrived at conclusions only after thorough investigation. They were looking for and expecting further light, hence were always ready to receive truth. They belonged to the Gerrett Smith and Wendell Phillips type of Abolitionists, and often gave shelter to the fugitive. They believed as thoroughly in the abolition of slavery as in the final utter extermination of the liquor traffic. It could not be otherwise than that a man and wife with such radical mental mold, with such power of analyzing and separating truth from error, should strongly antagonize the whole system of secrecy. They had been readers of the Cynosure since its beginning, and Mrs. Candee was a life member of the National Christian Association and interested in its success, especially in its annual conventions. Their house in the rural district was ever the hospitable home of every truth lover, without regard to sect, nationality or social condition. The words "policy," "diplomacy" and "compromise," as popularly used, were not found in the Candee vocabulary.

With these good people every doctrine, religious, political, industrial or social, was tested by the infallible Word of God and by this rule must stand or fall; and yet this family had not made themselves obnoxious to their neighbors. They were neither cynical nor sour. They simply held the truth in love.

For the past fifteen years Mrs. Candee had walked the paths of widowhood, living with her son and daughter, George and Mary, who inherit in marked measure the virtues of their honored parents.

Years before her demise she had prepared an outline program of her funeral, selecting as a text Ps. 17:15, "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake in thy likeness." The sermon was preached by the Rev. Cutler, of Toledo, Ohio. The funeral was largely attended by those advanced in years; evidently many of these had been pupils of the deceased and were there as a mark of respect, esteem and veneration for one who had lived more than three score and ten years in that county. Verily, the world was made better, purer and sweeter for such a life.

REV. WOODRUFF POST.

Rev. Woodruff Post died Sunday, March 4, at Olean at the ripe old age of eighty-five years. Our readers will remember this venerable minister and saint for his pronounced attitude against the popular sins of the world and his fearlessness in opposing secret societies which are a great hindrance to the work of the Lord. He lived a long life of usefulness and his memory will be precious to those who knew his sweet Christian spirit.

GEORGIA WIDOWS AND ORPHANS.

Some years ago it was decided in Georgia that "the widow of an unaffiliated Mason has no claim whatever on the craft." This decision has not passed without disapproval in one leading Masonic publication, but the fact that it could be promulgated in any jurisdiction is worth noting. Non-affiliation with a lodge might result from poverty, lingering disease, or even consequent removal to a new home private or public. It might be virtually one of the incidents of that ending life which made the widow and orphans what they are and created their supposed claim. Non-affiliation, viewed in that light, would appear itself one of the series of misfortunes culminating in death, bereavement and helplessness.

A Georgia lodge acting under this decision, would pile upon all the rest of the progressive and accumulated calamities that of disappointment concerning aid, embittered by the memory of long years of contribution to lodge funds, and of all things involved in active membership long sustained. We can hardly believe that this Georgia decision will be generally copied in other jurisdictions, yet we cannot help noticing that it has been held Masonic somewhere.

A PLATFORM OF PRINCIPLES

Announced by the Square Deal, a monthly journal devoted to industrial peace, published by the Citizens' Industrial Association of America,

"No closed shop.

"No restriction as to the use of tools, machinery or material except such as are unsafe.

"No limitation of output.

"No restriction as to the number of apprentices and helpers, when of proper age.

"No boycott.

"No sympathetic strike.

"No sacrifice of independent workmen to the labor union.

"No compulsory use of the union label.

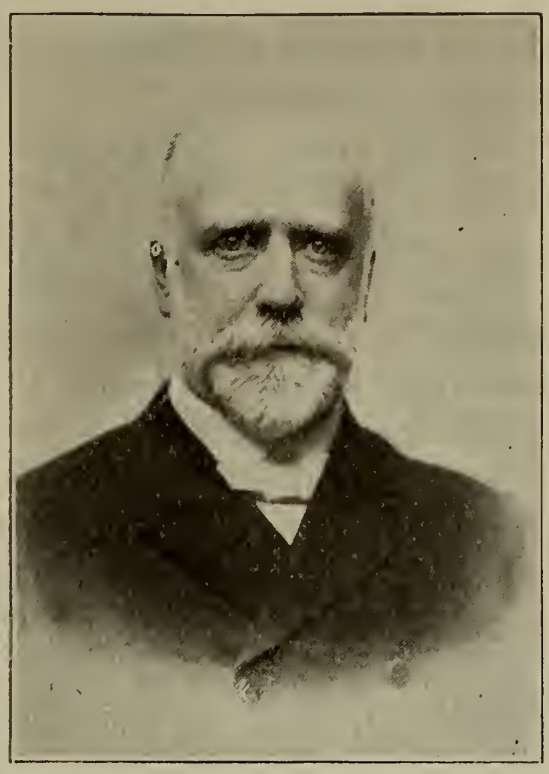
"'I find every one of these principles to be in defence of Private and Public Liberty.'—Charles W. Eliot, President Harvard University.

"That power through organization be placed in the hands of the people to effectually control the acts of all organizations when such acts relate to the public welfare, thus to perpetuate the individual liberty of every citizen and prevent interference with the continuous operation of industries."

Some men are oaks, others are but acorns. The oak has the best of it today, but to-morrow the acorn will come to its kingdom.

COMBINATION OFFER.

The Christian Cynosure and the Herald of the King, one year each, for one dollar and fifty cents ($1.50). Send all subscriptions to the Christian Cynosure, 221 West Madison street, Chicago, Ill.



R. A. TORREY, Evangelist: "I do not see how an intelligent, consecrated Christian can belong to a secret order. It is an expressed disobedience to God's plain command (II Cor. 6: 14). Furthermore, the awful mockery of the profane prayer in the pretended resurrection scene in the initiation ceremonies of the Master Mason degree must shock beyond measure any man of real spirituality. Some of the oaths in higher degrees of Masonry must be horrible beyond expression to any man possessed of genuine Christian sentiment."

DWIGHT L. MOODY: "Give them the truth anyway, and if they would rather leave their churches than their lodges the sooner they get out of the churches the better. I would rather have ten members who were separated from the world than a thousand such members."

JOSEPH COOK: "Of all I wish to say of secret societies, this is the sum; SECRET OATHS—(1) Can be shown, historically, to have led to crime. (2) Are natural sources of jealousy and just alarm to society at large. (3) Are especially unfavorable to harmony and mutual confidence among men living together under popular institutions. (4) Are dangerous to the general cause of civil liberty and just government. (5) Are condemned by the severe denunciations of many of the wisest statesmen, preachers and reformers. (6) Are opposed to Christian principles, especially to those implied in these two texts: "*In secret have I said nothing.*" "*Be not unequally yoked together with unbelievers.*" (7) Are forbidden to church members by some Christian denominations, and ought to be by all."

JAMES M'COSH, D. D., LL. D.: "President of Princeton, in his work, "Psychology; the Motive Powers," page 214, says: "I have noticed that those who have been trained in secret societies, collegiate or political, and in trades unions, * * * have their sense of right and wrong so perverted that in the interests of the body with which they have identified themselves they will commit the most atrocious crimes, not only without compunction, but with an approving heart and with the plaudits of their associates."

E. G. COOLEY, Superintendent Chicago Public Schools: "Are secret societies, fraternities and sororities helpful or detrimental to high school pupils, to the pupils of the common schools? * * * Parents should clearly understand that the high school 'frat' means an early and a liberal education in snobbishness, in loafing, in mischief and in the manipulation of school politics."

JOHN QUINCY ADAMS, Sixth President of the United States: "I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations and penalties, cannot, by any possibility, be reconciled to the laws of morality, of Christianity, or of the land."

PRESIDENT'S LETTER.

Joining Labor Unions.

My Dear Friends and Fellow-workers:

I had been thinking for some while that I would devote one entire letter to the question of labor unions. This thought has been intensified by a remark made by some one at a meeting held in Chicago recently. He said, for instance, this: "If you had spent your lifetime learning a trade, and found yourself forbidden to work at it unless you would join a union, you would probably join."

I sympathize very deeply with the feeling that prompts such a remark. I do not wonder that good men by thousands all over our country have gone into these organizations; I have no unkind criticisms to make. At the same time, as a Christian teacher, I am under obligations to give a reason for the faith that is in me; and as a man among men I am under obligations to seek to help in every possible way my brothers who are struggling in this unkind world of ours.

So, let us devote a little time to this question—Should a Christian man in our day unite with secret labor organizations? And let us begin, as always we ought to begin, by understanding definitely what we are talking about.

We are discussing secret labor organizations. Sometimes persons speak as if there were no other kind than these; but the greatest labor organizations of the world, I suppose, have not been secret. Take, for example, the immense co-operative associations of England which do business amounting to many millions of dollars every year, and which furnish to laboring men the comforts of life at practically wholesale cost. These organizations are, so far as I understand it, not secret at all. Laboring men who desire to do so, combine in them, elect officers whom they feel they can trust, and begin business in a small way, extending it as they are able. And they have ended by making some of the most remarkable mercantile successes of the time.

One can think pleasantly of such a success as Marshall Field's, for it was based upon true business principles; but a success like that of the co--operative societies of Great Britain is far more interesting, because it brings the comforts of life into the homes of hundreds of thousands of poor men who would otherwise lack them.

There are multitudes of organizations of laboring men for social enjoyment and improvement. These organizations, like the club house for steel workers at Joliet, are not secret societies. They are organizations of laboring men for lightening life, and making it more comfortable. No one could disapprove of such organizations. Every one must rejoice in their formation and increase.

So, I repeat, we are discussing secret labor organizations; organizations which do not deal primarily with the personal and social needs of men, but seek to control labor in certain lines of industry, and adopt secrecy as a method of doing so. Our question then is—Should Christian wage-workers unite with organizations of this kind?

Permit me, dear friends, to remark once more, as I have so often in these letters, that secrecy in itself, entirely aside from its alleged purposes, is an evil. It is a danger to all who are concerned. "He that doeth evil hateth the light, and he that doeth truth cometh to the light." Secrecy is a war measure. It belongs with other war measures like the killing of men, and the sacking of cities. It is always dangerous, and no Christian man should submit himself to its power, except as a

matter of direst necessity. It is a temptation to the good; it is certain ruin to the weak and wicked. As I recently remarked in these letters, men who are by nature just and honest and well meaning as their neighbors, if they become connected with secret organizations are in danger of becoming lawless.

This is not affirming that all secret society men yield to this temptation. They do not. But it is a danger, and no man should voluntarily put himself into a place of temptation. It is hard enough for us to live righteous lives when we take advantage of all helps and avoid all hindrances to holy living.

But once more—every man should avoid organizations which are injurious to men. Now what is the general principle of labor unions respecting apprenticeship? It is that the right to learn a trade does not belong to boys and young men as human beings, but is in control of the union; may be given to certain people, and denied to others. Here is a man who owns a linotype machine, and he would like to have his brother or his son learn to operate it. But before he can arrange this he must get permission from some union, or imperil his business as publisher. Typographical unions say that if too many men learn the wages will go down, and therefore they try to prevent men from learning. The owners of machines which they operate cannot teach their own children without the consent of the union.

This is a denial of one of the fundamental rights of man, which is to fairly earn his living as he may be able. It puts the typographical union in the place of God to all those young men who would like to learn to operate these machines.

Once more, no Christian man ought to unite with an organization which hinders men from the development of their powers. God gives us our faculties that we may use and improve them. Here is a plumbers' union which notifies its members that they must not wash more than a certain number of joints per day. Here is one man who can wash, we will say, thirty joints per day; here is another man who can wash only five if he does it well. It would be a hardship and injustice to set the faster man's work as the measure of a day's work. All see this. But how about setting the slower man's power as the measure of the day's work, and directing men who have done the amount of work the poor worker can accomplish to cease their labors when they have reached that point? Wage workers would justly complain if they were required to do the larger amount of work, or suffer loss of pay; but have the men who are competent to do the larger work no rights in these premises?

It is obvious that unions which establish standards of this kind—and the tendency is decidedly in that direction—are not simply injuring employers—they are crippling men. They are making brilliant, effective, powerful workers mere jog-trotters in their respective occupations.

It is, furthermore, obviously unfair and dishonorable to enact that men who have different capacities should have the same pay. This is unfair both to employer and employed. One man, we will say, is worth to his employer fifty cents a day; another man is worth five dollars; and another man, by his indolence, carelessness and other defects of disposition, is a positive damage to the man for whom he works. What, now is the position of the ordinary labor union, respecting these three men?

First, the man who earns five dollars, and the man who earns fifty cents must be paid exactly alike. That is to say,

either the ablest man must get what he earns, and the inferior worker get four dollars and a half that he does not earn; or the ablest man must lose part of what he earns, and the poorer man get a part which he does not earn.

But how about the man who is a positive injury in the shop? He is a lazy, intemperate, worthless fellow. He must be continued in service. He is injuring his employer's business, dulling his tools, breaking his machinery, hindering others; but he must be continued, and must be paid as if he were a helpful man. And if he is discharged, the union will make common cause with him, and seek to destroy the business of his employer.

But again, it is obvious that no man has the right to interfere with the carrying forward of work which he himself does not wish to do. Beyond doubt, a man who is unreasonably treated has a right to leave his employer; and a hundred or a thousand men have the same right. They have the right to make public the reason for their action. A man who grinds the faces of the poor ought to be exposed to the reprobation of his fellow-men. It is no hardship that men who oppress laborers should be pilloried before the public. They should be.

But when men have thus made their appeal to God and the public conscience they have exhausted their rights. It is their duty, then, to seek for other employment, or better still to combine to employ themselves. The whole idea of modern industrialism—that a few men who do not labor with their hands should become employers and paymasters for thousands of men who do—is unfortunate if not immoral.

No one can believe that all the employers of labor to-day are acquainted with or willingly consent to the wrongs which are inflicted on employes in their factories, mines and mills. How is it, then, that these evils came about? By reason of ignorance.

When laboring men unite their savings, and manage their own affairs, we have an ideal condition for a great factory with a great output. That this is not impossible has been proved over and over again. That it is not more common is one of the misfortunes of our day.

Now, as already intimated, most or all the labor unions in practical operation fight these fundamental laws of Christian business. They are not carried on according to them, and they do not permit their members to conform to them. What, then, is the duty of a Christian man in such a case?

First, if it were at all possible for him to do so, if he could make war on organizations so constituted, it would be his duty to do it. It would be at peril of property interests; it might be at peril of his life; but all abuses which have become widespread and powerful have been driven out of the world by men who took precisely these risks. If, however, the Christian man lacks ability or courage for this battle, and feels that he must make terms with the union in order to live, he should do this precisely as he would pay blackmail to a robber; and he should never justify even to himself the system under which he suffers. Such a man ought not to be yoked up with the godless, wicked men who construct human society on the denial of God-given rights. If he has to become nominally connected with them, and must pay them tribute that is all and the most that as a Christian man he should do.

This will, in itself, involve some sacrifice and hardship, but God has never told us that we are to live in this world

without either. On the other hand, he has assured us that if we follow Jesus Christ we shall have trouble. "Many are the afflictions of the righteous but the Lord delivereth him out of them all." Jesus said that if the world hated him it will hate us. Are we expecting to set aside this statement of fact? If we are, we are laboring under a serious error. We ought to have no fellowship with the unfruitful works of darkness. We ought not to unite with organizations which defy God, and dishonor men.

The outrages and frauds which have been committted by capital are no excuse for the outrages and frauds which have been committed by organized labor. In place of choosing the least of two evils, we ought to choose neither. The Christian man has never the option of choosing one wrong instead of another. He may choose to suffer harm rather than to do wrong. Jesus did, and thousands of thousands of brave men have; but when it comes to the commission of wrong, the Christian man should stand aside.

I think there are hundreds of thousands of men to-day in the unions who feel their relation an insupportable bondage. They desire to be freed from it, but they are afraid. They do not know how many others there are who feel precisely as they do. Such men ought to unite with open, fraternal societies for the protection and distribution of social advantages which have been tested and proved valuable, and they ought always to remember that "Who would be free, himself must strike the blow."

I am myself a laboring man—not in the ordinary sense of that word, but in a real and sufficient sense. I have always been a poor man. My wife and my children are all workers. I think any one of us would be ashamed not to work. I have no money laid up; I have no insurance to pass to wife or children in case of death. We are doing each day's work as well as we know how, and trusting God to keep his promises. He has always done so, we believe he will do so. While we sympathize deeply with men who are under the strain of the present industrial situation, we believe that God is greater than their difficulties, and that if they will trust in him, he will see them through. Fraternally yours,

Charles A. Blanchard.

ANCIENT ORDER UNITED WORKMEN.

Insurance business is obvious, but just where the contrasted and vaunted *charity* and *fraternity* appear is not easy to discern in the following report by the Select Knights, of March, 1902:

An important decision relating to insurance organizations has been rendered by the Kansas Court of Appeals. A member of the A. O. U. W. Lodge was suspended for non-payment of an assessment. He died three days afterward and his beneficiaries brought suit to compel payment of the claim. They advanced the plea that it was the custom in the local lodge to accept payment of assessments after they were due making no records of suspension. The decision of the court was in favor of the order, sustaining the laws of the order regarding suspension. The court also held that no subordinate lodge or officer thereof has the power by custom, directly or indirectly, or in any other way to dispense with the requirements of the association.

Members should not depend upon the kindness of the secretary to pay their dues or receive his assessment with no notice of suspension. According to the laws of all associations a member who neglects to pay his assessment on or before the last day of grace after its call, stands suspended. Every member knows this rule, receives notice of the assessment and certainly can find time during the twenty or more days previous to the date of suspension to pay the assessment.

The real anarchist is he who would sacrifice the good of his country for the success of his party.

When men put politics above Christianity they cease to be either patriots or Christians.

ANCIENT ORDER OF GLEANERS.

Burial Service.

INSTRUCTIONS: The Companions meet at their hall or some designated place, but put on their collars and badges of mourning, tying a bow of black crape about the collars at the clasp.

They should form in twos, officers lead and proceed to the house of the deceased Companion, or place where funeral services are to be held, where they shall open rank right and left, the Chief Gleaner and Chaplain passing through, followed by others, until the procession shall be in reversed order, standing uncovered until all have their places, and all seating at once. Services over, the procession will then march in advance of the carriages to the place of interment. On arriving at the cemetery, the members shall again open upon right and left to allow the corpse and mourners to pass through, when the Chief Gleaner and Chaplain again pass down the line, followed by the rest until they stand in reverse order each side the grave, with the Chief Gleaner and Chaplain at the head. After the observance of such religious service as the friends of the deceased may desire and before the grave is closed, the Chief Gleaner stands at the head of the grave, with the officers, three upon each side of the grave, forming an arch with their crooks, and the members form about in the shape of a sickle. The Chief Gleaner then advances, and, dropping a broken sickle, which should be made of flowers, with point broken, upon the head of the casket, says:

Chief Gleaner: Companions, we are assembled to perform the last sad rites —the last loving kindness—for our beloved Companion. The heart that once beat in unison with ours is stilled by the hand of death. The hand that was ever ready with some loving kindness for a Companion in distress, lies pulseless across the bosom. His place will be vacant in our Arbor, but not in our hearts. The sepulchre speaks to us in language that cannot be misinterpreted. It teaches a lesson that all must learn. It admonishes us to live that we are ever prepared for the grim visitor, and that the monument built upon the altar of our affections shall stand in ever increasing splendor when crumbling granite shall have sunken into decay. As we extend the hand of sympathy to these bereaved friends, let us assure them that he was our Companion and our friend as well. That we sympathize with those who love and cast the mantle of protection over those he cherished, remembering that every brotherly act—every loving kindness—is a rose of comfort to sooth the weary soul to that bourne from whence no traveler returns.

Chaplain: Our Father and our God, who art the resurrection and the life, we would implore Thee to draw graciously near to us in our affliction. May this dispensation of Thy providence deeply impress us with the uncertainty of life, and may it prepare us for the great change that awaits all mankind. Comfort them that mourn; be Thou their shield and protector. Guide our feet into paths of truth, virtue and loyalty, and finally permit us to enter within the portals of that house not made with hands, eternal in the heavens, there to magnify Thy gracious bounty and dwell forevermore. Amen.

Note.—As the Chaplain ceases the column moves forward, conducting the funeral train from the cemetery. The line should not be broken until they reach the Arbor. Officers and Companions should remain uncovered from the time the Chief Gleaner begins speaking until the column is formed.

(Any member of the order in good standing is eligible to the Chaplaincy whether Christian or infidel as to the atonement of our Lord Jesus Christ.—Editor.)

IMPROVED ORDER OF RED MEN.

Before my conversion I was an active and untiring member of the Improved Order of Red Men, Oneachta Tribe, No. 104, New York State.

Some six months after my conversion while seated in the council one night the Holy Spirit spoke to me and told me that He wanted me to come out of there. I did not obey Him then and there, but tried for some time to argue the case with Him, but the more I argued the greater was my darkness until I almost doubted my conversion. I lost my power in prayer and was fast losing my power both in the pulpit and with men. I then asked God earnestly to let me know the cause of my lack of power and of my

darkness. My attention was called to the danger I was in of filling a drunkard's grave by the appetite cultivated for drink while with some of the lodge men. I had never taken a drink at the bar until after joining the lodge. My thoughts were directed next to a Masonic funeral. The deceased was a lifelong resident of our town and was past seventy years of age. He died as he had lived without God and without hope so far as anyone knew. He was a personal friend of mine and I had

REV. JOHN C. MURPHEY.

had many times a talk with him on the subject of accepting Christ as his personal Savior, but was always met with the same answer:

"If a man is a good Mason, or a good Odd Fellow, he is all right, and better than many of the professors."

His funeral was held in the church and was with Masonic rites. The sermon accorded with the occasion and at the close another townsman of the same age as the deceased, one who had grown up with him from childhood and who was himself not a Christian and knew that the deceased had never been inclined towards Christianity, said in my presence:

"Well, gentlemen, if what that minister says to-day and what those other men said and did is true, what is the use of churches and Christian influences? If a man has only to be a Mason or Odd Fellow to get to Heaven, as has been argued to-day, then, gentlemen, the church has a false mission, but *I don't believe one word of it,* for I have always known this man and I don't, nor can I believe that his being a Mason can save him."

That set me to a more thorough searching of the Scripture and to prayer for the Holy Spirit to search my heart and definitely let me know what position I must take on this matter. God gave me my choice of two things. Either to stay in a lodge and have the form of godliness but not the power, or to come out of the lodge and have both.

It was the hardest struggle that I so far had ever had, but I decided to tear this idol from my heart, and I then and there took the step. Soon after I went to the lodge, paid my dues for the quarter in advance, and received an honorable discharge.

God verified his promise at once and has never failed since. My darkness passed, light and power came back. I never have been called upon to publicly denounce secret orders, but two or three times and then God wonderfully honored His word; but by personal heart to heart talks, and using the Word of God I have seen several come out from the lodge clear and clean for God, who are being used mightily of God to-day.

I would like to say further that during twelve years of pastoral labor and four years of evangelistic work I have met a great many good men who were good lodge men, but I have never yet found such a man "filled with the Spirit." I have seen several who, as soon as they received the baptism with the Spirit, have had to leave the lodge at once or lose the blessing.

I have much more that I could say in regard to this matter on the line of experience, which I have met in my work, but enough. Yours for a clean, undefiled Gospel of Jesus Christ, and from one who waits His second coming.

John C. Murphey,
Pastor First Baptist Church.
Mexico, N. Y., March 5, 1906.

A Twentieth-Century Minister

BY SUSAN FIDELITE HINMAN

Meanwhile, Lester was yearning to get hold of the business men. Accordingly, one cold winter morning he set forth after breakfast and walked briskly down town. Opposite one corner of "the Square," surrounding the imposing brick court house, was a large dry goods and grocery store, bearing on either front the sign in huge gilt letters, "Henry Keller & Co." Lester entered on the side toward the Square and found himself in the dry goods department. It was early, and no customers had yet appeared. With a cheerful greeting to the clerks whom he knew, Lester walked the length of the store to the cross aisle which bounded the territory of the groceries. Mr. Keller appeared from behind the counter with outstretched hand.

"Good morning, Reverend Galbraith"—this form of address was esteemed the height of respectful elegance—"What can I do for you this morning?"

"Nothing, thank you," replied Lester with his winning smile, "but I think I can promise you some patronage later."

"Sure thing!" assented the merchant, beaming with sympathetic understanding. "Nothing you'd like to look at in the meantime, is there, in a sort of preliminary way, so to speak—subject to revision, of course, by the higher court?"

Lester was not displeased at the allusion, but he refused to be diverted from his purpose; so he answered cordially:

"Thank you, no. I just dropped in for a chat, if you're not too busy."

"Lord love you, no! Glad to see anybody. It's slower'n time after the holidays. Take a seat, won't you?" and he waved his hand jovially toward the counter.

Lester mounted it with boyish agility, removed his hat and gazed placidly at a shelf of tomato cans, on which the pictured fruit rivalled the glow of sunset on the prairies.

"I'd offer you a cigar, if I thought you'd take one," continued the merchant hospitably. He himself was indulging in a "dry smoke" to relieve the tedium of idleness.

"Thank you, but I never formed the habit." Lester might have added with equal truth that the odor of tobacco smoke, unless plentifully diluted with outdoor air, was nauseating to him.

"Perhaps something in this line would suit you better."

Mr. Keller rapped suggestively on one of a row of thirty-pound pails of assorted candies.

Lester's eyes brightened. He was a veritable child in his love of sweets, for in his poverty-stricken boyhood they had been an unattainable luxury.

"What do you think you'd like, now?"—Mr. Keller dipped a little tin scoop into one pail after another in a way that suggested a perfect abandon of luxury—"cut stick, cocoanut, mints, chocolates?"

"If I have a weakness, it's for chocolate creams."

"Here you are! Nice and fresh! Opened this morning!" Delivering this utterance in a brisk recitative, the merchant tore off a fragment of paper, deftly twisted it into a cornucopia, filled it with chocolates and passed it to Lester with a flourish.

The young minister beamed with satisfaction, and the two were soon chatting like lifelong friends. It so happened that the governor of the great commonwealth of which they were both citizens, had recently used his executive powers in a way that had called forth a storm of furious criticism from his enemies, met by equally heated defense on the part of his friends. Also, another prominent citizen of the State had begun the publication of a weekly paper as the mouthpiece of his peculiar views, and all the world was discussing the initial numbers. With these two fruitful topics of conversation, the merchant and the minister got on famously. They differed about the governor's policy, but were unanimous in their opinion of the newspaper, which represented a political faith at variance with their hereditary views.

Suddenly the minister pulled out his

plain silver watch and sprang down from the counter.

"Nine o'clock! I had expected to make half a dozen calls by this time. You've entertained me too well, Mr. Keller. Really, I don't know when I've been in a more attractive store. I don't wonder at the accounts I hear of your success."

Mr. Keller waved his hand protestingly, but was well pleased, nevertheless.

"Your wife and daughter are members of the church. I hope you won't let them monopolize the religion of the family."

This half playful utterance was the only attempt the young minister made to influence the merchant toward higher things.

"Oh, I expect to go to church Sunday mornings, if I don't oversleep, and you can count on my subscription. I usually give ten dollars, but I think I can make it twenty-five this year."

Lester flushed a little. "Of course, you understand I'm not out looking for money this morning. I may have to do it later, for the church needs some repairs, but I'll have to consult the trustees about it first. All that I had in mind this morning was to get a little better acquainted with my parishioners."

"Come in any time; always glad to see you; like to have you look at our stock when you have time; ten per cent discount to the clergy. Say, hold on a minute; heard that story they tell about Father O'Fallon?"

Father O'Fallon was the Catholic priest, a huge, burly Irishman, with a sensual face and an unsavory reputation.

"Well," resumed the merchant with that relish for gossip which is not confined to the gentler sex, "he was in an Omaha shoe store last fall looking for footwear. Tried two or three pair and they didn't suit him. He did some rarin' an' chargin' round the shop, and made the air pretty blue before he found anything to fit. Then he says, 'You give discount to the clergy, don't you?'

"'Clergy nothin',' says the shoeman; 'you can't work that racket on me.'

"'—— you,' says Father O'Fallon, 'there's my card. I'm the Catholic priest in Park City, by ——, I am!'

"The shoeman didn't believe him, but Father O'Fallon threatened to wipe the floor with him—and his reverence could do it easily—so at last the other fellow gave in. I'd a'liked to seen it, wouldn't you? What you might call a holy show, eh?"

Lester did not laugh. Father O'Fallon was at the head of the largest congregation in Park City; and Lester, who was anything but bigoted, had vague hopes of a friendly alliance with him.

Mr. Keller saw that his story had fallen flat. For a moment he was chagrined, then he rallied.

"Well, I don't know but I like you better for standing up for the cloth, even if it isn't your cut; but Father O'Fallon is a little too rank."

With a cordial farewell, Lester hurried on. His next call was at a drug store on the same side of the Square. The young proprietor was compounding a prescription when Lester entered, and gave him only a grave and abstracted greeting. Lester stood watching with frank admiration while he prepared and put up the medicine.

The customer departed and young Carter turned to Lester with a business-like air. The minister's radiant, boyish smile deepened as he said:

"Do you know, your skill is quite a marvel to me. I never could do such work. I'm frightfully absent-minded, for one thing. I should be sure to poison half the town by giving them morphine for quinine. And then the mere mechanical part. How cleverly you manipulate your drugs! With my clumsy fingers, I could as easily fly. I 'fumble' everything I touch."

Young Carter blushed. "It's nothing—just a matter of practice. I've been in the store since I was a kid. It was my father's before me. It's the only thing I'm fit for. I'm no good at books. Mother would have been glad to let me go to college, but father dying so suddenly, there was no chance."

He blushed again, as if he had been betrayed into undue freedom, for early responsibility had made him grave and silent.

Lester's face was bright with sympathy. "The young people in my Sunday school class are talking of forming a sort of literary club—nothing heavy, you know; current events and book reviews and general information. We'd be glad to have you join. Come round Sunday to the class, and you'll hear more about it. We're going to talk it up together."

Young Carter looked a trifle gloomy. "I'm rather tied down here Sundays. Not much to do, but I'm expected to be here. I don't know what I should do if it weren't for the Sunday papers."

Lester smiled again. "Hard lines, isn't it? Don't you think you could get away for once, just at the noon hour? It would do you good to get among the young people."—But of any higher good he said never a word.

Securing Carter's doubtful promise to try to come, Lester went a few doors farther, climbed a dark, dirty flight of stairs, traversed a long, cold hall, and entered a glazed door which bore the black-and-gold inscription, "Walter Ferguson, Attorney and Counselor at Law."

The office was small and furnished chiefly with books, which seemed to overflow it. Lawyer Ferguson rose and came forward with the same welcoming hand that the minister had met almost universally so far. The lawyer was a tall, well-built man of thirty, with penetrating dark eyes and a strong face that many called handsome.

"How are you, Parson? Glad to see you. Come to talk to me about my soul, have you? First and last, I've given the subject a good deal of thought myself, though you mightn't think it. I dare say you've heard that I'm an agnostic. I used to call myself an atheist, but that's a mistake, of course, and in time I found it out. There's as much bigotry and presumption in absolutely denying the existence of a God as in positively affirming it. Pretty hard matter, you know, to prove a universal negative. There's a good deal of conflicting evidence on both sides. All I can do, is to go by the evidence; and I say 'Not proven' to both sides."

"Still, you know, there must be a verdict."

"Well, now, must there? You aren't always on the bench or in the jury-box. Take my character, for instance. I never set up for a 'plaster saint'; and though I dare say most people that know me call me a pretty good fellow, you might strike a crowd that consider me a regular bad egg. Now, are you called upon to pass sentence on me—to stick me in a pigeon-hole with a big, red-letter label—to pen me up with the sheep or the goats?"

Lester smilingly disclaimed this responsibility.

"Science, you know, has to content itself a good deal of the time with 'working hypotheses'. Any postulate will do, if it doesn't quarrel with the facts. I'd like to believe in a God, if for no other reason than the one the Irishman gave for not fighting a duel—he didn't want to leave the other man's father an orphan. I'm a husky sort of chap, big enough to shift for myself; but I hate to think what a poor, lonesome orphan you'd make."

The young minister's flexible lips tightened, not at the other's tone of irreverence, but at the personal comparison, which touched him on his most sensitive point.

"The fact is," resumed the lawyer more seriously, "I can't see anything in the universe but matter and force—and law, everywhere law, no exceptions, no deviations. Miracles, an absurdity; prayer, nonsense. If you can get two and two to make five in answer to your prayers, what becomes of the whole superb range of mathematical science?"

Lester had recovered his equanimity by this time, and replied pleasantly: "You've opened up a pretty large subject. Will you forgive me if I don't take time to go into it now?"

Lawyer Ferguson rubbed his hands good-naturedly, just as he was wont to do when he had "fixed" a jury.

"Pretty heavy battery to open up on you, the first time you called, isn't it? But I'm honest. I don't sail under false colors. I want to let you know just where I stand. That's just the way I go for a verdict. I never try to pull the wool over the eyes of the jury. I deal in straight facts and then drive 'em

home"—with a sledge-hammer action of one burly fist on the other palm.

"I hope you will acquit me of cowardice if I don't return your fire—at least just now. My experience—which is very limited, I own—indicates that mere argument is of very little use. I'll be as candid with you as you have been with me. My object in coming is simply to see if we can find some common ground where we can get together."

The genial candor of the bright, wholesome, young face plainly gratified the lawyer.

"Socially, for instance," continued Lester, "I have a large and very promising class of young people in our Sunday School. We want to get together once a fortnight to broaden our minds and have a good time. You could help us immensely, if you would. We shall have a few papers and a great deal, I hope, of free discussion."

Hereupon, Lester proceeded to unfold his plans in the most alluring manner.

"There are some points—time and place of meeting, for instance—that we can't settle till we all get together Sunday. Of course, I can't expect you to come to the class—we are all younger than you are, I believe—but I can drop in later and tell you what has been decided."

Lawyer Ferguson pondered for a minute. Lester's manner was flattering. It seemed to say: "I should not dream of proposing to teach you anything; but I ask you to join me in teaching and leading these young people." This was work for which the older man thought himself very well fitted indeed—and not wholly without reason.

The two men stood together before the fire. Lester held his left hand to the blaze, before drawing on his glove. It was a slender, womanish hand, and on the third finger was a plain band of gold, his dead mother's wedding ring. The lawyer glanced down at it thoughtfully.

"A babe, a mere babe!" he said to himself. "You can see the last drops of his mother's milk still on his lips. A child could lead him by the nose. A bright chap, though, and sure to grow—one way or the other. Nobody will go to sleep under his preaching, that's sure. But he's in the gristle yet. Can't be sure that his bones won't take some odd twist. Somebody ought to take him in hand. Would it be worth my while?"

Aloud he said meditatively: "I'll think about it. The boys and girls may not care to have me come meddling in. I might perhaps bring in some of the older set—and yet they might not amalgamate. Frankly, Mr. Galbraith, the whole scheme looks to me rather dubious. I doubt if those youngsters can be held down to anything serious for any length of time. I think the principal of the High School tried to organize a literary society here once, and it degenerated into a whist club."

Lester looked up with the open, boyish glance that had won him so many hearts in his new parish.

"I'm sorry we can't count on you," he said. "I shall go on with my little scheme about the literary society, of course; you can't discourage me, you know"—with a quick, bright look—"but, like the apostle, I was 'seeking not yours, but you.' I believe in enlisting in the service of the church every force and agency that can be brought to bear on the betterment of the community. The moral young men of a community, if brought together and organized, constitute its most effective moral force. The church, through overemphasis on dogma and stereotyped forms of religious experience, has hitherto largely overlooked this force. A new era has begun. The church of to-day asks the young men to join her—not necessarily in prayer meetings—but in social service, in promoting higher standards of taste, of culture, of commercial integrity, of citizenship.

"I know you care for these things. So do I. So does my church. That's what we're working for in Park City. I wish you might work with us. Of course, I shouldn't ask you to lead a prayer meeting or teach a Sunday School class. I respect your views, as I ask you to respect mine. But I hoped this young people's club might impress you as a place where you might help. I'm sorry, both for your sake and for ours, that you don't see it in that light."

"The blessed innocent! What a novice he is to show his hand at the very outset

of the game! But, somehow, I like him all the better for it," soliloquized the lawyer.

His audible rejoinder was: "Reverend Galbraith, I don't mind telling you outright that I like your style. If more ministers were like you, I might be in the church to-day. I take it, you're not such a stickler for dogma as some. If I thought the church really counted for something in raising the tone of the community, as you say, and if I didn't have to be tied down by any iron-clad creed, I might join you."

"Our denomination," replied Lester, "has always stood in a very definite and practical way for character and culture; and of late it has grown much more liberal in its beliefs. I wonder, by the way, if you know anything of its connection with the history of higher education in the United States? If not, I think I could give you some very impressive facts."

"Oh, I dare say. But now, really—I don't want to hurt your feelings, of course, but I can't recall a single thoroughly educated and cultured man in your church. I may not know them all, but I can't name one such."

"I'm afraid you are right, unfortunately. But we have some very superior women in our membership. Mrs. Morrill is an indefatigable reader and a perfect mine of general informaion. Mrs. Candee is college bred and thoroughly informed on all the questions of the day. Mrs. Leslie, though not a scholarly woman, is the most delightful *raconteur* I know."

"Oh, the women!" The lawyer dismissed them with a careless wave of his hand. "Your membership is pretty largely women, isn't it?"

Lester winced a little. Then he looked up bravely, his dark eyes kindled with earnest purpose.

"Mr. Ferguson, it's just that condition of things that I'm working with might and main to alter. I don't disparage our ladies—God bless them!—but I want to appeal to the men. I want to preach a strong, virile religion that will attract men. I want to present the heroic element in Christianity. If I could get some of the men of this community to take a course in Scripture biography——" he paused, rembering his sceptical and probably unsympathetic auditor.

"Look here," interposed the lawyer, "there's a set of us that get together nights and Sunday afternoons and waste a whole lot of time over cards. I'm disgusted every time I think what folly it all is. I've threatened to quit the whole thing, and in fact I don't go near the fellows half the time. Several of them feel as I do. Now, do you know, I think, if you worked it right, you could get them into a men's Bible Study Club. Not a Sunday School class, you understand—no 'milk-for-babes' business—but a club for deep, critical study and discussion. The men I have in mind are used to doing their own thinking, and don't want their Bible predigested. No tommy-rot, no cant, and no blinking hard questions. They're all men with taste enough to appreciate the Bible as literature, too; and they're tough enough to swallow a bolus of higher criticism without any particular internal spasms. Once get us started and you'd find us a very promising field—that is, if you have a taste for working stony ground."

"You aren't serious?" cried Lester, joyfully.

"Serious as a meeting-house steeple. It's a perfectly feasible scheme for the right sort of man—and that's you, I make no doubt. The only thing is, the boys don't know you. If you could find them, somehow, on their own ground, you could get a purchase on them, you know. I have it! Come into our lodge, and we'll go into your Bible Study Club."

With these words, the lawyer significantly twirled the Masonic emblem dangling from his watch-chain.

Lester looked troubled. "I confess to a sort of hereditary prejudice against the Masons."

"Pooh, pooh, nonsense! And you profess to be an open-minded investigator! I might say with equal reason that I have a sort of hereditary prejudice against the church."

"It doesn't seem to me quite a parallel case," protested the young minister, weakly.

"Come, now"—the lawyer assumed the aggressive tone he was wont to use in cross-examining troublesome witnesses—

"what do you know about the Masonic order, anyway?"

"Nothing, really."

"Man, man! You wouldn't do even for a juryman, imbecile as they are supposed to be. Knows nothing about the order, and yet gives his verdict against it! And all the time pretending he's shed his last rag of bigotry! I'm very much afraid you are a sheep in wolves' clothing!"

The lawyer's satire nettled the younger man.

"I hope I am open to truth from whatever quarter," he said, hastily.

"Very well; let me propose your name next Thursday night."

This proposition almost took Lester's breath. He gasped and stared.

"Easy, now," said the other, as if coaxing a high-mettled horse; "talk it over with Reverend Peyton. He's one of us."

Lester's face relaxed. "Oh, is he?" he asked in a tone of relief.

"Yes, and Professor Crane, superintendent of the schools here; Hill and Winter, my brethren in the law; Keller and Denison, two of our leading merchants; Dr. Ashley—half the men worth knowing in town. You couldn't take a step more likely to increase your influence here."

"I wish I were sure of it."

"If I were as sure of gaining clients by joining the church, I'd join to-morrow."

Lester reflected a moment, then turned to the older man. The words, "Tell me what it's like," trembled on the minister's lips. His frank, open nature was given to talking things over. His scholarly mind, too, had been trained to weigh carefully every new suggestion. But he reflected that a cast-iron oath sealed the lips of his interlocutor. This fact alone might well condemn the order in the mind of every thoughtful man. Lester bit his lip.

"If you want to help the men of Park City, it's your best hold," repeated the lawyer.

"I wish I might give the order a little more study first," faltered Lester.

"Far better done inside."

No doubt a mouse has a far better understanding of the nature of a trap when he is once inside than he could possibly have before; but it is a fatal knowledge. Lester did not think of this.

"You can assure me there's no harm in it?" he asked dubiously.

"Harm? What possible harm? Are you afraid of the goat? He's very mild with preachers. Never saw anything like the way Reverend Peyton hypnotized him. He hasn't done a mean thing since."

Lester laughed, and in that laugh the lawyer read the success of his appeal.

"Done?" he inquired, briskly.

"Done," nodded Lester.

III.
ALICE.

"Them that honor me, I will honor."

"Mother, you dear, toiling angel! That smudge of flour on your nose ought to be the emblem of a new Legion of Honor. Wait, let me kiss it off. Indeed, you won't take my suit-case. I'm not tired a bit. A sleeper? You know I never indulge in such extravagances. I always sleep capitally in a day-coach; and even if I hadn't, the thought of home would have rested me.

"Oh, what a chatterbox I am, but I have so much to tell. You know I didn't write much at the last."

The speaker was a tall girl in traveling dress. Her only beauty lay in a frank, wholesome face, a little worn with months of hard study, and grey eyes glowing with the joy of homecoming.

Her mother drew her gently in, despite her desire to linger and note the changes in the yard.

"Now off with your hat and jacket, dearie, and then lie down a few minutes while I finish my cookies. You are tired."

There was really no denying it. Half a day and a night of travel, and a long walk from the station, carrying a heavy suit-case, are not the most restful change after the strenuous experiences of graduation week. Alice Edgerton submitted to the motherly hands that drew her down on the worn lounge.

"Five minutes, only five minutes, mommie, dear, and then I'll pursue you to your kitchen. Oh, how good those cookies smell!"

In the college gymnasium, Alice had learned the art of perfect relaxation. Slip-

ping from the knobby lounge to the floor, where she could practice the art more perfectly, she lay several minutes in an attitude of delicious abandon. Then she sprang to her feet with the alertness of vigorous health.

She peered first into the kitchen. "I adore a sweet, clean, cosy kitchen like yours, momsie! No cookies yet, though, please; keep them as a reward of merit. I'm going up to my room for a bath and fresh clothes, and then you may prepare for a deluge of talk, unless I can be bribed to stop awhile and eat—and I guess I can —mother's victuals!"

(To be continued.)

The demand for Rev. Dr. Carradine's sermon continues to be good, though it is now some fifteen years since we first printed it. It has been issued also by other publishing houses. We are having a new edition of "Are Secret Societies a Blessing?" printed, which will be ready for delivery this month. This sermon of Dr. Carradine has been revised by him and will also be found in his book, "The Sanctified Life."

Pity the man who waits for the mantle of the prophets because of the gold he expects to find in its pockets.

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IGNORANCE IN THE ORDER.

A large number of the members of fraternal organizations are grossly ignorant of what is going on in the order in which they hold membership. They may regularly attend the conventions of the lodge and be conversant with what is being done therein, but of the transactions of the order throughout its jurisdiction they know exceedingly little. A few read a fraternal paper published in the interest of the order and know somewhat of what is being done; but it is of the mass we speak—they read not, they know not, and can tell but little of what the order is and is doing. The Christian reads his Bible; the Mohammedan reads his khoran, the Hindoo reads his veda, but the members of the great orders read nothing connected therewith and can give no "reason for the faith that is within them." This should not be so.—The Knight.

This Pythian editorial speaks not alone of its own order, but of its class of "organizations." The extent of the fault complained of is indicated by such phrases as "grossly ignorant" and "know exceedingly little." Is this to be taken as partial excuse for the strange misstatements and mutual contradictions which characterize adherents?

THE BOYS' LODGE—C. M. OF A.

A Personal Testimony and an Exposition of the Secret Work of the Coming Men of America.

By Rev. Frank Hopkins.

I became a member of the C. M. A. Sept. 10, 1897, and my certificate number is 9518. Since that time there have been nearly a million enrolled on the books of the Grand Secretary at Oak Park, Illinois.

I was once an active C. M. A. worker, and was well known among the "brothers" throughout the world. My photograph appeared in "The Star," the official organ of the order, among twelve of the "Bright and active members of the United States." This was in the first year of my membership.

I loved the lodge, and even now I have many warm friends in the order. I remained a member in good standing until the spring of 1902, when I found the Lord precious to my soul. I then gave up the lodge along with other sins and

foolishness. My dues were fully paid up until January 1, 1903.

My reason for giving up the lodge was because I got something better when I found the Lord Jesus Christ. Hallelujah! I have got Him now; I do not need the lodge. I have no room for it in my business. I have corn to eat, and I do not need husks. Praise God for ever!

The C. M. A. is a snare which the devil has laid to catch our boys and young men in; it is a bait in the great trap of the Secret Empire. The devil intends to "educate" them in the C. M. A. in order to taint their young minds with secrecy so that he will have no trouble in getting them into the higher orders, such as Masons, Odd Fellows, etc. The spirit that dominates the Masons and other secret orders is the same that dominates this order. Let me warn our boys and young men to keep out of it. It encourages the ball, the play-house, and worldliness of every kind. It will rob you of your Christian experience, of your nobility, of character, of your time and money.

Every member of the C. M. A. is required to have a badge of the order, a certificate of membership from the Grand Secretary, a book of the secret work, a key to Bestography (the secret cypher), and be a regular subscriber to "The Star Monthly," which is the official organ of the order. After you have joined, the only requirements are that you shall keep its secrets, work for its growth, and remain in good standing. Annual dues are 50 cents, payable to the Grand Lodge, but subscribers to "The Star Monthly" are not required to pay dues to the Grand Lodge. Each local lodge keeps up its own expenses. If your dues are not paid, or if you have not renewed your subscription to "The Star Monthly," then you are not in good standing.

The Badge.

The secret meaning of the signs and emblems should be kept sacred. Every member should wear the star-shaped badge—"The bright and guiding star" for the members. The circle signifies that "the members belong to a circle of friends that are bound together by a chord of sympathy and brotherly love that can never be broken."

The square teaches the brothers to be square with one another. The letters on the point of the badge, "C. M. A., O. T. N," are not secret. The first three mean, Coming Men of America; and the last three, Our Turn Next. The idea is this: while our fathers are the business men of to-day, it is "our turn next." The letter "F" in the center of the badge means "Friendship," "Fidelity," or "Fealty," The badge is in three colors—white, blue and red. The red means love; the the white means purity; the blue means truth.

The Grip.

The grip is made by shaking hands in the ordinary manner and then pressing the back of each other's hand with the thumb three times.

Sign of Recognition.

One brother says to another, "That is a nice badge you wear." The other replies, "I am proud to wear it." The first speaker then says: "You are a friend of mine; give me the grip."

A brother wishing to attract attention or obtain the recognition of another brother in a crowd without speaking to him, scratches the end of his nose with the first finger of the right hand. A brother of the order seeing this sign will answer it by scratching the chin with the first finger of the right hand.

If one brother sees another giving the sign of recognition and doubts whether he is a member, he says: "Give me the test sign and word of the C. M. A." If the other is a member, he will answer by saying, "Give me your right hand and the grip."

The first speaker then whispers to the other, "What is the word?"

The other answers in a whisper *"America."*

The first one then says, "you are right."

Sign of Distress.

A member wishing help from another member in time of trouble, clasps his hands behind his neck. A member seeing this sign will answer it by clasping the lapels of his coat with both hands, fingers on the inside, thumbs pointing upward, which means, "I will help you." If the member is in a dark place where no sign can be seen, he says, "Oh, if I had a friend to help me." The other

brother replies, "Oh, you have a friend," and then comes to his assistance.

Warning Signs.

When one brother wishes to warn another that he is in danger, or is being swindled in a trade, he gives the warning sign as follows: "It is growing late for members of the C. M. A." The other brother understands this, and answers by saying, "I think so."

When a brother wishes to give the warning sign without speaking, he clasps his hands across his chest, and makes a noise as if clearing his throat. The brother seeing this sign will answer it by clasping the lower end of his right ear with the right hand.

How to Write to Members.

When you write a letter to a member of the C. M. A., commence by using the words, "Dear Brother," and in ending sign, "your friend." And after you sign your name put the letters O. T. N. This last is very important and members are cautioned not to forget it.

Sign to Withdraw.

One member meeting another member in a crowd or room may wish the other to withdraw from the room and meet him outside, without letting those present know that a signal has been given. This sign is made by placing your hand over your left ear, flat, which means, "I wish to see you outside." This is answered by placing the right hand over his right ear in the same manner, which means, "I will meet you there shortly."

Sign of Sickness or Pain.

If a brother is taken sick, or is suffering from an accident or pain, and wants help or aid, he gives the sign of sickness which is made by placing right hand over eyes, palm in, covering eyes, palm of hand down, which means, "I am ill, help me." The brother seeing this sign answers it in the same manner which means, "I will help you," and hastens to the other's relief.

Sign of Friendship.

If one member of the order has a friend with him who does not belong to the C. M. A., and wishes the other members to treat him well, he makes the sign of friendship as follows: Place the palms of your hands across each other and clasp them like you were shaking hands with yourself. This means, "He is my friend, treat him well."

The other members answer in the same manner, which means, "I understand; he being a friend of yours, makes him my friend."

Honor Sign.

When one member is asking another a question, and wishes a *truthful* answer, he says: "Tell me, brother, on your word of honor, and by the honor sign of the C. M. A., which no true member will break, if such and such is true" (asking the question you wish answered).

The member who has been asked the question gives the grip and places his left hand on the brother's right shoulder the brother placing his left hand on the other's right shoulder. The one answering says, "By this sign of honor I say to you, what you ask is true," or "is not true," as the case may be. (No true brother will tell a lie and break the sign of honor, if he has any respect for the opinion and regard of brother members.)

Bestography.

The official secret sign language of the C. M. A. is called Bestography. Only members of the C. M. A. can obtain a key to Bestography. A letter in this language appears in every issue of the Star Monthly. Members are to read this letter every time they get the Star Monthly to keep posted. Bestography is changed as occasion seems to require it.

Caution—Never write to the Grand Secretary in Bestography. He is too busy to take the time to read it, and as most of the clerks in the office are young ladies, they cannot read it as they are not members.

Be sure and keep this key under lock and key, in a secure place, so that no one other than yourself shall have a chance of seeing it.

Joseph R. Hunter, Grand Secretary.

It is better to strive for something we can do and do it, than to sit down and dream of things great and unattainable, and so accomplish nothing.

How to make one dollar do the work of ten: let it circulate in the conversion of souls.

A B C D E F G H I J K L
M N O P Q R S T U V W X
Y Z period comma semi-colon colon interrogation exclamation 1 2 3 4
5 6 7 8 9 0 $ A E I O U
CMA OTN Dear Bro. Your friend and (&)
By their frequent use in writing these four words call for one sign to represent them. Such a sign is called a Logogram.
These 5 letters are also represented by dash signs over the alphabet and are to be used singly only as initials or when two vowels come together in a word as in "see" in the examples below
EXAMPLES
WAS SAW NO ON GOOD IS SI
SEE EIGHT CEASED MARCH 19th. SEEN
THIS IS THE NEW BESTOGRAPHY,

BESTOGRAPHY—KEY TO C. M. A. CYPHER.

OUTRIVALING COOPER'S INDIANS.

(From Harper's Weekly.)

When William Jennings Bryan was created a datto by the Moros of Mindanao island, he went to the ceremony of investiture, so the dispatches say, "in a royal vinta manned by 40 rowers, and received bolos, spears and brasses in addititon to a salute of 50 guns." But all this was as nothing compared with what Mr. Roosevelt received when he was made a Red Man the other day. No sooner had the Red Men closed in on him than the past great incohonee delivered himself of a "'orrible, orotund, oratorical 'owl," as follows:

"Such men as you, Mr. President, are not the result of accident. At their nativity the bright star of promise burns with splendor, and around their sacred forms the robe of immortality clings, shielding and protecting them until their life's work is done; then, wrapped in the love and admiration of a grateful people, they enter the land of the leal, where their everlasting praises will be sung by the choir of the heavenly courts."

We thought we knew the noble red man, but if this hasn't James Fenimore Cooper in a corner gasping for breath, we are very much mistaken.

THE JOINER.

He was what folks called a "jiner," for he was a charter signer of each and every order in his town.

He would march with glee and hustle; over rituals he would tussle; he had uniforms until he couldn't rest.

He was Worthy Grand Head Master of the Sons of Benrozaster, and for other offices he made a quest.

He was Worthy Secretary of the Free Sons of El Kary; of the Modern Woodmen he was Royal Ax; and he proudly held the station of Supreme Potent Gyration of the Free and Ancient Order of Kerwhacks.

Monday night the Sons of Hoping, Tuesday night the Never Moping, and Wednesday night he met the Chiefs of Cheer;

Thursday night the Weary Workers; Friday night the Tired Shirkers, and

Saturday the Helpers Far and Near.

Morn and night of things fraternal he would talk like all infernal, spend his wage for gaudy trappings fresh and new.

And it needed no persuasion on each possible occasion to get him out to march in public view.

When he died, each mourning order put crape 'round its charter's border, and his policies were paid with proud delight.

Then his widow said 'midst weeping, "Now I know just what was keeping my beloved darling husband out at night."
—The Yeoman's Shield, March 1, 1902.

News of Our Work.

Notice—Our friends can get a post-office order for one dollar at a cost of only 3 cents, but it costs us 10 cents to get the cash on their personal checks or drafts, except on Chicago or New York. Hence please add 10 cents for exchange when sending personal checks.

The fourth edition of "Modern Secret Societies" is now on the press and will be ready for delivery this month.

MODERN SECRET SOCIETIES.

Cleveland, Ohio, March 20, 1906.
National Christian Association:

I have received "Modern Socret Societies," which I ordered last week. It contains much valuable information, and gives me a clear insight into the evils of lodgism.

Yours truly, (Rev.) Jacob Bolt.

There has been a request that the article of Rev. M. L. Haney which appeared in the Cynosure as "Two Nights in a Lodge Room" be printed in tract form. We can now furnish it at $1.00 per hundred, postpaid. It is an 8-page, envelope size, and especially adapted for distribution among Methodists.

If no love goes with the remembrance it is only half a gift; it blesses him who receives but adds nothing to the joy of him who gives.

A GOOD AFTERNOON'S WORK.

President Blanchard made two addresses on secret societies Thursday afternoon, March 8th. The first address, at 2 o'clock, was to the students and faculty of the Lutheran Theological Seminary over which Rev. Dr. Weidner has for many years so ably presided. The second address was to the students in the North Park Swedish College. Both of these schools are situated in the north division of Chicago and are about three miles apart.

The Theological Seminary has sixty promising young men in training for the ministry of the Word of God. These young men were not only willing but eager to hear and know the truth, and the whole truth, in reference to oath-bound secret orders, which they are sure to confront before they have taken many steps in their ministry. In his address President Blanchard quoted largely from the Scriptures, and said, while it is well to read the literature of secret and anti-secret organizations, the minister must depend upon the immutable Word of God for the condemnation and correction of evil.

The interest of these students rose during the address to white heat, and at the conclusion of the lecture they speedily purchased all the copies of "Modern Secret Societies" which our Director Hitchcock had provided for them, and also those intended for students of the other school.

At 4 o'clock the same afternoon President Fredrickson, of the North Park College, called his two hundred young men and women students with their teachers into the chapel to be addressed by President Blanchard. These students had come from widely separated sections of our land to secure their equipment for future usefulness. President Blanchard has spent a great portion of his life in the classroom, and there are few men so fertile in suggestions of helpfulness to the student as he. Here again he commended the Word of God as the most effective means for discerning the good from the evil. He quoted John 18:20: "I spake openly to the world . . . and in secret have I said nothing." He urged upon these

students the nobility of frankness, and cautioned them in regard to the wiles and seductiveness of secrecy. Impressions were made that will be lasting.

As at the first meeting, inquiry was made for President Blanchard's latest book, "Modern Secret Societies," and Director Hitchcock could appease the students only by the promise of supplying them in a few days.

ADDRESSES ON SECRECY.

At the Swedish Covenant Mission, corner of Osgood and School streets, Chicago, an intelligent congregation of about four hundred assembled on the evening of March 16th to listen to addresses from President C. A. Blanchard, of Wheaton College, and Mr. Julius Haavind, of the Moody Bible Institute. Mr. Haavind recited a very interesting chapter in his own experience as a member of secret lodges. It was the same old story of trying to reverse God's order of Christian fellowship. Mr. Haavind was superintending a Sunday school and was in other ways religiously prominent. He found his lodge requirements such as to continually compromise his religious convictions. Little by little he yielded to the voice of the tempter, until he was found in the dance-hall and under the influence of liquor. In the good providence of God, Mr. Haavind about this time listened to an address on the lodge by President Blanchard, became convinced of its anti-Christian character, and renounced it forever. He is now advising all young men to give secret societies a wide berth.

President Blanchard followed with one of his most telling addresses. Those who had often heard him declared the address new and unlike any they had ever heard from him. At the conclusion Pastor Pohl said, in his Swedish accent, "Come again."

On the evening of March 22d, President Blanchard addressed the students of the Congregational Theological Seminary of Chicago on the present-day problems of the pastorate and how to meet them. Two addresses were given on the 25th of March, at Mt. Morris, Illinois, by invitation of our friend, Mr. George Windle.

SECRETARY STODDARD'S LETTER.

New York, March 17, 1906.

Dear Cynosure—This is "Saint Patrick's day in the morning" for many here. The green is in evidence. I noticed a yellow dog with three green ribbons tied to its tail. I did not learn whether or not it had any reference to life insurance. How easily people take up with trifles, while they neglect the important!

I am glad to report progress. Looking over the Eastern field as it was when I came, and as it is to-day, there is surely much to encourage. There are ten times as many Cynosures taken in New York City, in the cities of Pittsburg and Philadelphia and the State of New Jersey now as then. Churches that opened their doors very cautiously, now bid us welcome, thus the field of opportunity is greatly enlarged.

Philadelphia friends have again shown their interest by a good attendance at the State convention. If there was one from a distant part of the State that did not feel amply repaid for his efforts in getting to this meeting, it was not made known to the writer. Many expressed pleasure at being permitted to attend. The program was carefully prepared and well executed. Gems of thought, coupled with an earnest eloquence was the order of the day. Surely, as our president remarked, the lodges were torn up and thrown away in the masterly address that concluded the program.

It is hoped that some of the addresses will be presented through the columns of the Cynosure. Money sufficient to meet the need was presented. The direct expenses of this gathering being $56.90, the receipts $63.59. While many busy pastors and others desiring to meet with us were detained, many with whom we had no acquaintance came, so the meetings were not lacking in size or enthusiasm. Eternity alone can reveal the good accomplished.

On the four Sabbaths prior to this gathering I spoke in Philadelphia churches as follows: Feb. 18th, Free Methodist and First Covenanter. Revs. S. E. Davies and Dr. T. P. Stevenson, pastors; Feb. 25th, Eighth and Twelfth United Presbyterian, Revs. J. H. Webster and Dr. James Price, pastors; March 4th,

First German Baptist Brethren, Elder T. T. Myers, pastor; March 11th, the Brethren, the Third Covenanter and the Second Mennonite, Revs. L. S. Bauman, R. C. Montgomery and Elder Grubb, pastors. These and other meetings through the weeks contributed as we hope to the general gathering. I should be glad to write of these meetings individually were there time and space. They all gave encouragement and added many to the Cynosure subscription list.

After the convention I hurried East and so did the severest storm of the winter. The lecture I was to have delivered in the Christian Reformed Church, of Hackensack, New Jersey, was postponed until next Thursday evening, and a helpful talk in the parlor of one of the leading families of that city was given instead. I am invited to preach in the large Second United Presbyterian Church of Jersey City to-morrow afternoon, and in the evening in the Mission of which it is parent. Rev. Jas. Parker, Ph. D., is pastor of this church and his assistant, Rev. J. A. Gordon, has the Mission in charge. Brother Gordon is very pronounced in his views regarding the lodge system, and recently preached a sermon on the subject which is said to have been exceptionally good. March 28th, I am announced to lecture in the Christian Reformed Church, Whitinsville, Mass.; Rev. J. Jansen, pastor. Other meetings are being arranged.

As followers of the God who is reached alone through the blessed Christ, let us go forward in His name proclaiming His truth. W. B. Stoddard.

FROM REV. O. T. LEE.

Anti-Lodge Lecture Tour.

Morris, Minn., March 16, 1906.

Editor Cynosure—On the 12th inst. your correspondent started out on a trip to "talk" secret societies. The first point touched was Grand Forks, N. D. The lecture was announced to be given in the chapel of the Grand Forks Lutheran College, on Tuesday evening, the 13th. The presiding pastor of the congregation was absent from the city, and no announcement had been made either in the papers or in the church; so the audience was limited to the students of the school. But they proved to be very much interested in the subject, and the cause of anti-secretism ought to be advanced by them when they come to their respective homes. Catalogues and literature were distributed.

On the next day I was westward bound for Larimore, N. D., but here I was stopped on account of poor connections. The best I could do was to gather some people in the waiting room of the hotel and talk to them about secret societies. I trust the association will get orders for books from this place.

On the first train, I left for Portland, N. D., where I was booked for a lecture to the students of the Bruflat Academy. Arrived on time and found a good audience waiting. The lecture had been announced in church and in the local paper. A few lodge men had put in an apperance, in order to find out what was to be said on the subject. They were given a chance to question and refute, but not one said anything. Some plain truths were spoken about the lodges, but as a rule the hearts of these people are so hardened as to be incapable of accepting truth. Rev. A. E. Lien, the local pastor (Lutheran), is fearless in his denuciation of the lodges.

On the train to Morris, Kan., I met a minister who did not know anything about lodges. The time was spent in giving him a free lecture, and also I handed him literature in order that he might get posted.

I am now on my way to Glenwood, Minn., where the Young People's Society has arranged for a discussion on secretism. Yours truly,

O. T. Lee.

Northwood, Iowa, March 23, 1906.

Editor Cynosure:

I promised you that I would also tell you about the meeting at Glenwood, Minn. I came to this place on Sunday, the 18th inst., and preached to a large congregation in the morning. In the evening, the Young People's Society had its regular meeting, and had chosen as topic for discussion, "Secret Societies." Mr. Clarence Wollan spoke on the subject, "How Can We Know Anything About Secret Orders?" Mr. G. C. Tor-

gerson, county superintendent, spoke on the subject, "Reasons for Joining Secret Orders." Miss Laura Johnstad had the subject, "Are These Orders Secular or Religious?" The last speaker proved from authoritative books that they are religious, but Christless. The young people spoke very well, with a knowledge of their subjects and with a courage that was refreshing to the outsider. There are certainly not many young people's societies that are able to present such a program, and fewer still that have the courage to do so.

Your correspondent was then called upon, and he enlarged upon the subjects already discussed. There were several lodge members in attendance. If they did not get anything from this meeting, they certainly found out that they did not have a monopoly on lodge secrets. Several rituals and books were shown to prove that the secrets are all out, and those who were bent on joining lodges were admonished to secure the rituals beforehand, so as to escape the tricks that the lodges impose on the candidates.

The Lutheran Church, under whose auspices the meeting was held, is presided over by Rev. G. T. Lee (of the same blood and mental make-up on the lodge question as myself). In connection with the congregation is an Academy, that has had about 140 students during the winter.

A prominent lodge man has said that Glenwood is a poor lodge town. The Lutheran Church, together with some fanatical (to be taken in a good sense) Covenanter Presbyterians, have made the town a poor lodge town. Would that there were many such poor towns!

The Methodist pastor of this city, who is a Freemason, preached to his flock the other evening on the theme: "Christ the Only Way." This was a challenge, and I preached the following Sunday evening to my flock on "Christ the Only Way, Not the Way of the Freemasons." I proved by the writings of Freemasons that they teach a way of salvation. But that way is not Christ. There is no room for Christ in the system of Masonic salvation. By living according to the rules and precepts of the fraternity a Mason can be free from sin, and what else does he need to be saved?

Jews and Mohammedans do not believe in Christ, and hence, since they can be good Masons, as well as Christians can, it is necessary to leave Christ out of the Masonic plan of salvation. In Masonry the universality of faith makes it impossible to accept Christ. So, then, the Christian who is a Mason must be prepared to deny his Savior in the lodge, if he rightly understands Masonry and is governed by Masonic teaching.

O. T. Lee.

HERE!!!

Send me your photograph and 25 cents and I will return it in good order with 25 copies the size of this cut.

H. WARD MILLS
WHEATON, ILLINOIS

PENNSYLVANIA CONVENTION.

Secretary's Report.

Philadelphia, Pa., March 12, 1906.

The Anti-Secrecy convention met in the Brethren Church, corner 10th and Dauphin streets, Philadelphia. Convention was called to order by the president, Rev. J. A. Orr. Rev. W. S. Gottshall led in prayer. The song service was conducted by Rev. S. S. Shelly. The address of welcome was by Rev. L. S. Bauman, pastor of the Brethren Church. The response was by the president, Rev. J. A. Orr.

Rev. W. B. Stoddard addressed the convention on the subject, "Our Hope."

The following committees were nominated and elected:

Committee on Resolutions—Rev. T. T. Myers, Bro. H. C. Cassel, Rev. A. M. Fretz.

Committee on Finance—Rev. L. S. Bauman, Rev. W. S. Gottshall, Elder J. C. Cassel and Mrs. Agnes Schoenhut.

Committee on State Work—Rev. W. B. Stoddard, Rev. A. S. Shelly, Rev. C. F. Kreider.

A general discussion on Free Masonry awakened quite an interest in the con-

vention. The afternoon session closed with prayer.

The evening session began with devotional exercises and were conducted by Rev. J. A. Collins, D. D.

Address by Dudley W. Rose; subject, "The Proper Attitude of the Church Towards the Lodge." Address by Rev. T. P. Stevenson, D. D.; subject, "Christian Love and Lodge Selfishness." The session closed with prayer by the president.

Morning session, March 13, 1906—Devotional exercises were conducted by Rev. A. M. Fretz. On account of the absence of the president, Rev. W. B. Stoddard presided.

The minutes of the two previous sessions were read and approved. The reading of conventional letters from the following named was conducted by W. B. Stoddard: August Leibrock, B. M. Grew, N. M. Wilhart, J. C. Berg, T. T. Myers, H. H. George, S. R. Smith, D. Molyneux, J. Harley, A. Laucks, Jonas Trumbauner, Minnie McCalmont, G. W. Ender, R. C. Montgomery, John C. Voorhis, R. S. Smith, J. S. Yaukey, A. S. Shelby, J. C. Young, J. Caldwell, J. C. Leacock, Elias Good, J. S. Martin, G. S. Seiple, D. W. Rose, H. G. Trumbauer, A. M. Fritz, James Price, S. C. Swallow, Sara Berkley, A. S. Aiken, J. K. Leiper, A. W. Fretz, Louis S. Bauman and C. F. Kreider.

The committee on nomination of State officers reported the following:

For President—Rev. W. S. Gottshall of Allentown, Pa.; Vice President, Rev. S. M. Robb, Philadelphia, Pa.; State Secretary, Rev. G. N. Falkenstein, Elizabethtown, Pa.; Treasurer, J. C. Berg, Scottdale, Pa. On motion these officers were elected. On motion, agreed that the next State convention be held at Elizabethtown, Lancaster County, Pa., provided it is agreeable to the friends of said community. On motion, agreed that Dr. H. J. Becker, of Chambersburg, Pa., be requested to serve at the next State convention as one of the Vice Presidents.

The Question Box was opened and a general discussion followed with much interest. Convention closed with song and prayer by Rev. L. S. Bauman.

Afternoon session—Rev. A. S. Shelly offered the opening prayer. Dr. J. C. MacFeters presided. The minutes of the morning session were read and approved. Bro. John S. White, of Steelton, Pa., addressed the convention on the subject, "Scriptural Arguments Against the Lodge." On motion, Dr. T. P. Stevenson was requested to prepare his address for publication in the Christian Cynosure. The Committee on Resolutions made its report.

On motion the resolutions were adopted, seriatim. On motion, the preamble was adopted, also the resolutions as a whole. On motion, a vote of thanks was extended to Rev. W. B. Stoddard for his untiring efforts in the cause he represents. On motion, adjourned to meet at 8 o'clock p. m. Prayer by Rev. John S. White.

Evening session—Devotional exercises. Singing of Psalms. Prayer by Rev. T. T. Myers. The minutes of the afternoon session were read and approved. An address was given by Rev. R. C. Montgomery; subject, "Lodge Conscience." Address by I. N. C. Beahm, president of Elizabethtown College; subject, "Lodge Glory versus God's Glory." Closing remarks and prayer were made by the president, Rev. J. A. Orr.

C. F. Kreider, Secretary.

Cleona, Pa.

THE LODGE CONSCIENCE.

By Rev. R. C. Montgomery, D. D.

(Extract from an address, March 13, 1906, at Pennsylvania State Convention, Philadelphia.)

What is Conscience? "The faculty, power, or principle which decides on the lawfulness or unlawfulness of our actions and affections, and approves or condemns them; the moral faculty; the moral sense."

From this we understand that the office of conscience is not legislative but judiciary. It neither is nor ought to be a law unto itself. Conscience has been compared to a clock and the law of God to the sun. The clock is right only when it keeps time with the sun. A Sabbath school teacher asked her class of little girls, What is conscience? One answered one thing and another another, and then a little timid child spoke out and said, "It is Jesus whispering in our hearts."

The answer is correct. Manifestly He alone who has made the conscience has the right to make the law to govern the conscience.

We know and can only know what is right and what is wrong by an absolute standard, the word of Christ—the word of God—the Bible. Does the lodge have the Bible? It does. It lies upon the altar, with the square and compass, as a "piece of furniture" we are told. Is the Bible read in the lodge? Yes, the Bible revised or perverted by the lodge—the Bible entirely divorced from its author, Jesus Christ, and so without Divine authority or binding obligation upon the conscience.

A moral law also has the lodge, and every Mason is obliged to obey it. But what is this moral law? "Now this moral law is not to be considered as confined to the decalogue of Moses, within which narrow limits the ecclesiastical writers technically retain it, but rather as alluding to what is called the *lex natura* or the law of nature." (Mackey's Masonic Jurisprudence, p. 502). Such a law is wide enough to mean anything or nothing.

The lodge, therefore, is guilty of setting up a false standard, and though the conscience of the member may be according to the lodge standard, it is, nevertheless, wrong. But suppose such a man has the true standard; suppose he has the true light of God's word; is he free to be governed by it? He is not. He is bound by an oath, which oath he is taught is supreme above all other obligations, and to be obeyed at all hazards. Such is the significance of the "Shock of Entrance" when the sharp point of the compass is pressed against the naked breast of the candidate; so likewise of the obligation to recognize and respond to the "Grand hailing sign of distress." No matter what conscience may say the oath must be kept. So thought, and so did Herod of old.

Moreover the lodge lies. It says that it can give the true light, the new birth, sanctification, and a passport to heaven. Yet it rejects Jesus Christ, the Light that lighteth every man that cometh into the world, the only Savior of men from sin, and the only way unto the Father. What the lodge promises in regard to these things, therefore, it cannot and does not do.

The lodge also teaches men to lie. When the candidate first presents himself in the lodge he is asked, "Do you seriously declare, upon your honor, that, unbiased by the improper solicitation of friends, and uninfluenced by mercenary motives, you freely and voluntarily offer yourself a candidate for the mysteries of Masonry?" And he must answer, "I do." Are men solicited to join the lodge? Yes. And what are the inducements? Universally these are mercenary benefits. Now if a father lies and teaches his child to lie, what sort of a conscience will the child have?

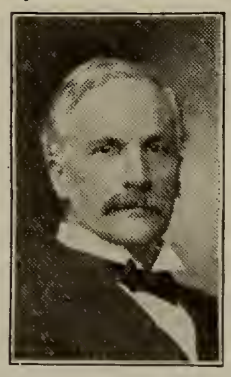
Again: In the lodge things are seen and done that are positively shameful—not to be mentioned in public. Now the effect, upon those who repeatedly witness these things or participate in them, is to destroy all sense of shame—all moral sense.

What, then, is "The lodge conscience?"

1. It is a perverted conscience.
2. It is a stifled conscience—a bound conscience.
3. It is a seared conscience—practically a dead conscience.

MODERN SECRET SOCIETIES

By Charles A. Blanchard, D. D., Pres. Wheaton College.



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